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Aged 54.

Preacher of the Gospel.

THE

Arminian Magazine,

For the YEAR 1794.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME XVII.

The Library
Fuller Theological Seminary
Pasadena, California

LONDON:

Printed by G. PARAMORE, North-Green, Worship-Street:
Sold by G. WHITFIELD, at the Chapel, City-Road, and at all the Methodist Preaching-Houses in Town and Country.

THE

Arminian Magazine,

For JANUARY 1794.

The EXPERIENCE and TRAVELS of Mr. FREEBORN GARRETSON, Minister of the Gospel, in North America.

Extracted from the Narrative written by himself, and printed at Philadelphia in 1791.

I WAS born in 1752. My parents were of the Church of England, and brought up their children in that way of worship. My great-grandfather emigrated from Britain, and was among the first settlers in the Province of Maryland. My father was a moral man, and esteemed by his neighbours as a good Christian. I have reason to believe my mother truly feared the Lord, but she was removed into a blessed Eternity when I was young. I remember one Lord's day, about the seventh year of my age, I was sitting by her side while she was reading the two last chapters of the Revelation. When she came to the description of the Water and Tree of Life, she made a full stop, and lifting up her weeping eyes to Heaven, cried out, "O that I may be so happy as to eat of that "fruit, and drink of that water, in my heavenly Father's "kingdom!"

From my infancy I was prone to pride, self-will, and stubbornness; which afterwards I sensibly felt, to the sorrow of my heart; but by the watchful care of my parents, I was happily restrained from outward sin. One day, when I was about nine years old, being alone in the field, it was suddenly and powerfully suggested to my mind, "Ask and it shall be given "you." I knew these words were in the Bible, but having no knowledge of spiritual things, I immediately ran home, and childishly told my brother, it was revealed unto me, that I should be rich. Soon after, the following question was proposed to my mind, "Do you know what a Saint is?"—After a short pause I replied, "There are no saints in the world in "these days." The same voice answered, "A saint is one that is wholly given up to God." Instantly the appearance of such a person was presented to the view of my mind. I was greatly

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affected with the beauty and excellency of religion; a ſtrong deſire ſprung up in my ſoul, and I prayed earneſtly, and with ſome meaſure of hope, that the Lord would make me a Chriſtian indeed.

About this time, the Lord was pleaſed to viſit our family with the rod of affliction. My ſiſter was the firſt that died, then my mother, and afterwards two ſervants. On the ninth day of my ſiſter's illneſs, ſhe called the family together, and ſaid, "Weep not for me, for I am not afraid to die. I am "going to my Jeſus, who will do more for me than any of you "can do." She then deſired to be laid down, bidding us all "Farewell," and with a ſmiling countenance dropt into eternity. Theſe awful ſcenes affected me much; a melancholy gloom hung over my mind, and I frequently wept in ſecret. I was conſcious I wanted ſomething. The Spirit of the Lord often ſtrove with me, and melted me into tenderneſs; but I knew not the way of ſalvation, and had no one to take me by the hand, and lead me into the narrow path. Our unhappy miniſter was a ſtranger to God, and moſt of his flock, I am afraid, were in the way to ruin.

When I was twelve years old, I threw off all ſerioufneſs, and became as wild as the reſt of my ſchool-fellows. From my fourteenth year, I was engaged in learning book-keeping, the mathematics, and aſtronomy. Between the 17th and 18th year of my age, I left ſchool, and entered upon buſineſs. But alas, I was fond of pleaſure, and loved this world more than God. About this time the Methodiſts engaged the converſation of the inhabitants of Baltimore county, where I lived. I went along with others to hear them, but the place was ſo crowded, I could not get in. However, from what I could underſtand, I thought they preached the Truth, and durſt not join with the multitude in perſecuting them. Not long after, the Holy Spirit began to ſtrive again with me powerfully. One day I met a young man, who had been hearing the Methodiſts, and his ſerious converſation was ſo engaging and edifying, that I was conſtrained to believe, that there was a reality in Religion; and that it was high time for me to ſeek the Lord.

Reading in Ruſſel's Sermons, that it was highly expedient for a penitent ſinner to make an exact eſtimate of all his ſins, I endeavoured to follow his advice; and upon a careful examination, found them to be innumerable. I now began to ſee myſelf in the Goſpel Glaſs, and was deeply affected with the diſcovery of my wretchedneſs and loſt eſtate; and I promiſed a thorough amendment of life: but alas, my Repentance was like the morning dew, that quickly paſſeth away; I was not truly humbled, and my Will rebelled againſt the Moſt High. One day as I was croſſing a rapid ſtream, a log on which

which I had frequently gone, ſuddenly gave way, and I was in the utmoſt jeopardy of being carried down the torrent. After ſtruggling a while, with much difficulty I got out, altho' much wounded among the ſharp rocks. This queſtion ſtruck my mind with great weight, "What would have become of "your ſoul, if you had been drowned?" I wept bitterly, and prayed to the Lord, under a ſenſe of guilt. Nevertheleſs, my ſtubborn heart was not yet willing to ſubmit to God, tho' I felt a little Hell within me.

In the month of May, 1772, as I was riding down a deſcent, over a large broad rock, the horſe threw me. With the violent fall I loſt my ſenſes. Being alone, I know not how long I continued in that ſituation. When I recovered, I found myſelf on my knees, with my hands and eyes raiſed to Heaven, and crying to God for mercy. It was ſtrongly impreſſed upon my mind, that if I had then died, my ſoul muſt have dropt into Hell. I praiſed God for my deliverance, and promiſed to ſerve him all the days of my life. Before I aroſe from my knees, all the pain was removed, and I felt nearly as well as ever I did in my life. I was ſenſible of the drawings of God's Spirit, and, in a meaſure, ſaw the amiableneſs of Jeſus; and was determined, through Grace, to follow him in the way of regeneration.

I now procured the beſt religious books I could meet with; particularly the writings of Mr. Hervey, the Travels of True Godlineſs, Allein's Alarm, &c. for as yet I had not ſeen any of Mr. Weſley's publications. As I lived a retired life, I frequently read, prayed, and wept till after midnight; and often retired into the woods for prayer and meditation. My name began to be caſt out as evil, although I was aſhamed to let any one know the exerciſes of my mind; and in order to conceal them, when in company, I have too often grieved the Holy Spirit, by joining in trifling converſation; for I was much afraid of being thought a hypocrite. However convictions ſtill followed me, and I attended ſtrictly to the duties of the family over which I was placed. As yet I had heard very few Methodiſt ſermons, and the enemy ſtrove hard to prevent me from going among thoſe people.

Some time after, Mr. F. A. came into our County. I went to hear him one evening. The place was much crowded, however I got to the door, and liſtened with attention. The word was ſweeter than honey, or the honey-comb; I could have tarried there till the riſing of the ſun. I returned home with gladneſs, fully perſuaded that he was a ſervant of God. I followed him to another preaching-place: the diſcourſe penetrated to the centre of my ſoul, and all the ſecret operations of my heart were laid open. I was ready to cry out, "How "does this ſtranger know me ſo well?" My father was troubled

troubled on my account, and came to see me. We sat up talking till near midnight. "I have no objection," said he, "to your being religious; but why do you turn from the "Church?" I replied, "I have no intention of leaving the Church, but the case is really this, it is impossible for any one in these times to be truly serious, but they will be called Methodists, and their names will be cast out as evil."

In April, 1773, my brother John was taken dangerously ill, so that his life was despaired of. One Lord's-day, many friends came to see him, expecting every moment he would breathe his last. I was greatly concerned on account of his soul, having much reason to fear he was not prepared for a happy eternity. I went round to the back-part of the bed, and kneeling down, earnestly besought the Lord to have mercy upon him, and spare him. When I arose from my knees, perceiving his lips were moving, I put my ear close to his mouth (to all appearance he was just dying) and heard him say, "Lord, thou knowest I am unprepared to die; have mercy "upon me, and raise me up again, and give me a longer space, "and I will serve thee. Thy Spirit has often strove with me, "but I have rejected thee, &c." He thus continued pleading with the Lord a considerable time. We both knew the moment when the Lord answered our prayer, and granted him a gracious reprieve. I immediately informed our weeping friends, that they need not be uneasy, for the Lord would restore him again. The disorder instantly turned, he fell into a doze, and within a few days was able to walk about the room. After his recovery, I conversed with him on the subject, and he told me, That he saw Death;—that he was summoned to appear in the world of spirits;—and that if he had died at that time, Hell was his doom;—but the Lord had lengthened his days on condition that they were devoted to his service. Some time after he experienced an entire change of heart, and enjoyed the favour and blessing of God for near three years, when he died a happy witness of perfect love.

After the recovery of my brother, the Lord was pleased to exercise me with affliction; and I was brought nigh unto the grave. During my illness, I was in a very strange way; I lay on my bed singing praises to God, without any fear of Death. I felt my mind perfectly easy. I thought if I died, I should go to Heaven. I was even willing to die, although I did not know that my sins were forgiven; but I felt a strong hope that the Lord would save me. Who can tell what state my soul was then in?

In the month of August following, it pleased the Lord to take my father to himself. From my earliest knowledge, I do not remember to have heard an oath in the family, although it consisted of about twenty persons. And it was a rare thing for

for him to correct either children or servants, notwithstanding we stood in the highest reverence of him. I often visited him during his illness, which was long and tedious; and he was much delighted with my company. I have great reason to believe that he died in the Lord. The care of the family now devolving upon me, and the settlement of my father's business, I was surrounded with many difficulties and troubles, which were no help to the affairs of my soul. The enemy strove hard to drive away all my good desires; but still I attended constantly to secret devotion. I contracted an intimacy with the new parish minister, who was a very clever man, of a moral character, and much respected in the neighbourhood. I constantly attended upon his ministry, and frequently conversed with him on religious subjects. He told me, the Methodists carried matters too far;—that a man could not know his sins were forgiven;—and all that we could attain to, was a hope springing from an upright life. This doctrine exactly tallied with my experience, and was food for my fallen nature. I imbibed his sentiments and spirit, and began to seek after literary qualifications for the ministry of the Church; and for this purpose applied myself to reading and study, often consulting my new counsellor. But the Spirit of the Lord, at times, strove very powerfully, and I was frequently afraid that all was not well with me, especially when I was under Methodist Preaching. To these people I was drawn, but it was like death to me; for I thought, I had rather serve God in any way than among them; at the same time something within told me that they were right. Being greatly agitated in mind, I at last concluded to give up my former pursuits, to turn all my attention to the improvement of my worldly property, and to serve God in a private manner. In consequence of this resolution, I set out in full pursuit of business, expecting to accumulate riches in abundance.

During the time of my self-secure state, I had the form of Godliness, attended the church constantly, and sometimes went to hear the Methodists: I fasted once a week, prayed frequently, strictly regarded the Sabbath, reproved open sin, and denied myself of what the world calls pleasure. The way that I was now in, seemed so perfectly right in my own eyes, that I thought, most certainly I should go to Heaven. If at any time I was overtaken in a fault, I endeavoured to mend my pace, and prayed more frequently. I cannot say, I was entirely free from doubts; for often under the Methodist Preaching, my poor foundation was terribly shaken; and it was several days before I could recover my hope. Sometimes I was tempted to think that the Methodists were a deluded people, and almost resolved to hear them no more. I stood, in a manner, between the children of God, and the children of

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the world; when I was with the former, I endeavoured to confute them; but when in company with their enemies, I pleaded the cause of the Methodists.

One day I happened to meet with a zealous Methodist exhorter; he asked if I was born again. I answered, that I hoped I was. "Do you know (said he) that your sins are forgiven?" No, I replied, neither do I expect that knowledge in this world. "I perceive (continued he) that you are in the broad road to hell, and if you die in this state, you will be damned." I pleaded, that the tree is known by its fruit, and that our Lord condemns rash judgment; and asked him, What have you seen or known of my life, that induces you to judge me in this manner? And to prevent his reply, I turned my back upon him. But, however, I could not forget the words of the pious young man, for they were as spears running through me.

In this state I continued till June, 1775. One evening I went to rest as usual, and slept till day-break. Just as I awoke, I was alarmed by an awful voice, that to my apprehension seemed as loud as thunder, "*Awake, sinner! for you* "*are not prepared to die!*" I was smitten with convictions in a manner I had not known before, and instantly starting from my pillow, cried out, "Lord, have mercy on my soul!" This was about the commencement of the late unhappy war, and that day there was a general Review near my house, at the sight of which I had promised myself much satisfaction. But my mind was now engaged in matters of much greater importance, and instead of attending upon the Review, I spent the time in solitude. For several days I laboured under such distresses, as no one can form an idea of, but those who have passed through similar exercises of soul.

On the Tuesday following I went to the Preaching. Returning home about nine o'clock at night, I alighted from my horse in a lonely wood, and bowed my knees before the Lord. I was perfectly sensible of the presence of two different spirits, who were striving with me. The good Spirit represented to my mind the beauties of Religion, the blessedness of the righteous, and the necessity of receiving Jesus Christ the Lord, by faith, in order to my soul's Salvation. On the other hand, the evil Spirit set forth Religion in a most odious garb; and the world, its pleasures and gratifications, in brilliant colours; assuring me, that all these things should be mine, if I would give up my notions, and serve him. At length I began to stagger, and yielded to the reasonings of the Enemy. The tenderness of my conscience abated, and penitent tears vanished away; but I still continued on my knees in a kind of meditation, and at last cried out, "Lord, spare me one year "more; and by that time I can put my worldly affairs in

"such

" such a train, that I can serve thee."—I was answered, " *Now* " *is the accepted Time!*" I then pleaded for six months;—for one month;—for one week;—still the answer was,—" *This is the Time!*" The enemy remained silent till I was denied one week in his service, he then insinuated, " The " God whom you are attempting to serve, is a hard Master; " and I advise you to desist from your endeavour." My heart instantly rebelled against my Maker; and I arose from my knees with these words, " I will take my own time, and then " I will serve thee."

I got on horse-back, but had not rode above a quarter of a mile before the Lord met me with,—" These three years have " I come seeking fruit on this fig-tree, and find none!—I now " come once more to offer you Life and Salvation; and it " is the last time!—chuse, or refuse!"—Immediately a divine power surrounded me;—Heaven and Hell were disclosed to view; and Life and Death were set before me. I verily believe, if I had rejected this call, Mercy would have been for ever taken from me. I am fully persuaded, that man has power, through divine Grace, to chuse, or refuse, in religious matters, otherwise God would have no reasonable service from his creatures. I was conscious of the very moment when I submitted to the Lord, and willingly yielded that Christ should reign over me. I threw the bridle upon the horse's neck, and closing my hands together, cried out, " Lord, I " submit!" and now, for the first time, I was reconciled to the Justice of God. The enmity of my heart was slain; the plan of salvation was opened to full view; I saw an unspeakable beauty in the perfections of the Deity, and felt that power of faith and love which humbled me to the dust before him. I felt a Heaven within me, and wished for wings to fly away to the Heaven of Heavens. Although alone, in an unfrequented wood, I was constrained to sound forth the praises of my great Redeemer. I thought I should not be ashamed to publish his Name to the ends of the earth. As I drew near home, the servants heard me, and came to meet me at the gate in great surprize. I called the family together for prayer, but my prayer was turned into praise.

[*To be continued.*]

A SERMON

Preached at the Conference held at Leeds, July, 1793, by JOSEPH BENSON, and published, with some enlargement, at the desire of the Preachers.

MARK XVI. 15, 16.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

1. IN reading the sacred Narrative of the Evangelists, respecting the Life and Doctrine of the Lord Jesus, and in comparing their sundry accounts together, one thing is diligently to be observed, and that is, that, in writing their histories, they regarded only the instruction and edification, and not the amusement of their readers. They paid no respect to the gratification of the curiosity of mankind, by a relation of uninteresting and trivial circumstances, but consulted merely the illumination and renovation of their minds, by laying before them important truths. Hence, without detaining us to hear on what occasion, at what time, or in what place, our Lord performed his miracles or delivered his discourses, they carry us forward to observe rather, what is of infinitely greater importance to us, the fact done, or the doctrine taught.

The consequence, however, of this is, that, if we do not make allowance for their passing over unimportant matters, and reflect that some of them omitted what others of them relate, we shall be led into the erroneous idea of their designedly connecting events, which, in reality, were not immediately connected, and even of their contradicting one another, which would impeach their credit as Historians, and shake the very foundation of our faith.

2. I am led to make this remark by considering the passage before us in connexion with the context. These words of Christ, as they stand here, seemingly connected with the preceding verses, may appear, at first sight, to have been spoken to his disciples on the day on which he rose from the dead. Whereas, upon comparing the context of this chapter, with the accounts which the other Evangelists have given, of the events which took place between the resurrection of Christ and his ascension, it seems evident that they were uttered on the day of his ascension, and probably at the very time, when, as we read, Luke xxiv. 50, he was lifting up his hands and blessing them, and was just about to be parted from them and carried up into heaven. At that solemn and ever-memorable moment,

moment, it seems, among other instructions and advices, recorded by St. Luke, in the above mentioned Chapter, and Acts i. Jesus gave them this most important, most benevolent, and yet most awful charge, and said, "Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." For, as we are assured, verse 19, "after the Lord had spoken unto them," viz. the preceding words, a part of which is my Text, "he was received up into heaven, and sat on the right hand of GOD."

In discoursing from these words, containing, as we see, the last, solemn charge of the Son of GOD to his disciples, I propose to consider

I. What is implied in preaching the Gospel?

II. To whom the office of preaching it belongs? In other words, To whom this charge is given?

III. Where they are to preach it, and to whom? And

IV. Lastly. What is required of those who hear it, with the consequences of their complying, or not complying, with the condition required of them.

I. And first, I am to enquire, What is implied in preaching the Gospel? Under this head it will be necessary to consider first, what the Gospel is, that we may understand secondly, what it is to preach it.

1. Now with regard to the nature of the Gospel, I may observe first, in general, that the very word, used here and in other places, by the Evangelists and Apostles, in the original, and translated Gospel, gives us much light concerning it. It means, as is well known, not *God's-spel*, or *God's tidings*, which is all that is signified by the Saxon term *Gospel*, but *Good-news*, or *Glad-tidings*. Such the Gospel of Christ is in the very essence of it. It is good news, or glad tidings to the fallen race of Adam, to the sinful, guilty, weak, and wretched children of men, even tidings of a Saviour, and salvation through him. Therefore when the Angel announced the birth of Christ to the shepherds, Luke ii. 10, he expressed himself thus, "behold, I bring you glad tidings of great joy," ευαγγελιζομαι υμιν χαραν μεγαλην, literally, *I evangelize unto you great joy*, or, *I preach the Gospel*, containing matter of great joy; "for unto you is born this day, in the city of David, a Saviour, who is CHRIST the LORD." So that tidings of a Saviour at least of such a SAVIOUR as Christ the Lord, are good tidings, and the very essence of the Gospel Hence it is, that when the evangelical Prophet, Isaiah, was foretelling Gospel days, an describing the message which the ministers of the Gospel would, in those days, deliver to mankind, he expresses himself in the following words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth

tidings of good, that publiſheth Salvation, that ſaith unto Zion, Thy God reigneth!" This therefore, is the true nature of the Goſpel. It is good tidings, or good tidings of good: and a meſſage of peace and ſalvation. And accordingly, as we learn Acts xiii. 26, and 1 Tim. i. 15, they that preached the Goſpel, "preached peace by Jeſus Chriſt," and bore witneſs, that it is "a faithful ſaying, and worthy of all acceptation, that he came into the world to ſave ſinners."

2. To be a little more particular. The Goſpel may be defined thus: "It is that revelation which God hath made of "himſelf, and of his mind and will to mankind reſpecting "their ſalvation." This was made firſt, obſcurely, and in part, to the ancient Patriarchs, and by them to the early ages of the world, before and after the flood. As to Adam, when God ſaid, "The ſeed of the woman ſhall bruiſe the Serpent's head;" and to Abraham when he promiſed him, that "in his ſeed all the nations of the earth ſhould be bleſſed;" and laſtly to Jacob, when he aſſured him, that "Shiloh ſhould come, and that unto him ſhould the gathering of the people be." But when the Law was given to the poſterity of Jacob, from Mount Sinai, an inſtitution took place, the deſign of which was to exhibit to mankind, in a variety of typical perſons, and actions, and emblematical repreſentations, the whole Goſpel, with its Author, origin, and end, its precepts and promiſes, its privileges and bleſſings, its grace and glory, as it was in due time to be unfolded more fully and clearly by the eternal Word of JEHOVAH, made fleſh, and the Spirit of Truth and Holineſs poured out, in all his plenitude of gifts and graces, upon the firſt diſciples and miniſters of the divine Immanuel. When this fulneſs of time was come, and that ſame GOD, who at ſundry times, and in divers manners, had, formerly ſpoken to his ancient people by the prophets, had in theſe laſt days ſent forth his Son, the brightneſs of his glory and the expreſs image of his perſon, with credentials and powers, ſuch as no other divine Meſſenger ever was, or will be inveſted with, then the Goſpel, which in former ages had been exhibited in types and ſhadows, rather ſhaded than revealed, was manifeſted in all its glory and appeared

"Full orb'd in its whole round of rays complete."

It aroſe upon the world with healing in its wings, and ſhone forth in all its beauty, ſplendour, and importance. "The day-ſpring from on high viſited us, to give light to us that ſat in darkneſs, and in the region of the ſhadow of death, and to guide our feet into the way of peace." It is this laſt, cleareſt, and fulleſt revelation of the divine Will, reſpecting our ſalvation, that is moſt properly and emphatically termed the Goſpel, and that is here chiefly meant; as alſo, in divers other paſſages

of

of the New Teſtament, ſuch as Mark i. 1, Rom. i. 1, and 16.—1 Theſſ. i. 5.—2 Theſſ. i. 8.—1 Tim. i. 11. which you may conſult at your leiſure.

3. The Goſpel, conſidered in this view, has reſpect to all the offices ſuſtained by its glorious Author. In reference to his Prophetic Office, it is a revelation of truths, including doctrines, precepts, promiſes, and threatenings, more clear and full than any preceding revelation. Theſe truths, as they are of a ſpiritual and divine nature, and concern chiefly if not wholly, ſpiritual and divine things, ſo they are to us the moſt important that can be imagined. They reſpect (1.) God the Father, whoſe nature and attributes, eſpecially his moral attributes, as his holineſs, juſtice, truth, mercy, and love, have been abundantly more plainly and fully revealed to mankind, by Chriſt and his Apoſtles, than ever they were before. "No man hath ſeen God," ſays St. John, "at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him." "The Son of God is come, and hath given us an underſtanding, that we may know him that is true. And we are in him that is true." "They ſhall know me," ſays God, ſpeaking of goſpel days, from the leaſt to the greateſt." They regard (2.) the Son of God, whoſe perſon and offices, humiliation and exaltation, grace and glory, are exhibited and diſplayed, by himſelf and his Evangeliſts and Apoſtles, as they neither were, nor, in the nature of things, could be before his manifeſtation in the fleſh. They concern (3.) the Spirit of God, not indeed ſo much, with reſpect to his nature and eſſence, as his office in the Church, and his operations in the ſouls of men in order to their ſalvation. Theſe are revealed much more at large, and with abundantly greater evidence, in the New Teſtament than in the Old, and we ſee with much more clearneſs than the Jews did formerly, how he enlightens, quickens, ſtrengthens, ſanctifies, and comforts his people, and by a variety of gifts and graces, prepares them for, and gives them a pledge and earneſt of eternal felicity and glory. The truths of the Goſpel (4.) reſpect ourſelves. They reveal to us our fall in Adam, with the ſinfulneſs, and guilt, the depravity, weakneſs, and miſery, derived unto us, and entailed upon us thereby, in a much clearer and fuller manner than they were known to the Old Teſtament ſaints. In the mean time (5.) our Redemption by Chriſt, with the nature and properties, cauſes and effects of that ſalvation which is by faith in him, is alſo manifeſted and diſplayed in all its love and power, glory and extent, in this ſame Goſpel. Here we learn alſo, (6.) the Will of God concerning us, viz. what he requires us to know, to believe, to experience, to be, to do, to ſuffer, and to enjoy, in time and

and in eternity. The immortality of the ſoul, the reſurrection of the body, the conflagration of the world, the final judgment of Men and Angels, and the reſtitution of all things, are among the important and aſtoniſhing diſcoveries, exhibited to our view, in this ever-bleſſed Goſpel.

4. Again, in reference to his Prieſtly Office, the Goſpel implies a free and ſincere offer of privileges, which Chriſt hath procured for us by his death, and received, in conſequence of his aſcenſion into heaven. What theſe privileges are, I need not now take up your time in endeavouring to ſhew. You, my brethren, are well apprized that remiſſion of ſins, the favour and friendſhip of God, and adoption into his family, whereby we become his ſons and daughters, are among the firſt and principal of them. Theſe prepare the way for others, ſuch as our heavenly Father's peculiar care and protection, an ample proviſion for the ſupply of all our wants, temporal and ſpiritual, with an aſſurance that all things, even affliction and death, ſhall work for our good. Add to this, that Chriſt has procured for us, and in his Goſpel offers to us, "fellowſhip with GOD," through the eternal Spirit; which, as it implies a title to, and, in ſome degree, at leaſt, a meetneſs for the happineſs reſerved for us in the heavenly manſions, ſo it is alſo an earneſt of that happineſs in our hearts. Theſe bleſſed privileges of the Goſpel here, are, you know, to be crowned with the everlaſting viſion and enjoyment of God hereafter, when his people ſhall be admitted to ſee his face and behold his glory, ſo as to be transformed fully into his likeneſs, and poſſeſſed eternally of his felicity.

5. Once more: if the Goſpel be conſidered in reference to the Kingly Office of Chriſt, it implies the promulgation of a variety of Laws, enforced with ſanctions, the moſt momentous and awful that can be imagined, even with promiſes of happineſs, and threatenings of miſery, infinite and eternal. All theſe laws are wiſe and holy, juſt and good. They enjoin repentance towards God, and faith in our Lord Jeſus Chriſt, in order to our poſſeſſing any, even the firſt of the forementioned privileges, remiſſion of ſins, or juſtification before God. And upon thoſe that are juſtified and thereby furniſhed with the main ſpring of obedience, Love, they inculcate the uniform practice of piety and virtue in all their branches, directing us in every part of our duty to GOD, our neighbour, and ourſelves, and "teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world; looking for the bleſſed hope, and glorious appearing of the great GOD, and our Saviour Jeſus Chriſt."

6. That theſe Laws of Chriſt make a part, and an important part of the Goſpel, is evident from this conſideration, that

that Christ is as certainly a King, as he is a Prophet, or a Priest, and requires our obedience, as much as our faith or confidence. As his Prophetic office, in the execution of which he reveals great and important truths, would be of no advantage to us if we did not believe him, nor his Priestly Office, whereby he atones for our sins and procures for us inestimable privileges, if we did not trust in him: so neither is his Kingly office any thing to us, if we do not obey and serve him. He is a Law-giver and a Judge, as well as a Saviour; and while we apply to him, and depend on him for eternal salvation, we must remember he is "the Author of it, only to those that obey him." We are therefore, "not without law to God, but under the law to Christ," who, when we stand at his judgment seat, "will render to every man according to his deeds, and give eternal life only to those, who by patient continuance in well-doing, seek for glory, honour, and immortality." Whereas, to those that do not obey the truth, but obey unrighteousness, he will render "indignation and wrath, tribulation and anguish." From all which it is manifest, as St. John testifies, that they only are "blessed that do his commandments," inasmuch as they alone "have a right to the tree of life, and shall enter in through the gates into the city," Rev. xxii. 14.

Hence it is, that in the parallel passages, recorded Matt. xxviii. 20, and Luke xxiv. 47. our Lord is represented as giving the same, or a like charge, in different words. In Luke it is, "That repentance and remission of sins should be preached in his name among all nations," and in Matt. "Go ye and disciple all nations,—teaching them to observe all things whatsoever I have commanded you." The Commands, or Laws of Christ, therefore, are a part of the Gospel, or Glad-tidings published unto us. And that they may manifestly appear to be such, God hath promised under the new and better Covenant, to "write them on the hearts" of his people. See Jerem. xxxi. 31, and Heb. viii. 6.

7. If this be the nature of the Gospel, it will not be difficult to say, (First) what is implied in preaching it. It is undoubtedly to teach the truths which it reveals. This must be done clearly, in language intelligible to all, even to the most ignorant and illiterate; and, if possible, with such a judicious arrangement of matter, and distinctness of method, that while lower truths, and such as are more easily understood, make way for and prepare the mind to receive those that are higher, and of more difficult apprehension, all may be easily and lastingly remembered. Again; it must be done fully. Nothing that will be profitable to our hearers, must be kept back from them, but the "whole counsel of God" must be declared, at least, as far as concerns their salvation, present or eternal. And if we

have

have not opportunity, during the short time of our residence with a people, to enter upon and discuss the controverted, and less important truths of Christianity, we must, at least, take care to explain to them and enforce upon them, its leading and essential doctrines. Further: these truths must be taught affectionately. We must instruct our people as a Father instructs his children, whom he dearly loves, and whose welfare in time and in eternity, he has at heart. Love to them, and an earnest desire for their salvation, must be the spring of all our discourses. Our preaching in public, and our exhortations in private, must flow from this principle; and the affection of our hearts must manifest itself in all our words and actions. We must speak as those that "have compassion on the ignorant, and on them that are out of the way, remembering, that we ourselves, also, are compassed about with infirmity," while, at the same time, we rejoice in the increasing knowledge and holiness of those that "receive the truth in the love of it." Once more: We must inculcate these truths diligently; as St. Paul enjoins Timothy, 2 Epist. iv. 11. charging him "before GOD, and the Lord Jesus Christ," to observe this injunction. We must so preach the word as to be "instant in season and out of season:" must "convince, reprove, and exhort, with all long-suffering and doctrine." Yea, and in order hereto, as the Apostle further observes, must watch in all things, that we may let "no fair occasion pass unheeded by," but may discern and embrace every favourable opportunity, whether in private or in public, of communicating knowledge. We must be ready to endure afflictions and hardships of every kind, in the prosecution of our work, not counting our ease, our honour, our liberty, or our lives, dear unto ourselves, so we may but "do the work of Evangelists, make full proof of our calling, finish our course with joy, and the ministry we have received of the Lord Jesus, to testify the Gospel of the grace of GOD."

8. To preach the Gospel is (secondly) to exhibit the privileges which it offers. This must be done freely. They must be tendered to mankind, as the Scripture speaks, "without money and without price." Our hearers must be given to understand that remission of sins, acceptance with God, adoption into his family, regeneration, entire sanctification, and even eternal life, are all the gifts, the free, undeserved gifts of God through Jesus Christ, and are offered to them without any regard to their merit, yea, notwithstanding their demerit. They must be made sensible that "not by works of righteousness which they have done, but according to his mercy God will save them, by the washing of regeneration, and the renewing of the Holy Ghost," and therefore that unworthy, guilty, and

deserving

deſerving of condemnation and wrath as they are, they are welcome, nay, are invited and urged to receive theſe bleſſings. Now as men are very averſe to believe this doctrine, and yet amidſt the trials and troubles of this preſent life, have great need of the ſupport and conſolation it affords, theſe privileges muſt be offered them frequently. This ſhould make one part, perhaps, I might ſay, the principal part, of almoſt every Sermon. And in private alſo we ought to be frequently inviting them to the poſſeſſion of theſe bleſſings, and demonſtrating from Scripture and reaſon, the readineſs of the Lord Jeſus to beſtow them upon all that apply to him for them. *All*, I ſay, for theſe privileges muſt be offered to mankind univerſally, without any exception. The high and low, rich and poor, young and old, profeſſors and prophane, muſt be invited to partake of theſe unſearchable riches of Chriſt. "Let him that is athirſt, come," muſt be our language, and "whoſoever will, let him come and take of the fountain of the water of life freely." For "whoſoever cometh, he will in no wiſe caſt out." They muſt be informed notwithſtanding, that theſe privileges, will not be conferred upon, and, in the nature of things, cannot be received by the impenitent and unbelieving. We muſt therefore make this gracious offer conditionally, inſiſting on repentance and faith, as terms or conditions, required of all who expect to be admitted to a participation of Goſpel bleſſings; which repentance and faith, however, we muſt aſſure them are the gifts of God, and will be beſtowed on all who ſincerely and earneſtly aſk and ſeek for them.

9. Yet again on this head. To preach the Goſpel is (3dly) to declare and enforce the precepts it enjoins. This ſhould be done boldly and faithfully. In reproving ſin, and ſhewing people their duty, we muſt not fear the face of any man, but muſt regard only the preſence of God, his all-ſeeing eye, the terrible Day of Judgment, and the obligations of our office. The Lord, we muſt remember, hath appointed us to be watchmen over his people, we muſt therefore "hear the word at his mouth, and give them faithful warning from him." And we muſt do this under a conviction that our own ſouls are at ſtake, that if we "ſpeak not unto them, to warn them, to turn from their wicked ways, that they may ſave their ſouls alive, that they ſhall die in their iniquity, but their blood ſhall be required at our hands;" whereas, if we do warn them faithfully, although they ſhould not turn from their wickedneſs, but ſhould die in their iniquity, we ſhall deliver our ſouls. Again: we muſt ſpeak plainly and intelligibly on this important ſubject, that, if poſſible, they may have juſt and clear ideas of the ſpirituality, extent, and obligation of the law of Chriſt, the

Gospel law, the law of love and liberty, and of every part of their duty as enjoined thereby. We must use every means in our power to give them the necessary information respecting both sin and righteousness, truth and error, that, as the Apostle speaks, they may have their senses properly exercised to discern both good and evil. And in enforcing the precepts of Christianity we must be impartial, having no respect of persons. We must be as ready to remind the rich and the great of their duty, and to reprove them for their faults, as the poor and the mean. Only, in order that our advice and reproofs may be well taken, and may answer their intended end, we must be so mindful of the superiority of their station in life, as to address them with proper respect, and carry ourselves with a becoming modesty and difference, in all our intercourse with them. I must observe also, that these laws of Christ must be inculcated earnestly and awfully. I mean hereby, that we should urge them upon our hearers, under a deep conviction of their very great importance, and that salvation is absolutely impossible, as to those that know not God, so also to those that obey not the Gospel of our Lord Jesus Christ. Persuaded of this, we must address them on this topic, a topic on which their everlasting ALL depends, with suitable earnestness and awe; and, if possible, must not leave them till they are brought to acquiesce in the whole will of God, and resolve, through his grace, to make haste, and not delay to keep all his commandments, and endeavour to be holy in all manner of conversation and godliness.

[*To be continued.*]

A short Account of the Experience and Death of Mr. John Hatton. Written by his Son.

MY Father John Hatton, was born at Lightcliff, near Halifax, Yorkshire, in 1724. In the seventeenth year of his age, Mr. John Nelson came down from London, and began preaching at Birstal. The report of this new religion, as it was then called, spread far and wide, and my Father, along with the wondering multitude, went to hear this strange preacher. His mind was in some degree affected by the Word, he became a constant hearer, and through the influence of restraining Grace, was preserved from outward sin. But in about three years after, Mr. Nelson being pressed for a soldier, my father was led away by young company, and withdrew himself from hearing the Word of God. For four years he continued in a backsliding state; the gracious impressions made on his mind, gradually wore away, and he walked according to

to the courſe of this vain world. Indeed he attended occaſionally the miniſtry of Mr. Ingham, Mr. Cennick, and other Moravian Preachers, but without any good effect.

One day, as he was purſuing his favourite diverſion of hunting, providentially he met with Mr. Nelſon. The ſight of that good man ſtruck him with ſhame and confuſion, and he endeavoured, in vain, to ſhun him. Mr. Nelſon addreſſed him with great earneſtneſs, and affection, and endeavoured to make him ſenſible of the folly and ſinfulneſs of his conduct, aſking him, "Whether he thought, it would in the end be better for him to follow thoſe poor inſignificant Dogs, than to follow Chriſt, and ſeek the ſalvation of his ſoul."—This converſation made a deep impreſſion upon his mind, and he again reſolved to ſet out in the ways of God. At that time, Mrs. Holmes of Smith-houſe, diſmiſſed the Moravian preachers, and began to receive the Methodiſts. She invited my father to the houſe, and the firſt preacher that he heard was James Wheatley, who at that time was ſincere and zealous. The Word reached his heart, and his conſcience was truly awakened. He ſaw and felt his ſinful, loſt, and ruined condition; and has often ſaid, that he ſhould have cauſe to thank God for that Sermon to all eternity.

From this time he renounced his ſinful ways, ſhook off his old companions, and gladly joined the firſt Methodiſt Society in theſe parts. He conſtantly attended the Preaching at Birſtal, though near ſix miles diſtant; but the Word of the Lord was precious in thoſe days. He and many others, made little account of walking a few miles, either by night or day, to hear a Goſpel Sermon. The caſe, indeed, is now greatly altered, the Goſpel is preached in a multitude of places in this country; but is there not ſome reaſon to fear that many do not ſet the value upon it which they ought? My Father's convictions were very deep and painful; frequently as he went to the preaching, he was obliged to fall down upon his knees, and cry to the Lord to preſerve him from the Powers of darkneſs, and to extend his mercy and love unto him thro' the Redeemer.

For ſome time he laboured under ſore temptations, and great exerciſe of mind. One evening he went to the preaching in company with a friend, who was in the ſame ſituation with himſelf. While they were opening their minds to each other, and lamenting the wretchedneſs of their hearts, the Lord met with them by the way, and ſpoke peace to both of them at the ſame time; they were tranſlated from the kingdom of darkneſs into his marvellous light, and brought into the glorious liberty of the children of God.

From this time he gladly received the ſervants of the Lord, and had the Goſpel preached in his own houſe for many years;

being very desirous that all his neighbours should hear that precious word, which had been made the power of God to his own soul's salvation. He was exceeding zealous in the cause of God, and as he steadily adorned the Gospel himself, was very careful in reproving sin in others. This upright and uniform conduct, unavoidably brought him under great reproach and contempt. Nevertheless, long before he died, that word was fulfilled in him, "When a man's ways please God, "he maketh his enemies to be at peace with him;" and he was made the happy instrument, in the Lord's hand, of bringing some of the greatest enemies of Religion, into the path of life and peace; so that they became his intimate friends and companions in the way to the Kingdom.

He was remarkably diligent and constant in attending upon all the means of Grace, whether public or private. He kept up the worship of the Almighty in his family and closet, and daily advanced in the divine life, bringing forth fruit to the glory of that GOD, who had been so abundantly gracious unto him. As soon as a Class was raised, he was appointed the Leader; which office he discharged, with great fidelity, for more than thirty years, till he was quite disabled by the Rheumatism. And even then he still attended the preaching, though with the utmost difficulty. When he went to the nearest place of public worship, it was two or three days before he recovered from the fatigue. Nevertheless, his love for the Word was so intensely great, that he never repented of his labour, and the LORD rewarded him with the abundance of peace and divine consolation.

Being with him about two months before his death, he said to me, "To day, as I was coming down the chapel steps, the "75th and 76th verses of the cxixth Psalm,* were so power-"fully applied to my mind, and have closely followed me "ever since, and I am so struck with them, that I think some-"thing more than common is coming upon me; but I am in "the LORD's hands, and all shall be well with me." Doubtless the LORD was preparing him for that great and important change: He received the warning as from above; and from that time was in constant expectation of Death. About a fortnight after, he again repeated to me the words of the Psalmist above-mentioned, adding, "If the LORD is pleased "to take me away at this time, I request that a Funeral Ser-"mon may be preached from those verses on the occasion: Not "that I wish that any good should be said of me; but I hope "it will be a blessing to some who will then be present." His

* I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

disorder

disorder continued to increase, and all human means were ineffectual to afford him any relief; but he gave himself entirely into the hands of his Creator, to do with him just as he pleased.

About a week before he died, I asked him, if he found support under his heavy affliction? to which he answered, "The "LORD does support me;" and added, "About twelve years "ago, I had a bad fever, and was brought very low in my "mind. I cried unto the LORD, and he delivered me. These "words were applied to my soul with great power, "I will "never leave thee nor forsake thee:" and I have found the "accomplishment of the divine promise ever since." He bore his affliction with unwearied patience, and calm resignation to the Will of GOD; who gave him strength equal to his day. He spoke but little, as his pain and affliction were great. To one who sat near him he said, "It is he that endureth to "the end that shall be saved." Three days before his departure, upon being asked if Jesus was precious to his soul, he replied, "He is;" which were the last words he spoke, so as to be understood. On Sunday evening, Nov. 4, 1792, in the 69th year of his age, his soul returned into the hands of his Creator and Redeemer.

The Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL's Preface to the Gospel according to St. MATTHEW.

THE time when this Gospel was composed, has not been precisely ascertained by the learned. Some have thought that it was written no more than eight years after our Lord's ascension; others have reckoned it no fewer than fifteen. All antiquity seems agreed in the opinion, that it was of all the Gospels the first published. Of the few Christian writers of the first century, whose works yet remain, there are in Barnabas, the companion of Paul, Clement of Rome, and Hermas, clear references to some passages of this history. For though the Evangelist is not named, and his words are not formally quoted, the attentive reader must be sensible that the author had read the Gospel which has uniformly been ascribed to Matthew, and that on some occasions he plainly alludes to it. Very early in the second century, Ignatius, in those Epistles which are generally acknowledged to be genuine, and Polycarp, of whom we have no more but a single letter remaining, have manifest allusions to different parts of this Gospel. The writers above named are those who are denominated apostolic fathers,

fathers, because they were contemporary to the Apostles, and had been their disciples. Their testimony, therefore, serves to show not only their knowledge of this Book, but the great and general estimation wherein it was held from the beginning.

The first, indeed, upon record, who has named Matthew as the writer of this Gospel, is Papias, Bishop of Hierapolis in Cesarea, who is said to have been a companion of Polycarp, and hearer of John. Though Ireneus seems to think it was the Apostle John he meant, Eusebius, with greater probability, supposes it was a John who was commonly distinguished from the Apostle by the appellation of *the elder*, or *the presbyter*. Papias, in his preface, does not say that he had heard or seen any of the Apostles, but only that he had received every thing concerning the faith, from those who were well acquainted with them. Besides, after naming the Apostle John, he mentions Aristion, and John the elder, not as apostles, but as disciples, of the Lord. Concerning Matthew, this venerable ancient affirms, that *he wrote his Gospel in the Hebrew tongue, which every one interpreted as he was able.* Here we have his testimony, first, that Matthew who is also called Levi, (Mark ii. 14. Luke v. 27. 29.) was the writer of this Gospel, for no other was ever ascribed to him, and this was never ascribed to another; and, secondly, that it was written in Hebrew.

The first of these testimonies has never been controverted. On the contrary, it has been confirmed, and is still supported by all subsequent Christian authors who have touched upon the subject. The second of these testimonies, that this Evangelist wrote his Gospel in Hebrew, had a concurrence equally uniform, of all succeeding writers in the church, for about fourteen hundred years. In the last two centuries, however, this point has been disputed. Erasmus, who, though an eminent scholar, knew little or nothing of Hebrew, was among the first who called in question a tradition which had so long, and so universally, obtained in the church. "The faults of "Erasmus," says Simon, "were blindly followed by cardinal "Cajetan, who, not knowing either Greek or Hebrew, was "incapable of correcting them." The cardinal has since been almost deserted by the Catholics; and the principal defenders of this new opinion have been Protestants. It is very unlucky for the discovery of truth, when party-spirit, in any degree, influences our enquiries. Yet, it is but too evident that there has been an infusion of this spirit in the discusion of the present question. "If we give up," says the staunch polemic, "the originality of the Greek text, we have no Gospel by "Matthew which can be called authentic; for, to admit that "the translation of one book of Scripture may be so denomi-

"nated,

" nated, is equally abſurd as to admit it of them all; and, if " we admit this point, what becomes of our controverſy with " the Romaniſts about the decree of the council of Trent, af- " ſerting the authenticity of the Vulgate?" Whitby, who enters warmly into this diſpute, urges, amongſt other things, the improbability that Providence, which has preſerved all the canonical books in their original languages, ſhould have ſuffered the original of this Goſpel to be ſo ſoon loſt, and nothing of it to remain in the church but a tranſlation. That all the books are extant which have been written by divine inſpiration, is not ſo clear a caſe as that author ſeems to imagine. It will hardly be pretended that it is ſelf-evident, and I have yet ſeen no attempt to prove it. The book of the wars of the Lord, the book of Jaſher, the book of Nathan the Prophet, the book of Gad the Seer, and ſeveral others, are referred to in the Old Teſtament, manifeſtly as of equal authority with the book which refers to them, and as fuller in point of information. Yet theſe are, to all appearance, irrecoverably loſt. Other Epiſtles, beſides thoſe we have, there is reaſon to think the Apoſtles wrote by the ſame Spirit. Further, is not what is ſpoken, equally valuable with what is written, by inſpiration? Yet how ſmall a portion of the words of Him *who ſpake as never man ſpake*, has it pleaſed Providence to cauſe to be committed to writing? How little comparatively is recorded of the diſcourſes of thoſe poor fiſhermen of Galilee whoſe eloquence, in ſpite of all its diſadvantages, baffled the wiſdom of the learned, the power of the mighty, and the influence of the rich, converting infidels and idolaters, by thouſands, to a doctrine to which all their education, prejudices, and paſſions, rendered them moſt reluctant, the doctrine of the crucified Meſſiah? God beſtows his favours, both ſpiritual and temporal, in various meaſure, to different individuals, nations, and ages, of the world, as he thinks fit. Thoſe of former times enjoyed many advantages which we have not. And we enjoy ſome which they had not. It is enough for us, that this only is required as our duty, that we make the proper uſe of the Scriptures, and of all the other advantages which, through the goodneſs of God, we enjoy; for every man is *accepted according to what he hath, and not according to what he hath not.* (2 Cor. viii. 12.)

But indeed this mode of arguing with regard to Providence, appears to me quite unſatisfactory, as proceeding on the notion that we are Judges in matters which, in my opinion, are utterly beyond the reach of our faculties. Men imagining themſelves to know perfectly what is proper for the Ruler of the univerſe, in any ſuppoſed circumſtance, to do, conclude boldly that he has done this or that, after ſuch a particular manner, or ſuch another; a method which in a creature like man,

man, can hardly be accounted either modeſt or pious. From the motives by which men are commonly influenced, we may judge, with ſome likelihood, what in particular circumſtances their conduct will be. This is level to our capacity, and within the ſphere of our experience. But let us not preſume to meaſure the acts of Omnipotence and of Infinite Wiſdom by our contracted ſpan. Were we, from our notions of convenience, to determine what God, in poſſible caſes, real or hypothetical, has done, or would do, we ſhould, without heſitation, pronounce that the autographies, the identical writings of the ſacred penmen (which are in ſtrictneſs the only originals or perfect ſtandards), would have been preſerved from accidents, that they might ſerve for correcting all the corruptions which ſhould in proceſs of time, be introduced through the miſtakes, the careleſſneſs, or the bad intention, of tranſcribers. For who can deny that the ſenſe of a writing may be as much injured by the blunders of a copyiſt, as by thoſe of a tranſlator? But if thoſe have not the Goſpel, who cannot have recourſe to ſome copy in the original language, not the ten thouſandth part of thoſe called Chriſtians, have yet partaken in that ineſtimable bleſſing. For how ſmall, comparatively, is the number of thoſe who can read the ſacred Writers in their own languages? If, therefore, it is Truth we deſire, and not the confirmation of our prejudices, let us renounce all ſuch deluſive reaſonings *a priori* from ſuppoſed fitneſſes, of which we are far, very far indeed, from being competent judges; and let us ſatisfy ourſelves with examining impartially the evidences of the fact.

The proper evidence of ancient facts is written teſtimony. And for this fact, as was obſerved before, we have the teſtimony of Papias, as Euſebius, who quote his words, aſſures us. For a fact of this kind, a more proper witneſs than Papias could hardly be deſired: if not a contemporary of the Apoſtles, or rather, if not known to them, a contemporary of their diſciples, and who had been a hearer of two men, Ariſtion, and John the Elder, whom he calls diſciples of the Lord. He was one, therefore, who had it in his power to be certified of any fact relating to the miniſtry of the Apoſtles, and that by perſons who had been intimately acquainted with them. Now, by the character tranſmitted to us of Papias, he was particularly inquiſitive about the ſayings and actions of our Lord; and, for this purpoſe, cultivated an acquaintance with thoſe who had ſeen and heard him, and could give him the fulleſt information of all that he did and taught. "I took no "delight," ſays he, "as moſt people do, in thoſe who talk "much, but in thoſe who teach the truth; nor in thoſe who "relate ſtrange precepts, but in thoſe who relate the precepts "which the Lord hath entruſted us with, and which proceed "from

" from the truth itself." It would not be easy for me to imagine what could be objected to so clear an evidence in so plain a case, a matter of fact which falls within the reach even of the lowest understanding; for this is one of those points, on which, if the simplest man alive should deviate from truth, every man of sense would impute his deviation to a defect of a very different kind from that of understanding. Yet this is the only resource to which those who controvert the testimony of Papias, have betaken themselves.

Eusebius had said of Papias, that " he was a man of slen-" der parts, as may be discovered from his writings." This the historian mentions, in order to account for the sentiments of that ancient writer concerning the millennium, who, in the opinion of Eusebius, interpreted too literally and grossly, what the Apostles had seen meet to veil under figurative language. But, not to enter here into the nature of Christ's reign for a thousand years on the earth, before the general resurrection (a question foreign to the present purpose; and on which, if Papias erred, he erred along with many not deficient in understanding), a man may be very unfit for judging rightly of a theological or critical question, who would be allowed, by every person of common sense, a competent witness in questions of plain fact, which had fallen under his observation; as whether Matthew had been accounted, from the beginning, the writer of such a Gospel, and whether he wrote it in Hebrew or in Greek.

It seems to be another objection to the testimony of Papias, that he adds, " which every one interpreted as he was able:" as if he could be understood to mean, that every one was able to interpret Hebrew. This clause is an elliptical idiom of that sort, to which something similar, in familiar conversation, will be found to occur in most languages. No one is at a loss to perceive the meaning to be, " For some time there was no " interpretation in common use, but every one who attempted " interpreting, did it the best way he could." The manner in which this addition is made is, to me, on the contrary, a confirmation of the testimony; as it leads me to think, that Papias had not from testimony this part of the information he gives; but that it was what he himself remembered, when there was no version of Matthew's Gospel generally received, but every one who could read it in its own language, Hebrew, and either in writing or in speaking had recourse to it, translated it as well as he could. Thus, our Scottish Highlanders may say, at this moment, that, till very lately, they had no translation of the Bible into their mother-tongue, that they had only the English Bible, which every one interpreted to them as he was able. Could a reasonable person, on hearing such a declaration, imagine that any thing had been

advanced, which could be called either abſurd or unintelligible?

The next authority I ſhall recur to is that of Ireneus biſhop of Lyons in Gaul, who in his youth had been a diſciple of Polycarp. He ſays, in the only book of his extant, that "Matthew, among the Hebrews, wrote a Goſpel in their "own language, whilſt Peter and Paul were preaching the "Goſpel at Rome, and founding the church there." And in a fragment of the ſame author, which Grabe and others have publiſhed, it is ſaid, "The Goſpel according to Matthew "was written to the Jews; for they earneſtly deſired a Meſ-"ſiah of the poſterity of David. Matthew, in order to ſatisfy "them on this point, began his Goſpel with the genealogy "of Jeſus."

The third witneſs to be adduced is Origen, who flouriſhed in the former part of the third century. He is quoted by Euſebius, in a chapter wherein he ſpecially treats of Origen's account of the ſacred canon. "As I have learnt," ſays Origen, "by tradition, concerning the four Goſpels, which alone "are received, without diſpute, by the whole church of God "under heaven; the firſt was written by Matthew, once a "publican, afterwards an Apoſtle of Jeſus Chriſt, *who deli-*"*vered it to the Jewiſh believers, compoſed in the Hebrew lan-*"*guage*. In another place he ſays, We begin with Matthew, "who according to tradition, wrote firſt, publiſhing his Goſ-"pel to the Hebrews, or the believers who were of the cir-"cumciſion." Again, "Matthew, writing for the Hebrews, "who expected him who was to deſcend from Abraham and "David, ſays, The lineage of Jeſus Chriſt, ſon of David, "ſon of Abraham." Let it here be obſerved, by the way, that the word παραδοσις as uſed by ancient writers, and ſometimes by the ſacred penmen, does not entirely coincide in meaning with our word *tradition*. I have here, employed this word with the common run of interpreters, that I might not be thought deſirous of ſaying more in the verſion than the original warrants. The word *tradition*, with us, imports, as the Engliſh lexicographer rightly explains it, "any thing delivered orally from age to age:" whereas παραδοσις properly implies, "any thing handed down from former ages, in whatever way it has been tranſmitted, whether by oral or by written teſtimony; or even any inſtruction conveyed to others, either by word or by writing." In this laſt acceptation we find it uſed in Scripture: *Hold the traditions*, τας παραδοσις *which ye have been taught, either by word, or our Epiſtle*. It is only when the epithet αγραφος *unwritten*, is added to παραδοσις, that it anſwers exactly to the Engliſh word; whereas all hiſtorical evidence comes under the denomination παραδοσις. In this acceptation of the term, therefore, to ſay we have ſuch a thing

a thing *by tradition*, is the same as to say, in English, "we have this account transmitted from former ages." In Papias and Irenæus there is no mention of *tradition*. They spoke of what they knew, as they had immediate and most credible attestations from those who were acquainted with the writers of the Gospels, and with every circumstance relating to the publication. Their manner of expressing themselves on this head, is that of men who had the certain knowledge of what they affirm, and therefore consider it as indisputable.

Let it be observed that Papias, in the words quoted from him, attested two things; that Matthew wrote the Gospel ascribed to him, and that he wrote it in Hebrew. These two points rest on the same bottom, and are equally, as matter of fact, the subjects of testimony. As to both, the authority of Papias has been equally supported by succeeding authors, and by the concurrent voice of antiquity. Now there has not any thing been advanced to invalidate his testimony, in regard to the latter of these, that may not, with equal justice, be urged, to invalidate his testimony, in regard to the former. This may be extended also to other points; for, that Mark was the writer of the Gospel commonly ascribed to him, rests ultimately on the same authority. How arbitrary then is it, where the evidence is the same, and exposed to the same objections, to admit the one without hesitation, and to reject the other? Wetstein, for removing this difficulty, has suggested a distinction, insinuating, that the former may be the testimony of Papias, the latter only his conjecture. But if the words of Papias himself be attended to, no conjecture was ever worse founded than this suggestion of Wetstein. Papias speaks of both in the same affirmative tone, as of matters of public notoriety. [*To be continued.*]

A LETTER from Mr. WILLIAM STEPHENS, giving an Account of the Experience and Death of JOHN COLE.

IN the month of June, 1792, I had an opportunity of visiting that truly upright Servant of God, John Cole, of Freeland, near Witney, in Oxfordshire. As he was a man greatly respected by numbers of religious persons, and well known to many Preachers, for adorning the Gospel, I was induced to take from his lips a particular account of God's gracious dealings with him, hoping it may be serviceable to many readers.

The Experience of JOHN COLE.

"I was born at Oxford: My parents kept a public-house, which proved but an unfavourable situation, as it introduced me early into wicked company and conversation. Before I

was ten years of age, I became a proficient in deception, particularly in purloining money, which I received for beer. Yet I well remember, in thoſe early days I had painful convictions, and was ſenſible of the evil of my practices. Sometimes I dreaded to go to bed, being afraid that the powers of Darkneſs would ſeize upon me, and that I ſhould be ſent quick into Hell, as a puniſhment for my ſins. At other times, when in the midſt of flattering proſpects, my joy proved of ſhort duration; being baniſhed from me by the dread of Death, and the apprehenſion of torment. In my childhood I once narrowly eſcaped being drowned; and at another time, a coach-and-ſix ran over me, but thro' the wonderful interpoſition of providence, I was not materially hurt; theſe two remarkable deliverances made a laſting impreſſion upon my mind.

In the twelfth year of my age, I was put out apprentice to a ſhoe-maker. During my apprenticeſhip I ſuffered much for want of food and raiment. I uſed frequently to hear the Methodiſt Preachers, the word was attended with power to my heart, and brought to my remembrance all my ſinful practices; and altho' I was greatly affected, yet it was but for a ſhort ſeaſon; for the love of ſin again prevailed, and made the Word of God of none effect. Many times when I was playing at cricket on the Common, and have ſeen the people going to the Preaching-houſe, the terrors of the LORD have fallen upon me, and I have been afraid that ſome ſudden judgment would overtake me, that I might be made a warning to others.

Soon after the expiration of my ſervitude, I went to hear a funeral diſcourſe; when the LORD was pleaſed again to alarm my fears, and ſhew me my wretched condition. I then determined to give up my old companions, and forſake all my ſins. I went to the Methodiſts, and intreated them to receive me into their Society, which they readily complied with. But alas, my reſolutions were formed in my own ſtrength, and I did not truly rely upon the power and grace of Chriſt; ſo that ſin had ſtill dominion over me. I was married to a perſon who had a meaſure of the fear of the LORD; but being both of us young and unexperienced, for a ſeaſon, we did not live happy together. This diſappointment drove me to ſeek for true felicity in God. I had many ſore conflicts with my beſetting ſins; and my ideas of the way of obtaining Salvation by faith in Chriſt Jeſus, being confuſed and unſcriptural, I was frequently baffled by the enemy, and my diſcouragements were ſo great, that I was ready, many times, to give up the ſtrife.

In 1782, I providentially met with "Bunyan on the Covenants:" The LORD was pleaſed to make this Book very uſeful to me; I diſcovered my errors; all my falſe props were

cut

cut down, and I clearly saw the Gospel method of Salvation. That same evening I wrestled with the LORD in earnest prayer, nor ceased till he spoke peace to my soul; which in a few days was more abundantly confirmed, by the powerful application to my mind, "that GOD was in Christ, reconciling "the world unto himself, not imputing their trespasses unto "them."— I then perceived that Christ bore my burden, and by his stripes I was healed;— my load fell off, my fears fled away;— sweet serenity took place in my mind;— and I was enabled to rejoice in a sin-pardoning GOD.

For some time I walked in the light of GOD's countenance, enjoying the smiles of Heaven, and the approbation of a good conscience. But after awhile I felt that sin was only suspended, not totally destroyed. Anger, which was my besetting sin, began to shew itself again; this wounded my peace, and caused me to weep and mourn in secret places; notwithstanding I retained a measure of the favour of GOD, and of my acceptance thro' Christ Jesus. But feeling many things within me, contrary to the Nature and Mind of Christ, my burden became more intolerable, than that which I laboured under during the time I was seeking for pardon.

I now betook myself earnestly to fasting and prayer; expecting by these means to obtain deliverance, especially if I added to them strict watchfulness. But alas, I again mistook my way; and like a wild bull in a net, the more I struggled, and the more I was embarrassed. My perplexity was not a little increased by the endeavours of some well-meaning, but mistaken professors, to persuade me, that I could not attain to Holiness of Heart, on this side the grave; and that only Death could destroy inbred sin. This opinion involved me in hurtful reasonings, and unprofitable disputations. But I was mercifully delivered by attentively reading Mr. Wesley's invaluable Treatise on Christian Perfection. Those parts of that book which appeared difficult to my understanding, were easily solved by applying to Mr. Story, who was then in the Circuit; Thro' reading, and the encouragement he afforded me, I was induced to try an experiment of my own: I retired into my chamber with the Bible, and opening it on Ezek. xxxvi. 25, 26, 27, when on my knees, I put my finger upon that passage, and in the most sincere and artless manner that I was capable of, pleaded with God for the accomplishment of his glorious promise, nothing doubting but that he was both able and willing to bestow it on me. I do not recollect that I was ever so much encouraged as at this time. The LORD greatly strengthened my faith; and I believe I should certainly have then entered into Rest, but that the LORD saw I would attribute it, in part, to my own faithful endeavours.

Soon

Soon after this, upon returning home one evening from a Prayer-Meeting, as my wife and another perſon were converſing together on the things of GOD, while I was ſitting ſilent in a corner of the houſe, one of them happened to repeat theſe words. "Not for your ſakes, do I this; for you are a ſtiff-"necked people; but for my own Name's ſake." Inſtantly freſh light ſprung into my mind; I began immediately to double my diligence, and to agonize to enter in at the ſtrait-gate. But I made no account of my ſtrivings. I fell helpleſs, and ſtript of all, at the feet of my Redeemer. I "groan'd "the Sinner's only plea, GOD be merciful to me!" And he was pleaſed to hearken to my cries. I felt an inſtantaneous deliverance from all anger, peeviſhneſs, and every diabolical diſpoſition. My ſoul enjoyed a ſolemn reſt in GOD. I know not how to deſcribe my feelings; but I ſeemed to myſelf as an empty veſſel: My ſpirit ſunk into a ſerene calm, that is beyond all deſcription. The following verſes were much upon my mind:

"Father, into thy hands alone,
I have my ALL reſtor'd;
My ALL, thy property, I own,
The Steward of the LORD.
Hereafter none can take away
My life, or goods, or fame;
Ready, at thy command, to lay
Them down, I always am."

At firſt I was exerciſed with various doubts reſpecting the reality of the work, which I had reaſon to believe the LORD had accompliſhed in my ſoul. But converſing with a brother who enjoyed that great Salvation, and whoſe life and converſation adorned the Goſpel of his Saviour, I was much ſtrengthened; and the LORD gave me an internal evidence, that he had cleanſed me from all unrighteouſneſs. This was in the year 1786. From that time to the preſent, which is near ſix years, I have had no doubt of my preſent, or eternal Salvation, if I endure faithful to the Grace of GOD. I never experienced thoſe ecſtacies, which ſome ſpeak of; neither have I paſſed through the deep and diſtreſſing temptations, which others have met with. From the time the LORD cleanſed my heart, my peace has flowed as a River, and my confidence in GOD has been even as Mount Sion, which cannot be moved. Satan has, indeed, frequently attempted to wreſt from me the Pearl of Great Price; but thro' Grace, thoſe ſeaſons of temptation which were permitted for the trial of my faith, have anſwered the invaluable end, of deeply rooting my Soul in GOD."

The

The above is the substance of what I collected respecting the Experience of Brother Cole. I have further to add, That about last Christmas he caught a violent cold, attended with a fever, which in a short time so reduced his strength, that there appeared every symptom of a deep Consumption. When I saw him (at the time above-mentioned) he was apparently waiting for his great change, and perfectly resigned to the Will of GOD. As he was very poor, there were little more in his room than the Prophet's furniture; yet when I beheld his serene happy countenance, I could not but think of the words of the Poet,

" The chamber where the good man meets his fate,
" Is privileg'd beyond the walk of common life,
" Quite in the verge of Heaven!"

It was his lot to be chosen in the furnace of affliction. At the best of times he could only earn about seven or eight shillings a week, which was all he had to support a wife and four children. On the day he was taken ill, he had not one farthing in possession. But that gracious promise; " all " things (necessary) shall be added unto you," kept him from sinking: And, as he expressed himself, " I believed and re- " lied upon the Word of my Saviour; and glory be to his " Name, that altho' I have not been able to work from the " time I was first taken ill, yet having a trifle from the parish, " with the more abundant help of Christian Friends, I have " not wanted in my extremity."

I had not the opportunity of being with Brother Cole in his last moments; but am informed by friends who visited him, that he retained a firm, unshaken confidence in the LORD; and that without a sigh or groan, he took his flight to the realms of everlasting day, on the 10th of July, 1792.

WILLIAM STEPHENS.

The Dreadful End of a BLASPHEMER.

IN 1603, the Duke of Sully, Prime Minister of Henry IV. of France, came over to England Embassador to King James I. He brought with him in his suit a person, whom he justly stiles, " A WONDER and a MONSTER;" and whose fearful end is held up as a Warning to the youth of the present day. We shall give the Narrative in the Duke's own Words:

" The beginning of June I set out for Calais, where I was to embark, having with me a retinue of upwards of two hundred gentlemen, or who called themselves such, of whom a considerable number were really of the first distinction. Just before my departure old Servin came and presented his son

ſon to me, and begged I would uſe my endeavours to make him a man of ſome worth and honeſty; but he confeſſed it was what he dared not hope, not through any want of underſtanding or capacity in the young man, but from his natural inclination to all kinds of vice. The old man was in the right: what he told me having excited my curioſity to gain a thorough knowledge of young Servin. I found him to be at once both a wonder and a monſter; for I can give no other idea of that aſſemblage of the moſt excellent and moſt pernicious qualities. Let the reader repreſent to himſelf a man of a genius ſo lively, and an underſtanding ſo extenſive, as rendered him ſcarce ignorant of any thing that could be known; of ſo vaſt and ready a comprehenſion, that he immediately made himſelf maſter of what he attempted; and of ſo prodigious a memory, that he never forgot what he had once learned; he poſſeſſed all parts of philoſophy and the mathematics, particularly fortification and drawing; even in theology he was ſo well ſkilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able diſputant for and againſt the reformed religion indifferently; he not only underſtood Greek, Hebrew, and all the languages which we call learned, but alſo all the different jargons, or modern dialects; he accented and pronounced them ſo naturally, and ſo perfectly imitated the geſtures and manners both of the ſeveral nations of Europe, and the particular provinces of France, that he might have been taken for a native of all or any of theſe countries; and this quality he applied to counterfeit all ſorts of perſons, wherein he ſucceeded wonderfully; he was, moreover, the beſt comedian and greateſt droll that perhaps ever appeared; he had a genius for poetry, and had wrote many verſes; he played upon almoſt all inſtruments, was a perfect maſter of muſic, and ſung moſt agreeably and juſtly; he likewiſe could ſay maſs; for he was of a diſpoſition to do, as well as to know, all things: his body was perfectly well ſuited to his mind, he was light, nimble, dexterous, and fit for all exerciſes; he could ride well, and in dancing, wreſtling, and leaping, he was admired: there are not any recreative games that he did not know; and he was ſkilled in almoſt all mechanic arts. But now for the reverſe of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard and glutton; a ſharper in play, immerſed in every ſpecies of vice, a blaſphemer, an atheiſt: in a word, in him might be found all the vices contrary to nature, honour, religion, and ſociety; the truth of which he himſelf evinced with his lateſt breath, for he died in the flower of his age, in a common brothel, perfectly corrupted by his debaucheries, and expired with the glaſs in his hand, curſing and denying God!"

A Detail

A detail of the Maſſacre of the Engliſh, by the French Indians, at Fort William Henry, in America, in 1757. By Capt. J. CARVER.

"GENERAL WEBB, who commanded the Engliſh army in North America, which was then encamped at Fort Edward, having intelligence that the French troops under M. Montcalm were making ſome movements towards Fort William Henry, he detached a corps of about 1500 men, conſiſting of Engliſh and Provincials, to ſtrengthen the garriſon. In this party I went as a volunteer among the latter.

The apprehenſions of the Engliſh general were not without foundation; for the day after our arrival we ſaw Lake George to which it lies contiguous, covered with an immenſe number of boats; and in a few hours we found our lines attacked by the French general, who had juſt landed with 11000 Regulars and Canadians, and 2000 Indians. Col. Monro, a brave officer, commanded in the Fort, and had no more than 2300 men with him, our detachment included.

With theſe he made a gallant defence, and probably would have been able at laſt to preſerve the Fort, had he been properly ſupported, and permitted to continue his efforts. On every ſummons to ſurrender ſent by the French general, who offered the moſt honourable terms, his anſwer repeatedly was, That he yet found himſelf in a condition to repel the moſt vigorous attacks his beſiegers were able to make; and if he thought his preſent force inſufficient, he could ſoon be ſupplied with a greater number from the adjacent army.

But the colonel having acquainted Gen. Webb with his ſituation, and deſired he would ſend him ſome freſh troops, the general diſpatched a meſſenger to him with a letter, wherein he informed him that it was not in his power to aſſiſt him, and therefore gave him orders to ſurrender up the fort on the beſt terms he could procure. This packet fell into the hands of the French general, who immediately ſent a flag of truce, deſiring a conference with the governor.

They accordingly met, attended only by a ſmall guard, in the centre between the lines; when Montcalm told the colonel, that he was come in perſon to demand poſſeſſion of the fort, as it belonged to the king his maſter. The colonel replied, that he knew not how that could be, nor ſhould he ſurrender it up whilſt it was in his power to defend it.

The French general rejoined, at the ſame time delivering the packet into the colonel's hand, "By this authority do "I make the requiſition." The governor had no ſooner read the contents of it, and was convinced that ſuch were the orders of the commander in chief, and not to be diſobeyed,

than he hung his head in ſilence, and reluctantly entered into a negociation.

In conſideration of the gallant defence the garriſon had made, they were to be permitted to march out with all the honours of war, to be allowed covered waggons to tranſport their baggage to Fort Edward, and a guard to protect them from the fury of the ſavages.

The morning after the capitulation was ſigned, as ſoon as day broke, the whole garriſon, now conſiſting of about 2000 men, beſides women and children, were drawn up within the lines, and on the point of marching off, when great numbers of the Indians gathered about, and began to plunder. We were at firſt in hopes that this was their only view, and ſuffered them to proceed without oppoſition. Indeed it was not in our power to make any, had we been ſo inclined; for though we were permitted to carry off our arms, yet we were not allowed a ſingle round of ammunition. In theſe hopes however we were diſappointed; for preſently ſome of them began to attack the ſick and wounded, when ſuch as were not able to crawl into the ranks, notwithſtanding they endeavoured to avert the fury of their enemies by their ſhrieks or groans, were ſoon diſpatched.

Here we were fully in expectation that the diſturbance would have concluded; and our little army began to move; but in a ſhort time we ſaw the front diviſion driven back, and diſcovered that we were entirely encircled by the ſavages. We expected every moment that the guard, which the French, by the articles of capitulation, had agreed to allow us, would have arrived, and put an end to our apprehenſions; but none appeared. The Indians now began to ſtrip every one without exception, of their arms and cloaths, and thoſe who made the leaſt reſiſtance felt the weight of their tomahawks.

I happened to be in the rear diviſion, but it was not long before I ſhared the fate of my companions. Three or four of the ſavages laid hold of me, and whilſt ſome held their weapons over my head, the others ſoon diſrobed me of my coat, waiſtcoat, hat, and buckles, omitting not to take from me what money I had in my pocket. As this was tranſacted cloſe by the paſſage that led from the lines on to the plain, near which a French centinel was poſted, I ran to him and claimed his protection; but he only called me an Engliſh dog, and thruſt me with violence back again into the midſt of the Indians.

I now endeavoured to join a body of our troops that were crowded together at ſome diſtance; but innumerable were the blows that were made at me with different weapons as I paſſed on; luckily however the ſavages were ſo cloſe together, that they could not ſtrike at me without endangering each

each other. Notwithſtanding which one of them found means to make a thruſt at me with a ſpear, which grazed my ſide, and from another I received a wound, with the ſame kind of weapon, in my ankle. At length I gained the ſpot where my countrymen ſtood, and forced myſelf into the midſt of them. But before I got thus far out of the hands of the Indians, the collar and wriſtbands of my ſhirt were all that remained of it, and my fleſh was ſcratched and torn in many places by their ſavage gripes.

By this time the war-hoop was given, and the Indians began to murder thoſe that were neareſt to them without diſtinction. It is not in the power of words to give any tolerable idea of the horrid ſcene that now enſued; men, women, and children were diſpatched in the moſt wanton and cruel manner, and immediately ſcalped. Many of theſe ſavages drank the blood of their victims, as it flowed warm from the fatal wound.

We now perceived, though too late to avail us, that we were to expect no relief from the French; and that, contrary to the agreement they had ſo lately ſigned to allow us a ſufficient force to protect us from theſe inſults, they tacitly permitted them; for I could plainly perceive the French officers walking about at ſome diſtance, diſcourſing together with apparent unconcern. An unprejudiced obſerver would be apt to conclude, that a body of ten thouſand chriſtian troops, moſt chriſtian troops! had it in their power to prevent the maſſacre from becoming ſo general. But whatever was the cauſe from which it aroſe, the conſequences of it were dreadful, and not to be paralleled in modern hiſtory.

As the circle in which I ſtood incloſed, by this time was much thinned, and death ſeemed to be approaching with haſty ſtrides, it was propoſed by ſome of the moſt reſolute to make one vigorous effort, and endeavour to force our way through the ſavages, the only probable method of preſerving our lives that now remained. This, however deſperate, was reſolved on, and about twenty of us ſprung at once into the midſt of them.

In a moment we were all ſeparated, and what was the fate of my companions I could not learn till ſome months after, when I found that only ſix or ſeven of them effected their deſign. Intent only on my own hazardous ſituation, I endeavoured to make my way through my ſavage enemies in the beſt manner poſſible. And I have often been aſtoniſhed ſince, when I have recollected with what compoſure I took, as I did, every neceſſary ſtep for my preſervation. Some I overturned, being at that time young and athletic, and others I paſſed by, dexterouſly avoiding their weapons; till at laſt

two very ſtout chiefs, as I could diſtinguiſh by their dreſs, whoſe ſtrength I could not reſiſt, laid hold of me by each arm, and began to force me through the crowd.

I now reſigned myſelf to my fate, not doubting but that they intended to diſpatch me, and then to ſatiate their vengeance with my blood, as I found they were hurrying me towards a retired ſwamp that lay at ſome diſtance. But before we had got many yards, an Engliſh gentleman of ſome diſtinction, as I could diſcover by his breeches, the only covering he had on, which were of fine ſcarlet velvet, ruſhed cloſe by us. One of the Indians inſtantly relinquiſhed his hold, and ſpringing on this new object, endeavoured to ſeize him as his prey; but the gentleman being ſtrong, threw him on the ground, and would probably have got away, had not he who held my other arm, quitted me to aſſiſt his brother. I ſeized the opportunity, and haſtened away to join another party of Engliſh troops that were yet unbroken, and ſtood in a body at ſome diſtance. But before I had taken many ſteps, I haſtily caſt my eye toward the gentleman, and ſaw the Indian's tomahawk gaſh into his back, and heard him utter his laſt groan; this added both to my ſpeed and deſperation.

I had left this ſhocking ſcene but a few yards, when a fine boy about twelve years of age, that had hitherto eſcaped, came up to me, and begged that I would let him lay hold of me, ſo that he might ſtand ſome chance of getting out of the hands of the ſavages. I told him that I would give him every aſſiſtance in my power, and to this purpoſe bid him lay hold; but in a few moments he was torn from my ſide, and by his ſhrieks, I judge was ſoon demoliſhed. I could not help forgetting my own cares for a minute, to lament the fate of ſo young a ſufferer; but it was utterly impoſſible for me to take any methods to prevent it.

I now got once more into the midſt of friends, but we were unable to afford each other any ſuccour. As this was the diviſion that had advanced the furtheſt from the fort, I thought there might be a poſſibility (though but a very bare one) of my forcing a way through the outer ranks of the Indians, and getting to a neighbouring wood, which I perceived at ſome diſtance. I was ſtill encouraged to hope by the almoſt miraculous preſervation I had already experienced. Nor were my hopes in vain, or the efforts I made ineffectual. Suffice it to ſay that I reached the wood, but by the time I had penetrated a little way into it, my breath was ſo exhauſted that I threw myſelf into a brake, and lay for ſome minutes apparently at the laſt gaſp. At length I recovered the power of reſpiration, but my apprehenſions returned with all their former force, when I ſaw ſeveral ſavages paſs by, probably in purſuit of me, at no very great diſtance. In this ſituation

I knew

I knew not whether it was better to proceed, or endeavour to conceal myſelf where I lay, till night came on: fearing, however, that they would return the ſame way, I thought it moſt prudent to get farther from the dreadful ſcene of my paſt diſtreſſes. Accordingly, ſtriking into another part of the wood, I haſtened on as faſt as the briars and the loſs of one of my ſhoes would permit me; and after a ſlow progreſs of ſome hours, gained a hill that overlooked the plain which I had juſt left, from whence I could diſcern that the bloody ſtorm ſtill raged with unabated fury.

After paſſing three days without ſubſiſtence, and enduring the ſeverity of the cold dews for three nights, I at length reached Fort Edward; where with proper care my body ſoon recovered its wonted ſtrength, and my mind, as far as the recollection of the late melancholy events would permit, its uſual compoſure. It was computed that fifteen hundred perſons were killed or made priſoners by theſe ſavages during this fatal day. Many of the latter were carried off by them and never returned. A few, through favourable accidents, found their way back to their native country after having experienced a long and ſevere captivity.

The brave Col. Monro had haſtened away, ſoon after the confuſion began, to the French camp to endeavour to procure the guard agreed by the ſtipulation; but his application proving ineffectual, he remained there till Gen. Webb ſent a party of troops to demand and protect him back to Fort Edward. But theſe unhappy occurrences, which would probably have been prevented, had he been left to purſue his own plans, together with the loſs of ſo many brave fellows, murdered in cold blood, to whoſe valour he had been ſo lately a witneſs, made ſuch an impreſſion on his mind, that he did not long ſurvive. He died in about three months of a broken heart, and with truth might it be ſaid, that he was an honour to his country.

I cannot omit obſerving that very few of thoſe different tribes of Indians that ſhared in this ſlaughter, ever lived to return home. The ſmall pox, by means of their communication with the Europeans, found its way among them, and made an equal havock to what they themſelves had done. The methods they purſued on the firſt attack of that malignant diſorder, to abate the fever attending it, rendered it fatal. Whilſt their blood was in a ſtate of fermentation, and nature was ſtriving to throw out the peccant matter, they checked her operations by plunging into the water: the conſequence was, that they died by hundreds. The few that ſurvived were transformed by it into hideous objects, and bore with them to the grave deep indented marks of this much-dreaded diſeaſe.

Monſieur

Monſieur Montcalm fell ſoon after on the plains of Quebec. That the unprovoked cruelty of this commander was not approved of by the generality of his countrymen, I have ſince been convinced of by many proofs. One only however, which I received from a perſon who was witneſs to it, ſhall I at preſent give. A Canadian merchant, of ſome conſideration, having heard of the ſurrender of the Engliſh Fort, celebrated the fortunate event with great rejoicings and hoſpitality, according to the cuſtom of that country; but no ſooner did the news of the maſſacre which enſued reach his ears, than he put an immediate ſtop to the feſtivity, and exclaimed in the ſevereſt terms againſt the inhuman permiſſion; declaring at the ſame time that thoſe who had connived at it, had thereby drawn down on that part of their king's dominions the vengeance of heaven. To this he added, that he much feared the total loſs of them would deſervedly be the conſequence. How truly this prediction has been verified we all know."

On Private PRAYER.

IN the petitionary part of Prayer, we deſire either the beſtowing of ſome good thing, or the preventing or removing of ſome evil: And in the gratulatory part of Prayer, we return the praiſe of what we received from God, to God. Tho' the thankſgiving part of Prayer be moſt neglected, yet the petitionary part is too little regarded, or ſlightly paſſed over. It is Ungodlineſs to go about any buſineſs, or journey, to fix our abode, to uſe any food, or phyſic, without aſking God's leave and bleſſing in prayer. A neglect of this Duty is a branch of Atheiſm. Is it not a juſt cauſe of lamentation that ſo many ſhould be guilty of ſuch ungodlineſs? This ſin manifeſts high contempt of God; it is a demonſtration that God is not in all their thoughts. "The fool hath ſaid in his heart, There is no God:" "He calleth not upon God."

To live without Prayer, is to be dead while we live; for it is to live without God. The families that know not God, and thoſe that call not upon his Name, are the ſame. What can we do leſs for God, than by this homage to own him for our Maker? Or leſs for our own ſouls, than to beg our lives of Him, whoſe hand of Juſtice is lifted up againſt us. Their ſouls and their's only, ſhall live, that ſeek the Lord. No Malefactors die leſs lamented, than thoſe that when caſt, will not beg for their lives.

Many, when they have prayed themſelves out of affliction, have no more to ſay to God, till they are again ſinking in deep

deep waters. And when they have, for some time, prayed for deliverance to no purpose, they are ready to cry out, in the spirit of impatience, "This evil is of the LORD; why should we wait for him any longer?"—This is worse, than not to pray at all. Intirely to omit Prayer, denotes, indeed, the neglect of duty; but to cast off Prayer, intimates, a distate and aversion to duty.

The Prayer of Faith, is the only Key to unlock the storehouses and treasuries of all Blessings, yet how little has this Key been used?—To instance only in secret prayer. When we are in the midst of worldly business and company, how necessary it is to raise up our thoughts to GOD, to give him a visit, tho' a short one, in a desire or two; to speak, at least, one or two Heart-words unto him? Too many content themselves with their solemn visits to the Throne of Grace, and in the intervals of Duty scarce ever converse with GOD. What account shall we be able to give of our thoughts (the first-born of our souls) from morning to evening? Is not this the highest improvement of them, to send them in embassies unto Heaven, and by them to converse with God? How many precious things, in christian conversation, in sermons, and in social worship, are lost, for want of present lifting up our hearts to GOD, for his Blessing thereupon? How many motions of the Holy Spirit are quenched through this sinful neglect? There is much unkindness in it; especially when we consider, that GOD is so gracious, that he lets his Door stand wide open at all times, and that he assures us of a welcome: Certainly it must grieve him, that we will not so much as step in with a Desire, hour after hour, tho' we may thus visit Him, without neglecting any business we have in hand, or behaving uncivil to any company.

How few make a Conscience of Closet-Prayer? Tho' Christ takes it for granted, that his disciples will thus pray, and has annexed a gracious promise to the due performance of this Duty, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, who is in secret, and thy Father who seeth in secret, will reward thee openly." Retire thyself, get thee a place, set thyself a time, wherein thou mayest make it thy business to pray unto GOD. Alas, how Satan prevails with some to put off this duty from time to time, by telling them, that they will but play the hypocrite, or that the season is not convenient, or that this and the other worldly business must be first dispatched. O how little do such love GOD, who are afraid to talk too often in secret with him? Some satisfy themselves with praying with others, either in public, or in the family. But how can they look upon themselves as Christians, whatever

profession

profeſſion they make? What? a Chriſtian, and yet never deſire any privacy between God and thy own ſoul? A Chriſtian, and yet find no errand to invite thee to ſpeak with God alone? Sure thou rather ſeekeſt to approve thyſelf to men, than to God. The true Lover delights to viſit his Friend, when he may find him alone; like that good man, who, when the ſet time for cloſet prayer was come, would break from any company he was in, with theſe words, "*I have a Friend that ſtays for me: Farewell.*" Others put off this duty, by pretending they pray always; every hour they are lifting up their hearts in ejaculations to Heaven. As the pretence of every Day-Sabbath, comes juſt to no Sabbath at all; ſo the continual prayer of ſome, comes to no praying at all.

Ejaculatory Prayer ſhould not hinder, but rather fit us for ſolemn ſet prayer. Fire muſt be kept upon the Altar continually, but that muſt not hinder the morning and evening Sacrifice. True Chriſtians cannot be ſatisfied with a bit and away, but they muſt have their ſet meals. Others look upon cloſet prayer to be but a Free-will offering (as they term it) which they may offer if they pleaſe, but will not own it to be a Duty. Surely they are but little ſenſible of their own heart-plagues, or fooliſhly flatter themſelves that Death is to cleanſe them from all their inward corruptions; otherwiſe, they would be oftener with God in ſecret, and more importunately plead with him for the accompliſhment of all his great and precious promiſes. Thro' the courſe of my experience, I have obſerved, that the fall of profeſſors began in their cloſet neglects, either by omitting the duty totally, or by a careleſs, formal, cuſtomary management of it. This is the firſt ſtep towards apoſtacy. Backſliders grow firſt out of acquaintance with God in ſecret, then delight in the duty declineth by little and little, then they are leſs frequent in their viſits, upon which follows a caſting off the duty: notwithſtanding they may appear great zealots in public ordinances, yet if they do not repent, and perform their firſt works, they will ſoon be deſtitute both of the Form and Power of Religion.

A hundred things may combine to keep us in the exerciſe of public duties. But here is the trial of our uprightneſs, what we do in ſecret for God, and with God. Scipio tells us, "I have never better company than when I have no company; for then I can freely entertain my own thoughts, and converſe with all the learned that have been in former ages." But we are called to greater honour, to improve our ſolitude in converſing with God.

Few obſerve the fitteſt time for private Prayer. God would have us, in this ſenſe, watch unto prayer: God requires

us

us early to tell the world whose servants we are, and that we dare not undertake any business without first engaging God with us :—That we dare not enter on Satan's territories, without Christ, our great champion with us. A true christian no sooner opens his eyes in the morning, but he opens his heart to the Lord. He expects no good that day, unless it be begun with a good duty ; and therefore says, " My voice shalt thou hear in the morning : In the morning early will I direct my prayer unto thee." But if we venture into the World, before we have got an antidote against its infection, the consequences too frequently are, deadness of heart, and a multitude of worldly distractions. And when we enter into our closet, we are beset with wandering, discontented thoughts ; so that the time which should be spent in communion with God, is taken up in driving away these fowls from the Sacrifice.

Let it also be remembered, that God is an holy God, and jealous of his Name ; and he justly considers it as a dishonour done unto himself, to be so neglected, that He must be served last of all, and therefore withholds his influences from the soul. By neglect of early prayer, we honour the World too much, as if it were more worthy of our time and strength than the Lord is : Whereas we should profess, that all our hours are God's and therefore we dare not but honour him with the First-fruits of all our increase ; we shall thereby sanctify all the harvest, by presenting God with the green ears.

The morning is the fittest season for devotion, for then the mercies of the night smell sweetest, which after awhile, like flowers, will lose their scent with us ; Whilst the iron is hot, it is our business to strike : His mercies are renewed every morning, so should our praises.

By entering on business without calling on God, we in effect declare that we need not his assistance, and that we can make a shift without him. Whereas God feeds us from hand to-mouth, and hath left no stores with us, that we may make our address to him night and day, who must water us every moment. Did we but see the dangers we are every moment exposed to from the three-fold armies, the World, the Flesh, and the Devil, we should not be so fool-hardy as to venture abroad, without first imploring and obtaining the divine presence and blessing. Let us remember, we want as soon as we awake ; and want even those things which none but God can supply.

By neglecting the proper time for prayer, the Devil and the World often make us forget, or omit the duty for the day. We pretend, that we have no leisure in the morning ;

and the enemy takes care to fill the hand with unexpected buſineſs, ſo that the excuſe grows ſtronger, and more plauſible: But muſt we ſerve the ſlave, and neglect the Lord of Glory? O what hazards do we run, not only by preferring other things and buſineſs before GOD, but by neglecting the firſt hour of the day, when we are not ſure of a ſecond? For what is our life but a vapour, which may diſappear in a moment!

Mr. FLETCHER's Paſtoral Letters.

To Mr. WILLIAM WASE.

Dear Brother, *Newington, Feb.* 18, 1777.

MY dear friend Mr. Ireland brought me, laſt week, Sir John Elliot, who is eſteemed the greateſt phyſician in London, in conſumptive caſes. He gave hopes of my recovery upon uſing proper diet and means. I was bled yeſterday for the third time; and my old doctor thinks, by gentle evacuations and ſpring herbs, to mend my juices. Be that as it may, I calmly leave all to God; and uſe the means without truſting in them. I am perfectly taken care of by my kind friends, whom I recommend to your prayers, as well as myſelf.

With reſpect to my ſoul, I calmly wait, in unſhaken reſolution, for the *full* ſalvation of my God; ready to truſt him, and to venture on his faithful love, and on the ſure mercies of David, either at *midnight*, *noon-day*, or *cock crowing*: for my times are in his hand, and *his* time is beſt, and is *my* time. Death has loſt its ſting; and, I thank God, I know not what hurry of ſpirit is, or unbelieving fears, under my moſt terrifying ſymptoms. Glory be to God in Chriſt, for this unſpeakable mercy! Help me to praiſe him for it.

You talk of my "laſt trials." I can hardly gueſs what you mean, unleſs Mr.—— ſhould have miſtaken tears of holy ſhame before God, and of humble love to my opponents, for great trials; but they only indicated ſuch a trial, as I pray God to make me live and die in,—I mean a deep ſenſe of my unworthineſs, and of what I have ſo often prayed for, in theſe words,—

"I would be by myſelf abhorr'd,
"All glory be to Chriſt my Lord."

I thank you, however, for the comfort you adminiſter to me upon, I ſuppoſe, Mr. ——'s miſtake.

With

With reſpect to our intended room, I beg Mr. Palmer, Mr. Lloyd, and yourſelf to conſult about it, and that Mr. Palmer would contract for the whole. For my own part, I ſhall contribute 100l. including 10l. I have had for it from Mr. Ireland and 10l. from Mr. Thornton. Give my kindeſt love to all friends and neighbours. I would mention all their dear names, but am ſtrictly forbidden a longer epiſtle. Farewell in Jeſus. Yours, J. F.

P. S. If the room cannot be completed for what I have mentioned, and 20l. more be wanting, aſk Mr. Lloyd how much the royalty might come to, and tell him I would appropriate it to the building.

To Mr. Michael Onions.

My dear Brother, Bath, July 8, 1777.

I Heartily thank you for your kind letter; and by you, I deſire to give my beſt thanks to the dear companions in tribulation whom you meet, and who ſo kindly remember ſo worthleſs and unprofitable a miniſter as me. May the God of all grace and love, our common Father, and our all, bleſs you all, and all our brethren, with all bleſſings ſpiritual; and with ſuch temporal favours, as will beſt ſerve the end of your growth in grace.

My deſire is, if I ſhould be ſpared to miniſter to you again, to do it with more humility, zeal, diligence, and love; and to make more of you all than I have done. But as matters are, you muſt take the will for the deed. Let us all praiſe God for what is paſt, and truſt him for what is to come. The Lord enable you to cleave together to Chriſt, and in him, to abide in one mind, ſtriving together for the hope of the goſpel, the fulneſs of the Spirit, and that kingdom of righteouſneſs, peace, and joy in the Holy Ghoſt, of which we have ſo often diſcourſed together, but into which we have not preſſed with ſufficient ardour and violence. God give us the humble, violent faith, which inherits the promiſe of the Father, that we may triumph in Chriſt, and adorn his goſpel in life and death.

I hope to ſee you before the Summer is ended, if it pleaſe God to ſpare me and give me ſtrength for the journey. I am in ſome reſpects better than when I came here, and was enabled to bury a corpſe laſt Sunday, to oblige the miniſter of the pariſh; but, whether it was that little exertion of voice, or ſomething elſe, bad ſymptoms have returned ſince. Be that as it may, all is well; for he that does all things well, rules and over-rules all. I have ſtood the heats we have had theſe two days, better than I expected. I deſire you will help me to bleſs the Author of all good, for this, and every other bleſſing of this life; but above all for the lively hopes

of the next, and for Chriſt our common hope, peace, joy, wiſdom, righteouſneſs, ſalvation, and all. In him I meet, love, and embrace you. God bleſs you all, and crown you with loving-kindneſs and tender mercy all the day long! I live, if you ſtand. Don't let me want the reviving cordial of hearing, that you ſtand together firm in the faith, broken in humility, and rejoicing in the loving hope of the glory of God. Look much at Jeſus. Bleſs God much for the gift of his only begotten Son. Be much in private prayer. Forſake not the aſſembling yourſelves together in little companies, as well as in public. Walk in the ſight of death and eternity; and ever pray for your affectionate, but unworthy miniſter, J. F.

To Mr. Thomas York and Daniel Edmunds.

My dear Friends, Briſtol, Nov. 1777.

I Have received Mr. York's kind letter, and am encouraged, by the ſpirit of love and kindneſs which it breathes, as well as by your former offer of helping me off with my burdens, to beg you would ſettle ſome temporal affairs for me.

The debt of gratitude I owe to a dying ſiſter, who once took a very long journey to ſee me, when I was ill in Germany, and whom I juſt ſtopped from coming, laſt winter, to Newington to nurſe me; the unanimous advice of the phyſicians, whom I have conſulted, and the opportunity of travelling with ſerious friends, have at laſt determined me to remove to a warmer climate. As it is doubtful, very doubtful, whether I ſhall be able to ſtand the journey; and, if I do, whether I ſhall be able to come back to England; and, if I come back, whether I ſhall be able to ſerve my church, it is right to make what proviſion I can, to have it properly ſerved while I live, and to ſecure ſome ſpiritual aſſiſtance to my ſerious pariſhioners when I ſhall be no more. I have attempted to build a houſe in Madeley Wood, about the centre of the pariſh, where I ſhould be glad the children might be taught to read and write in the day, and the grown-up people might hear the word of God in the evening, when they can get an evangeliſt to preach it to them; and where the ſerious people might aſſemble for ſocial worſhip when they have no teacher.

This has involved me in ſome difficulties about diſcharging the expence of that building, and paying for the ground it ſtands upon; eſpecially as my ill health has put me on the additional expence of an aſſiſtant. If I had ſtrength, I would ſerve my church alone, board as cheap as I could, and ſave what I could from the produce of the Living to clear the debt, and leave that little token of my love, free from encumbrances

cumbrances to my pariſhioners. But as Providence orders things otherwiſe, I have another object, which is to ſecure a faithful miniſter to ſerve the church while I live. Providence has ſent me Mr. Greaves, who loves the people, and is loved by them. I ſhould be glad to make him comfortable; and as all the care of the flock, by my illneſs, devolves upon him, I would not heſitate for a moment to let him have all the profit of the living, if it were not for the debt contracted about the room. My difficulty lies, then, between what I owe to my fellow labourer, and what I owe to my pariſhioners, whom I ſhould be ſorry to have burdened with a debt contracted for the room.

My agreement with Mr. Greaves was to allow him 40 guineas a year, out of which I was to deduct 12 for his board; but as I cannot board him while I go abroad, I deſign to allow him, during my abſence 50l. a year, together with the uſe of my houſe, furniture, garden, and my horſe, if he chuſes to keep one; reſerving the uſe of a room, and ſtall in the ſtable, to entertain the preachers who help us in their round; not doubting but that the ſerious people will gladly find them and their horſes proper neceſſaries. But I know ſo little what my income may come to, that I am not ſure whether it will yield Mr. Greaves 50l. after paying all the expences of the living. Now, I beg that you will conſult together and ſee, whether the vicar's income, i. e. tithes, &c. &c. will diſcharge all the expences of the living, and leave a reſidue ſufficient to pay a ſtipend of 50l. I except the royalty, which I have appropriated to the expence of the room. If it be, well; if there be any ſurplus, let it be applied to the room; if there be any thing ſhort, then Mr. Greaves may have the whole, and take his chance in that reſpect, as it will be only taking the vicar's chance; for I doubt, if ſometimes, after neceſſary charges defrayed, the vicars have had a clear 50l.

I beg you will let me know how the balance of my account ſtands, that, ſome way or other, I may order it to be paid immediately, for if the balance is againſt me, I could not leave England comfortably without having ſettled the payment. A letter will ſettle this buſineſs, as well as if twenty friends were at the trouble of taking a journey; and talking is far worſe for me than reading or writing. I do not ſay this to put a ſlight upon my dear friends. I ſhould rejoice to ſee them, if it was to anſwer any other end, than that of putting on a plaiſter, to tear it off as ſoon as it ſticks.

Ten thouſand pardons of my dear friends, for troubling them with this ſcrawl about worldly matters. May God help us all, ſo to ſettle our eternal concerns, that when we ſhall be called to go to our long home and heavenly country, we

may

may be ready, and have our acquaintance along with us. I am quite tired with writing, nevertheless, I cannot lay by my pen, without desiring my best Christian love to all my dear companions in tribulation and neighbours in Shropshire. I heartily thank Daniel both as church-warden and as receiver and house-steward, and I beg Mr. York again to pay him a proper salary. I am in the best bonds, your affectionate neighbour, friend, and minister, J. F.

The Negro-Trade. A Fragment.

A Sea-faring man made his appearance. He was surrounded by multitudes of persons, who persecuted him with interrogatories. This person was the captain of a ship in the Negro-trade. From the conversation which passed between the Captain and those who surrounded him, I discovered, that the cruelties incidental to the Slave-trade, were not confined to the unhappy Negroes; but affected also the inferior men who carried it on. The Captain before me had gone out mate: the crew had been thirty, of whom only three returned.

He had a long scroll in his hand. It was a bill of the original crew. "Where is my daddy?" asked an infant. *Dead.* "My husband?" inquired a matron. *Dead.* "My brother?" interrupted a girl. *Dead.* In this manner he ran through the list. One had died of a fever. Another had been murdered on shore. Several had been killed by slaves who had mutinied.

When the friends of the deceased had retired, the captain gave his employers an account of his voyage. Three ships had gone out together. They had each taken in their quantity of slaves, when a hard gale drove two of them on shore. One was boarded by the Negroes, and the crew massacred. On board the other, a fine or attempt was made by the Negroes in the hold. But the Whites having got command of the small arms, fired into the hold, and made dreadful slaughter. This circumstance, and of the Negroes, who had discovered where the powder lay, rushed into the room, let fire to a powder-barrel, and blew the vessel to pieces.

The Captain ran over these occurrences of horror with a forced composure: but it was not so with his employers: they frequently interrupted his detail with imprecations against the damned Blacks.

And who is this cruelty gratified? That we may have Sugar to sweeten tea, which debilitates us; Rum to make punch, to intoxicate us: And Indigo, to dye our clothes. In these, myriads are made wretched; nations are dragged into slavery; to supply the luxuries of their fellow-creatures!

Contemptuous

Continuation of Dr. Coke's Journal through the West India Islands.

[From Page 549, Vol. XVI.]

On the 22d of March, 1793, I set sail, in the Duke of Cumberland Packet, from the Island of Barbadoes for Kingston in Jamaica. A French Count, an English Officer, and myself, were the Passengers. The Count was a very pushing man, and, like his countrymen in general, all life and spirit, even in the midst of misfortunes. He informed us that he had been a Member of the Assembly of the States General in France, and consequently of the first National Assembly; but his fervent Loyalty for the King obliged him to fly to England; and his estates in France, which were considerable, were confiscated. He had two estates in St. Domingo, and was going to Jamaica in hopes of procuring some information concerning them. But he was dreadfully frightened when he came within sight of Hispaniola, and could neither eat, drink nor sleep, for fear of being taken by a French frigate or privateer. At our first meal on board, he turned round to me, and with all the pathos of the Frenchman, cried out, "Sir, they have murdered my King!" Then he addressed the company and said, "I beg your pardon that I have been born a Frenchman!"

When we were near the Island of St. Vincent's, which lay in our way to Jamaica, the English Officer desired to be set on shore, in order to see a friend, to which the master of the packet, John Long, immediately consented; I earnestly intreated the same favour, but the surly man refused, although the boat was along side our vessel, and I was deprived of the opportunity of taking another farewell of my friends in the Island.

On the 29th, we arrived at Kingston, with the news of war. Our Society in this town is small, in proportion to the size of the place. It hardly exceeds 200: many of them, however, are much devoted to God. We have also some Local Preachers here, both among the Whites and Blacks, who promise to be useful. Mr. Forzbrook, a Merchant's Clerk, (whose mother was a member of our Society in Castle-Donnington, Leicestershire,) is well qualified to be a Travelling Preacher. I hope, the impediments which his present situation throws in his way, will soon be removed. Mr. Gairey, also, a young man from America, is, I believe, a tolerable Exhorter: his Father had been a respectable Merchant in Philadelphia, but met with misfortunes in life, which the greatest integrity, and most genuine piety, could not prevent. O how difficult is it, and yet how comfortable, to believe that

"all

"all things work together for our good:" Mr. Guirey, the Father, did thus believe; and though reduced from affluence to a low eſtate, continued to truſt fully in the Lord.

Young Mr. Guirey arrived lately from Cape Francois, the Capital of the French part of the Iſland of Hiſpaniola. Soon after he landed at Cape Francois, he was informed, that, being an American, he might ſafely viſit the Negro-Army. He accordingly went; and, being ſurrounded by a body of troops, was brought before the General. The General was a Samboy, i. e. the offspring of a Mulatto and a Black, with whom he dined. Several of the General Officers dined with him: and when one of them, whoſe face appeared perfectly black, accidentally opened his breaſt, Mr. Guirey juſt obſerved that the ſkin was white: ſo that his face muſt have been painted. The deſcription which Mr. Guirey gave of the ſtate of the Country was dreadful indeed. The whole ſeemed to be utterly laid waſte. When the Cane-grounds were ſet on fire, many of the Planters were ſeized by the Negro Soldiers, and thrown into the fire, and burnt alive. Indeed, the deſtruction of property, and loſs of lives, is hardly to be deſcribed.

And is it to be wondered at? For Mr. Guirey informed me, that the inhabitants of Cape Francois were arrived at ſuch a height of wickedneſs, that Fornication was frequently practiſed in the corners of the ſtreets, and in the open day, without the leaſt infamy attending it. Agreeable to this account, was that of a Counſellor in the Iſland of Tortola, who had received his education at Brazen-Noſe College in Oxford, and had taken the Degree of Doctor of Civil Law in that Univerſity. This Gentleman had reſided for a few years at Cape Francois, and informed me, that Father and Daughter were frequently known to live together in an inceſtuous manner; and yet not the leaſt cognizance was taken of it by the ruling powers. Is it ſurprizing that God ſhould ſo ſignally judge ſuch a people as this?

On Monday, April 1, I ſet off with Mr. Fiſh and Mr. Guirey, for Montigo-Bay, in order to improve the opening, which I was favoured with about two years ago. After riding in the heat of the ſun for a whole day, we came to a place called Old Harbour. When we entered the inn, I perceived that I had never been there before. On enquiry, I found that we had got to the very oppoſite ſide of the Iſland to what we intended; that we had travelled leeward, inſtead of windward However, from the Landlady's account, and from a map of the Iſland, it appeared, that we had loſt nothing; it being impoſſible to go through the Iſland in a direct line, on account of the ſteep and lofty Mountains; and we only took one ſide of it inſtead of the other.

ether. And that if we croſſed one high Mountain called May-Hill, we ſhould have no more to travel one way than the other. The next morning Mr. Fiſh complained of a violent head-ach: and, as he had ſome time ago a ſeaſoning fever, I begged of him to return, leſt he ſhould ſuffer a relapſe.

After travelling a few miles we came between the high mountains, and began to enjoy the romantic proſpects, with which Jamaica abounds. On our journey, Mr. Guirey gave me the following account of a perſecution which happened about twelve months before, at Salem, in the ſtate of New Jerſey.

"A mob were, ſeveral times, very riotous in our Chapel: but on application to the magiſtrates, we obtained effectual relief; which has been univerſally and invariably the caſe in the ſtates of America. The rioters not being able to diſturb us, took another method of injuring the cauſe of Chriſt. They aſſembled in a place of their own, and *acted* Love-feaſts, Band-meetings, Claſs-meetings, &c. to the great entertainment of their profane auditors. One night, when they were performing a public Band-meeting, a young woman ſtood up on a bench to profeſs her experience: and after ſpeaking ſeveral things which commanded the mirth of the aſſembly, ſhe cried out, (at the ſame time beating her breaſt,) "*Glory be to God, I have found peace, and am ſanctified, and am now fit to die:*" As ſoon as ſhe had uttered theſe words, ſhe dropt down *dead* upon the ſpot, to the inexpreſſible terror of the whole company, which immediately broke up, and they ſtole away in the greateſt conſternation, except a few who remained with the corpſe. The perſecution immediately ceaſed; and not a tongue moved afterwards againſt the Goſpel, or its Friends."

After travelling through a champaign Country, our views, near ſun-ſet, were extraordinary romantic. The hanging rocks and trees formed a moſt groteſque and awful appearance. All the rocks were white, and ſo perforated, that they ſeemed like immenſe heaps of white moſs. About ſun-ſet we arrived at a ſolitary inn in the midſt of the mountains, after riding thirty miles in the heat of the day; and made our dinner and ſupper at one meal. The place was called the *Green-Ponds*. Next morning before ſun-riſe, we began to aſcend May-hill, a vaſt, ſteep mountain, and about eleven o'clock, gained the ſummit, which contained a few ſquare miles of ground. Here we found a tavern, at which we breakfaſted: and on inquiring the name of the Pariſh (Elizabeth Pariſh) I recollected that the little handful of Moravian

vian Brethren who reside in this Island, could not be far distant from me. My Landlord confirmed my ideas, and informed me that we could easily reach the house of Mr. Angel, one of the Brethren, by night. I then remembered that Mr. Angel was Brother-in-law of Mr. Joseph Bradford, one of our Travelling Preachers. When we arrived at Mr. Angel's, it was just dark: but he was from home, and the chief person in his storehouse informed us, that five miles further was the settlement of the Brethren, where we should meet with a hospitable reception. As Mr. Angel's house was a large one, I felt it unkind to be sent five miles through the dews of the night, which very few of the Planters through that whole Archipelago would, I believe, have done. I therefore hired a guide, who brought us to the place. Mr. Lister and Mr. Bowen the Ministers, together with their wives, received us with the utmost courtesy; and here, indeed, we found ourselves at home. O how comfortable is it, in a country where so little even of the form of religion exists, to meet with pious persons, of congenial spirits with ourselves! The kindness and attention of this simple-hearted family, made ample amends for our dark and dewy ride. With them we could sweetly speak and sing of the Love of Jesus; and our Lord was truly present, both in conversation, and in prayer. After an early breakfast, these loving people conveyed us one stage in their one horse chair, whilst the guide they had provided, brought our horses. May our common Lord and Saviour reward them!

When we arrived at the end of our stage, we found that we should be obliged to cross a great number of Cattle-penns and plantations, and should meet with no more inns till we reached Montigo-Bay. We accordingly set off across the Country, and arrived about noon on a Plantation, of which Mr. Leard, a Scotchman, is the Manager. This Gentleman received us with the greatest civility and politeness; but we had not been here long, before the rains poured down like torrents, and we were thankful to Divine Providence, and the Master of the House, for this comfortable asylum. Next morning I was favoured with the company of Mr. Leard, and two or three of the principal men of the Island, for fifteen miles. One of the Gentlemen, who had an elegant saddle-horse as well as a phæton, perceived that I was a little fatigued with the heat, and insisted on my riding in his phæton most part of the way, whilst he rode on horseback. The Gentlemen at parting, advised us, by all means to stop as soon as possible, and to rest for the remainder of the day, lest too violent exercise might bring on an inflammation of the blood; and gave me leave to use their names

at

at the penns and plantations. The firſt at which we called, the Gentleman was not at home; and we were refuſed admittance. This was the firſt inſtance of the kind I ever met with: yet, probably, the Maſter of the Houſe, would have received us cheerfully: for there are no men I have ever been acquainted with, more generous and hoſpitable to ſtrangers, than the Weſt-India Planters. We then retired to ſome diſtance from the houſe, and ſat down on the graſs to reſt ourſelves, whilſt our horſes were cropping the herbage around us. From thence we went to a plantation called the *Seven Rivers*; Mr. Price, the Manager, whom I found to be my Countryman, gave us a hearty welcome. Being now refreſhed, we proceeded on our journey, and came to a plantation called Montpellier, where we abode for the night.

Next morning, April the 5th. we ſet off at day-break, and breakfaſted in Montego-Bay. Immediately after I called upon my old acquaintance Mr. Brown, the Proprietor of the Aſſembly-room, who again generouſly gave me the free uſe of it. The next buſineſs was to ſend a Meſſenger round the town from houſe to houſe, to give notice of my Preaching in the evening, in conſequence of which I had a very conſiderable congregation. After I had enforced on the audience the great truths of Chriſtianity, a company of rakes, with a printer, whoſe name was T. at their head, kept up a loud clapping of hands for a conſiderable time. I then withdrew into Mr. Brown's Dwelling-houſe: but my companion Mr. Guirey loſt me, and going out of the room into the ſtreet, was inſtantly ſurrounded by the rakes, who ſhouted, and ſwore they would firſt begin with the ſervant; on which an officer of the army drew his ſword, and ſtretching it forth, declared he would run it through the body of any one who dared to touch the young man; on which they all ſlunk back, and withdrew.

Next morning I went to Church, and in the afternoon preached to a ſmall, but deeply attentive congregation in the Aſſembly-room, from 1 John v. 12. "He that hath the Son, hath life," and all was peace.

Having no engagement to dine, I went to the ordinary, where a gentleman took me aſide into another room. After many apologies, and expreſſing his great regard for me, he intimated that he was an admirer of the Writings of Baron Swedenburgh. He likewiſe informed me, that a plot was laid, and intended to be put in execution againſt me, at the Aſſembly-room in the evening, and that powder was to be uſed. He therefore adviſed me to give up all thoughts of preaching. I thanked him for his well-meant advice, and

tender feelings on my account; but observed, that I was in the way of them, and if my great Master was pleased to take me to himself that evening by the violence of wicked men, or in any other way, I was perfectly satisfied; well knowing that it was easy for him to raise a far better instrument than I was, for his gracious purposes; and that, tho' the divine assistance, I should endeavour to preach at the time appointed. The evening came, and a crowded congregation attended. At the beginning of the service Mr. T. began to be noisy, on which one of the Magistrates of the town who was present, stepped up to him, and spoke such strong and authoritative words, that Mr. T. and his crew thought proper to be silent from that time.

Mr. Montague and several other Gentlemen shewed me much respect, during my short residence in this town. Several of the Negroes were awakened by my public Ministry, and to calling upon them in their houses: and I might have formed a Club of earnest looking souls. I know, through the Grace of God, I was an instrument of good. O how wonderfully gracious is he, how infinitely condescending, as stooping to use so unworthy an instrument for his own great Glory, and the salvation of souls!

[*To be concluded in our next.*]

The Unfeeling FATHER.

"DOES nature refuse to plead for me," [said his daughter kneeling before him] "or does she plead in vain?" "You broke the sacred bonds of nature," said the old man, when you left a father's fond protection, and a mother's tender care, to partake the fortune of the cast away on earth, whom they disclaimed." "A heavenly Father," exclaimed the daughter, forgives the sins of his children: and shall an earthly parent deny the charitable boon a repentant child demands of him?" "To that heavenly Father, then, replied he, "I recommend you; my doors are no longer open to receive you; I have made a vow which shall never be broken. Let the friends of your husband provide for you; you are mine no more." "But these children, Sir; Alas! what have they done? Leave me to the cruel fate which awaits me, but suffer not them to perish."

"They are none of mine," said the stern parent; "I will never press them in my arms; they shall never sit upon my knees. I will [allow no more ingratitude. Let him, who begot them, take the pack and maintain, and get them bread. No office is beneath the affection of a parent, when children have not been ungrateful; I am your's no more."

This

This was the fatal dialogue between the father and the daughter in the porch of his house; for she was admitted no further. He shut the door against her; and retired to his chamber. The wind blew, and the rain beat hard, and she dared not enter the vessel: she remained in the porch, prolled her streaming locks to her before, and hoped that the morning's dawn would bring mercy along with it. But, when the morning dawned, she was no more! The servants found her a clay-cold corpse, and the two children weeping beside it.

When the father was called to see the spectacle, he sunk down on the floor: life, indeed, returned; but peace abandoned him for ever. He loves the children; but says, Heaven is all its forms of mercies, has not one for him.

POETRY.

A HYMN FOR EVENING.

THE beam-repelling mists arise,
And evening spreads obscurer skies:
The twilight will the night forerun,
And night itself be soon begun.
Upon thy knees devoutly bow,
And pray the Lord of Glory, now,
To fill the breast; or deadly sin
May cause a darker night within.
And whether pleasing vapours rise,
Which gently dim the closing eyes,
And make the weary members blest'd,
With sweet refreshment in their rest;
Or whether fancies in the brain,
Dispel their soft embrace again,
And on my watchful bed I stay,
Forlook by sleep, and waiting day;
Be God for ever in my view
And never he forsake me too;
But still, as day concludes in night
To break again with new born light,
His wond'rous bounty let me find
With still a more enlighten'd mind,
When grace and love in one agree,
Grace from God, and love from me;
Grace that will from heaven inspire;
Love that feels it in desire;
Grace and love that mingle beams,
And fill me with encreasing flames.

Thou that hast thy palace far
Above the moon and every star; Thou

Thou that ſitteſt on a throne,
To which the night was never known,
Regard my voice and make me bleſs'd,
By kindly granting it's requeſt.
If thoughts on thee my ſoul employ,
My darkneſs will afford me joy;
'Till thou ſhalt call, and I ſhall ſoar,
And part with darkneſs evermore.

[PARNELL.

The SOUL IN SORROW.

WITH kind compaſſion hear my cry,
O JESU, LORD of Life, on high!
As when the Summer's ſeaſons beat
With ſcorching flame and parching heat,
The trees are burnt, the flowers fade,
And thirſty gaps in earth are made.
My thoughts of comfort languiſh ſo,
And ſore my ſoul is broke by woe.
Then on thy ſervant's drooping head,
Thy dews of bleſſing ſweetly ſhed;
Let thoſe a quick refreſhment give
And raiſe my mind, and bid me live.
My fears of danger while I breathe,
My dread of endleſs hell beneath;
My ſenſe of ſorrow for my ſin,
To ſpringing comfort, change within;
Change all my ſad complaints for eaſe,
To chearful notes of endleſs praiſe;
Nor let a tear mine eyes employ,
But ſuch as owe their birth to joy:
Joy tranſporting, ſweet and ſtrong,
Fit to fill and raiſe my ſong;
Joy that ſhall reſounded be
While days and nights ſucceed for me:
Be not as a Judge ſevere,
For then thy preſence who may bear?
On all my words and actions look,
(I know they're written in thy book)
But then regard my mournful cry,
And look with Mercy's gracious eye.
What needs my blood, ſince thine will do,
To pay the debt to juſtice due.
Thy tender mercies are divine!
Thy ſorrows prove the cure of mine!
Thy dropping wounds, thy woful ſmart,
Allay the bleedings of my heart:

Thy

Thy death, in death's extreme of pain,
Reſtores my ſoul to life again.
Guide me then, for here I burn
To make my Saviour ſome return.
I'll riſe, (if that will pleaſe him ſtill;
And ſure I've heard him own it will)
I'll trace his ſteps and bear my croſs,
Deſpiſing every grief and loſs;
Since he deſpiſing pain and ſhame,
Firſt took up his, and did the ſame.

IBID.

The HAPPY MAN.

HOW bleſs'd the man, how fully ſo,
As far as man is bleſs'd below,
Who taking up his croſs, eſſays
To follow JESUS all his days;
With reſolution to obey,
And ſteps enlarging in his way.
The FATHER of the ſaints above
Adopts him, with a Father's love,
And makes his boſom throughly ſhine
With wond'rous ſtores of grace divine;
Sweet grace divine, the pledge of joy
That will his ſoul above employ;
Full joy, that when his time is done
Becomes his portion as a ſon.
Ah me! the ſweet infus'd deſires,
The fervid wiſhes, holy fires,
Which thus a melted heart refine,
Such are his, and ſuch be mine.
From hence, deſpiſing all beſides,
That earth reveals or ocean hides,
All that men in either prize,
On GOD alone he ſets his eyes.
From hence his hope is on the wings,
His health renews, his ſafety ſprings,
His glory blazes up below,
And all the ſtreams of comfort flow.

He calls his Saviour, King above,
Lord of mercy, Lord of love,
And finds a kingly care defend,
And mercy ſmile, and love deſcend,
To chear, to guide him in the ways
Of this vain world's deceitful maze:
And tho' the wicked earth diſplay,
It's terrors in their fierce array,

Or

Or gape ſo wide that horror ſhews
It's hell replete with endleſs woes;
Such ſuccour keeps him clear off Ill,
Still firm to good, and dauntleſs ſtill.
So fix'd, by Providence's hands,
A rock amidſt an ocean ſtands;
So bears without a trembling dread,
The tempeſt beating round its head;
And with its ſide repels the wave
Whoſe hollow ſeems a coming grave;
The ſkies, the deeps, are heard to roar;
The rock ſtands ſettled as before. [IBID.

LONDON, October 31, 1793.

THE Delegates appointed by the Conference at Leeds, waited this day on the Right Honourable Henry Dundas, one of his Majeſty's principal Secretaries of State, and received from that Gentleman the agreeable Information, That his Majeſty in Council, has been graciouſly pleaſed to DISANNUL the Act of the Aſſembly of St. Vincent's, (mentioned in the preceding Volume of this Magazine, page 441.) Mr. Dundas likewiſe aſſured us, That his Majeſty's Pleaſure would be notified by the firſt Packet that ſailed to the Weſt-Indies.

It is with unſpeakable ſatisfaction that we announce, to all our Friends in Europe and America, this important event, whereby Liberty of Conſcience is again reſtored to thoſe who are unalterably Loyal Subjects to the King, and immovably attached to the Britiſh Conſtitution.

THOMAS COKE, THOMAS RANKIN,
WILLIAM THOMPSON, THOMAS WARRICK,
GEORGE STORY, WILL. BLACKBURNE.
GEORGE WHITFIELD,

Engraved by Wm Ridley

Mr ALEXANDER SUTER

Aged 36.

Preacher of the Gospel.

THE

Arminian Magazine,

For FEBRUARY 1794.

The EXPERIENCE and TRAVELS of Mr. FREEBORN GARRETSON, Minister of the Gospel, in North America.

[*Continued from page* 9.]

ON the evening in which I found peace with GOD, I was so exceeding happy, that when I lay down to rest at midnight, I scarcely wished for sleep. However at length I closed my eyes, and when I awoke about break of day, the enemy suggested, "Where is your religion now?" I started from my pillow, and recollecting the time and place where I received the blessing, was enabled to repel the temptation. The enemy then insinuated, that, "it was all a delusion;" and as I did not feel so much happiness as I had done, I began to entertain perplexing doubts and fears, till my soul was involved in great distress. I retired into the fields and woods, and frequently bowed my knees before the LORD; and he graciously condescended to manifest himself again to my soul, in a powerful manner. At the same time, it was strongly impressed upon my mind to go to a certain place, and declare to all who might be there, the great things which the LORD had done for me. When I came to the place, I found a Methodist Preacher, and several of my acquaintance there; but although I had a great desire to deliver my message, yet I staggered at the cross, whereby I grieved the Holy Spirit, and returned home in deep distress.

For some days I was continually harrassed by the Enemy. I fasted and prayed till I was almost reduced to a skeleton, but did not open my lips to any one. I began to sink into despair. Although all nature was clothed with beauty and verdure, yet I could discover no charms in any thing around me. I was overwhelmed with floods of atheistical and deistical thoughts. The Adversary suggested, "Where is your "GOD now? You see you have been deluded. If you "will take my advice, you will deny every pretension to this

" religion. The Methodists are a set of enthusiasts, and you " have now a full proof of it." At the same time he presented to my imagination, the World in all its pomp and glory; adding, " And all these things will I give you, if " you will deny that GOD, you have been attempting to " serve, and pray to him no more." My soul was compassed round with dreadful darkness, and penetrated with severe anguish and distress. I was afraid my lips would be forced open to deny the GOD who made me. But glory be to his Name, he mercifully looked upon my affliction; he opened Eternity to my view; and gave me such a discovery of his tremendous Majesty, that I sunk into the dust before him, and prostrated my face to the ground, crying out, " LORD, if I perish, it shall be at thy feet, imploring Mercy!" Here I lay till a gleam of hope sprung up in my soul, that I should be saved at last.

When I arose from the ground, I came to this determination, that I would exclude myself from human society, and live in a cell upon bread and water, mourning out my days, for having grieved the LORD. Next day, being the Sabbath, I did not intend to go to any place of worship, nor desired to see any person, but wished to spend the day in solitude. I continued to read the Bible till eight o'clock, and then, under a sense of duty, called the family together for prayer. While I was giving out a hymn, this thought powerfully struck my mind, " *It is not right for you to keep your* " *Fellow-Creatures in Bondage! You must let the oppressed go* " *free.*" I knew this was the voice of the LORD. Till this moment, I never suspected that the practice of Slave-keeping was wrong; having neither read any thing on the subject; nor conversed with persons respecting its sinfulness. After a minute's pause, I replied, " LORD, the oppressed shall go free." I then addressed the Slaves, and told them, " You do not " belong to me: I will not desire your service without make- " ing you a sufficient compensation." I now found liberty to proceed in family worship. After singing, I kneeled down to pray. But if I had the tongue of an Angel, I could never fully describe what I felt. All that dejection and melancholy gloom, which I had groaned under, vanished away in a moment. A divine sweetness ran through my whole frame. My soul was admitted into the depths of the Redeemer's Love, in an inexpressible manner! Praise and Glory be to his Name for ever!

I had now no desire to confine myself to a cell; but wished to spread my Redeemer's glory to the ends of the World. I bless the LORD for bringing me safe through such fiery trials. My late affliction of mind was for my good. It was GOD,

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and not man, that taught me the impropriety of holding ſlaves: and I ſhall never be able to praiſe him enough for it. My very heart bleeds for Slave-holders; eſpecially thoſe who make a profeſſion of Religion. In the forenoon I attended the Church, but could not find what I wanted. In the afternoon I went to hear the Methodiſts, and was fully perſuaded, that they were the people of God. I was ſo happy in the time of preaching, that I could conceal it no longer. I therefore determined to chuſe God's people, for my people; and returned home rejoicing.

A few days after, I attended, for the firſt time, a Claſs-meeting, at Deer-creek: I was convinced it was a prudential inſtitution, and my heart was more than ever united to this community. I now began to be preſſed in ſpirit, to viſit my friends and neighbours; eſpecially ſome particular families, that lay with weight upon my mind. The firſt viſit I made, the man of the houſe was much enraged againſt me: however, the Lord was pleaſed to convert one or two of his children. In another houſe, about twenty miles off, I declared what the Lord had done for my ſoul, and deſired the maſter to ſend, and call in his neighbours, and I would pray with them. When the people got together, I gave them an exhortation, and the Lord ſent his arrows of conviction to the hearts of three ſinners, one of whom followed me fifteen miles the next day.

The next time I attended Claſs-meeting, being informed, that ſome were afraid I was come to ſpy out their liberties, I ſtood up and declared what the Lord had done for me. A divine fire was kindled in every heart, and we had a bleſſed meeting; and I returned home praiſing God. Being upon a viſit to my brother, whom the Lord had wonderfully raiſed up from the jaws of Death, while I was ſpeaking to about forty perſons, the power of God deſcended upon us all. Near one half of the congregation were ſtruck to the ground, and cried for mercy, ſo loud, as to be heard at a great diſtance. Next morning, a neighbouring gentleman came to the houſe to beat me. He ſwore, I ſhould ſpoil all his Negroes. I told him, if he did not leave off ſwearing, he would ſend his own ſoul to Hell. This highly enraged him, and he ſtruck me ſeveral times. Through the bleſſing of God, my mind was perfectly calm, and I was ſo happy, that I ſcarce felt his blows. I continued ſpeaking to him till he was as quiet as a lamb; and he, and his man, bidding us a good morning, went peaceably away. Not long after, he was taken into an awful Eternity.

I now began to hold evening meetings in different places, ſeveral times in a week; and united thoſe who were awakened

into a kind of ſociety; ſeveral of whom, I truſt, where happily united to Jeſus. Frequently we continued in prayer and praiſe till after midnight. Many of my relations were ſorry for me. But, glory be to GOD, I delighted in the croſs of my Saviour. I had many inward conflicts with Satan, and the corruptions of my own heart; but the Grace of Chriſt was ſufficient for me.

Having an appointment one LORD's-day, before I got to the place, a company of rude perſons were aſſembled together, to prevent the meeting. But through divine aſſiſtance, I was enabled to ſpeak boldly; and although they raged, and threatened me, yet my faith was ſo ſtrong, that I was perſuaded they could not hurt me. It was a day of rejoicing to my ſoul. O may I always give the glory to my great Deliverer!

I was determined to have nothing to do with the War. It was contrary to my mind, and grievous to my conſcience, to have any hand in ſhedding human blood. This brought me into ſome trouble. I was taken before the Rulers at the general Meeting. But the LORD was with me, and gave me words, which my oppoſers could not reſiſt. I was ſo happy, even when ſurrounded by my enemies, that with tears flowing from my eyes, I told them of their danger, and intreated them to turn to the LORD. They laid a fine upon me, but were not permitted to take a farthing of my property. On being diſmiſſed I withdrew, and found great freedom to pray for them; I returned home with a glad heart.

Mr. W—, the miniſter of our pariſh, had been the inſtrument, for a long time, in keeping me from GOD and his people; I had a great deſire to have ſome converſation with him, and accordingly met him in the Veſtry-chamber, before the Veſtry, where I told him what GOD had done for my ſoul. He anſwered me, by aſking, "Who gave you authority "to keep meetings in my pariſh?" and added, "You have "no right to do it, unleſs you are ordained!" I replied, "The Love of Chriſt conſtraineth me; I do it not for mo-"ney, or honour: and while there are ſinners in your pariſh, "I ſhall endeavour to call them to repentance; for having "taſted of the LORD's Goodneſs, I have a longing deſire that "all my neighbours ſhould likewiſe be happy." We continued in converſation near two hours, and I then withdrew, after telling him, in a plain manner, what I thought of his Doctrine, and the effect it formerly had upon me.

Being at this time but young in the ways of Religion, and meeting with many to weaken my hands, and but few to ſtrengthen and encourage me, I was ſorely tempted to give up my confidence in the LORD. But in the time of temptation

tion I applied to my never-failing Friend, and wreſtled in fervent prayer, till he graciouſly anſwered, "Fear not, I am "with thee, and will ſupport thee under all thy trials." The ſtreams of divine conſolation overflowed my heart: I felt ſtrength from above; and was enabled to go on my way rejoicing.

Mr. T. R. being informed, that I was under great exerciſes with regard to the work of the miniſtry, deſired me to meet him at a friend's houſe. And although he was a ſtranger to me, yet I found in him a Father; his advice was ſeaſonable and ſalutary, for I had been wading through deep waters. Soon after my acquaintance with Mr. R—, and at his requeſt I travelled with him a ſhort time. I found myſelf happy at times, and had freedom to ſpeak; though the croſs ſeemed very heavy, and I was often ready to ſtart back.

After my return home, I fell into great temptations, and concluded it would not do, to commence a Traveiling Preacher. The enemy inſinuated, that the only way to prevent it was to alter my condition; and a ſuitable object was preſented before me. I took ſome ſteps in this affair, but was prevented from proceeding in it, by a clear conviction that I was going to do my own Will, in oppoſition to the Will of God, who called me to go out and preach the Goſpel. Mr. R—, deſired me to meet him at Baltimore; when I came there, he forced me into the pulpit; but my temptations were ſo great, that I could ſcarcely ſupport myſelf under them. However, the Lord opened my mouth, and I found it a precious time both to myſelf and others.

After I had travelled with Mr. R. a few days, he ſent me into a Circuit alone. This was the Autumn after my converſion. The Lord was with me, and the Word was bleſſed to many ſouls. Here I might have been truly happy, if I had guarded againſt the Adverſary; but liſtening to his ſuggeſtions, I concluded that I was not called to the work, and at the end of fifteen days, I returned home under deep dejection. For four months my time was chiefly ſpent in prayer, reading, and religious exerciſes. It was not uncommon for me to preach in my ſleep. One night it ſeemed as if the whole world of ſinners were preſented to my view, ſuſpended in the air by a ſingle thread, and hanging over the horrible pit. I ſaw they were polluted with all kinds of ungodly practices, and perfectly careleſs and unapprehenſive of the danger beneath them. In my ſleep I began to cry aloud to them, in order to appriſe them of their dreadful danger. When I awoke, I was ſitting up in bed, trembling, and as wet with ſweat, as if I had been dipped in a river.

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Although I lived an abſtemious, ſelf-denying life, yet I had very little happineſs, except at thoſe times when I felt a degree of willingneſs to labour in the LORD's vineyard. I have frequently ſtood aſtoniſhed, wept and mourned in ſecret before the LORD, and intreated him to ſend ſome one elſe, that was more ſenſible, and better qualified for the work; mentioning ſuch and ſuch perſons, whom I looked upon to be more fit for the miniſtry, than ſuch an unworthy, ignorant creature as myſelf. When on the way to my occaſional appointments, I promiſed the LORD, that if he would attend the Word with great power, I would yield to give up myſelf to labour for him. At ſuch times I have ſeen great diſplays of the divine goodneſs, and ſinners weeping all around me. And although my mind, at the preſent, would be reſolved, yet unbelief again aſſaulted, and overpowered me.

In the month of March, my conflicts were ſo great, that I almoſt ſunk under them. My irreligious acquaintance knew not what was the matter with me. Some aſked, if I was ſick; others would ſay behind my back, "He will come to nothing." I believe I went through a more ſevere travail of ſoul, before I ſubmitted to be an Itinerant Preacher, than what I endured while ſeeking for juſtifying grace. One day, being almoſt weary of life, and under deep dejection, I thought, if the LORD would but manifeſt his Will, I would, through grace, obey it. I then kneeled down, and intreated the LORD to make a clear diſcovery of what he would have me to do. I aroſe from my knees, much burdened, and ſore diſtreſſed. I threw myſelf upon the bed, and in two minutes was in a ſound ſleep. I ſaw in a dream, the Enemy approaching towards me. I likewiſe thought a good Angel was preſent, who ſaid to me, "Will you go and "preach the Goſpel?" I anſwered, "I am unworthy; I "cannot go." Inſtantly the enemy laid hold of my hand, and I began to ſtruggle to get from him. I ſaw but one way to eſcape, and that a very narrow one. The good Angel ſaid to me again, "There is a diſpenſation of the Goſpel "committed to you; and woe unto you, if you preach "not the Goſpel!" For ſome time I ſtruggled in vain to get from the Enemy; and at length cried out, "LORD, "ſend by whom thou wilt; I am willing to go and preach "thy Goſpel." When I awoke, the Love of Chriſt filled my ſoul, and diſpelled every cloud of darkneſs and evil-reaſoning.

[*To be continued.*]

Mr.

Mr. BENSON's SERMON.

[*Concluded from page* 18.]

MARK XVI. 15, 16.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

II. WE come now to consider, as was proposed, secondly, *To whom* the office of preaching the Gospel belongs? or, *To whom* this charge of our LORD is given?

1. Although this command, "Go ye into all the world, and preach the Gospel to every creature," was primarily addressed to the Apostles, as appears from the preceding verse, yet that it was not confined to them, is evident from divers considerations. 1st. Our Lord had before this sent out seventy, (Luke x. 1.) making, at the same time, this remarkable observation, "The harvest is great, and the labourers are few;" and exhorting them to pray "the LORD of the harvest to send forth labourers into his harvest." Now these seventy he certainly never afterwards prohibited from preaching. 2dly, Some of the deacons, chosen merely to a temporal office, such as Stephen and Philip, preached frequently, and no doubt, were countenanced by the LORD in so doing. Acts vi. 8. viii. 5. 3dly, Many of the members of the church of Jerusalem scattered abroad through the regions of Judea and Samaria, by the great persecution raised against them after the death of Stephen, *went every where*, we are informed Acts viii. 4, *preaching the word*. And that the Apostles were not the persons meant is certain, for we find them expressly excepted verse 1. Now they are so far from being censured by the Holy Ghost for this conduct, that this is manifestly recorded of them to their praise. Hence we find Barnabas, Silas, Timothy, Titus, Apollos, and divers others, who were not Apostles, preaching the Gospel. And 4thly, that the command was not intended to be confined to that period of time, but was given to all, in every age, that are *properly called and qualified*, appears from the parallel passage, Matt. xxviii. 20, where our Lord promises his presence to the ministers of his word, *to the end of the world*.

2. But the great difficulty is, who are thus *called and qualified?* And yet this point, it appears to me, may be determined by attending simply to what has already been observed, with regard to the nature of the Gospel, and what is implied in preaching it. But before I enter upon this subject, I must assure my hearers, it is not my intention, in

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what I shall advance, to reflect upon the Clergy of the established Church, or those of any other denomination of Christians, but merely to shew what *warrant* we have from *Scripture* and *Reason*, to take upon us the office of preaching the Gospel, and to lay before this congregation the *rules*, according to which we proceed, in our *choice* and *appointment* of Preachers.

3. And first, we have seen above, that to preach the Gospel, is to teach the many great and important *Truths* of it. Now since God is a God of *Reason*, and it is certainly unreasonable to suppose that a man can teach what he does not know; therefore, in order that a person may be qualified for this office, we judge it necessary that he should be acquainted with the nature, variety, and importance of Gospel-Truths. But this, we believe, no one can be without supernatural illumination; the Old and the New Testament agreeing to assure us, that "The things of GOD knoweth no man, but by the Spirit of GOD." Hence, it appears to us absolutely necessary, that a man should be taught of GOD, taught by the Spirit as well as the Word of Truth, in order to his being qualified for the office of a Teacher of Christianity. Further: Inasmuch as GOD is a GOD of Truth, and requires truth in the inward parts; requires that those who preach in his name should do it sincerely; therefore, we consider it as being of equal necessity and importance that a person should firmly believe, or be fully persuaded of the certainty of divine truths, that he may be qualified and called to teach them. "I have believed, and therefore have "I spoken," said one. *He must believe, and therefore speak.* Again: GOD is a SPIRIT, and his word is spirit, and life, and power, and must be spoken in "demonstration of the "Spirit and of power;" and from the heart, that it may reach the heart. In order therefore, that a man may be qualified to preach the Gospel, we believe he ought to have a deep and lively sense of the importance of divine truths upon his mind, and that his spirit and behaviour should be duly influenced thereby

4. We have observed, secondly, that to preach the Gospel, implies, the making a sincere and free offer of Gospel Privileges But before a person can be qualified to do this, it is requisite that he should know what these privileges are, and that he should believe them to be free for, and attainable by his hearers. And as this offer is to be made freely, affectionately, and urgently, it is necessary it should be made from Experience. They who preach the Gospel, and offer its privileges to mankind, should first themselves have received those privileges; at least, in part; and should have a well grounded and lively hope of obtaining those that yet remain. Thus our Lord,

Lord, "We speak what we do know, and testify what we have seen." And thus St. John, and the first ministers of the word, "What we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." They, therefore, who have not received these privileges; for instance, who have not obtained remission of sins, the favour of God, and a new and divine nature, are not qualified, and therefore not called to preach the Gospel. In other words, those only are qualified to teach Christ, who have learned him; and, if we are to believe the declaration of St. Paul, Eph. iv. 20—24, only those have learned him, who have "put off the old man, and put on the new, and are renewed in the spirit of their mind." Hence it pleased God, as we learn, Gal. i. 16, "to reveal his Son," in Paul, before he sent him to "preach among the Gentiles."

5. We have seen 3dly, that another particular implied in preaching the Gospel, is to enforce the Precepts of it, and that this must be done boldly, plainly and impartially. Now, it is certain only those can do this, who themselves obey those Precepts. For they alone will be able to speak with confidence and courage. It follows from hence, that those who live in known sin of any kind, in disobedience to any of the commands of Christ, as they are not *qualified*, so neither are they *called* to preach the Gospel. Accordingly, "unto the wicked, God saith, (Psalm l. 16, 17.) what hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee." And St. Paul, in the directions which he gives to Timothy and Titus, respecting the persons proper to be chosen to the pastoral office, requires, first of all, that they should be *blameless*, viz. at least as to their outward conduct, standing at a distance from all known sin, whether of omission or of commission. All these qualifications are essentially necessary, and without them, it is absurd to suppose, that any person is called of God to preach his Gospel.

6. But there are other endowments also, which, though some of them of an inferior nature, are yet not to be overlooked. For instance, it is to be observed, that the Preachers of the Gospel, are to address rational creatures, possessed of Minds to be informed, Judgments to be convinced, Consciences to be pierced, Wills to be persuaded, Fears to be alarmed, Hopes to be excited, Affections to be won; and hence we may infer, that it is necessary they should be qualified to speak in an intelligible, convincing, persuasive, and

affecting manner, and that therefore they ought to poſſeſs a degree, at leaſt, of elocution, and even of eloquence. Add to this, that as many perſons will, if not ſtatedly, yet occaſionally hear them, who will be keenly ſenſible of any impropriety of language, weakneſs of argument, or miſinterpretation of Scripture, it is, if not abſolutely neceſſary, yet very deſirable, that they ſhould be perſons of good ſenſe, well acquainted with the Scriptures, and with Divinity, and able to ſpeak their own language grammatically.

7. It is, however, of much more importance to obſerve, that as their ſucceſs in their labours, depends entirely on the preſence and bleſſing of the LORD JESUS; it is above all neceſſary, that they ſhould enſure this. "Without me," ſays the Lord Jeſus to all his followers, and eſpecially to the Miniſters of his Goſpel, ſent forth to enlighten and convert the nations, "ye can do nothing." "We are not ſufficient of ourſelves," ſays St. Paul, "to think any thing as of ourſelves, but our ſufficiency is of GOD; who hath made us able," or rather (ικανους) *ſuitable, fit*, or *proper*, "miniſters of the new covenant; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth life." This one circumſtance, that the Preachers of the Goſpel are to be Miniſters of the Spirit, that they are to communicate, not merely the literal, but alſo the ſpiritual and experimental knowledge of the Goſpel, demonſtrates that they need, and can do nothing to purpoſe, without the Lord's preſence and influence. This he hath accordingly promiſed to all that are called and ſent by him, declaring to them, "Lo: I am with you always, even unto the end of the world."

8. Thoſe *called* and *ſent* by him, I ſay; for it is not to be ſuppoſed that he will be *preſent with*, or that he will give ſucceſs to the labours of thoſe he has not called or ſent. This leads me to obſerve that it is not only neceſſary that a Teacher of Chriſtianity ſhould have the fore-mentioned qualifications, but that he ſhould be properly called to the work. Thus the Lord Jeſus called the *twelve*, and the *ſeventy*, and afterwards ſaid, "Separate me Barnabas and Saul to the work whereunto I have called them." Hence the Church of England requires the Candidate for Holy Orders, to declare that he truſts he is moved by the Holy Ghoſt to "take upon him that office and miniſtry." Now though it may not be eaſy to define this call, it will be readily allowed, that it muſt, at leaſt, imply, through the influence of the Holy Ghoſt, firſt, A fervent Love to ſouls, and a deep concern for their Salvation. Secondly, fervent Love to the LORD JESUS, and an earneſt deſire to advance his honour and in-

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tereſt in the world. Thirdly, A ſingle eye to the glory of God, in the ſalvation of ſouls, excluding all worldly, carnal and ſelfiſh views, ſuch as regard to wealth, honour, pleaſure, or eaſe. Fourthly, A willingneſs to endure any hardſhip or ſuffering, a man may meet with in the execution of his office. Fifthly, A perſuaſion that he is called, by whatever means that perſuaſion may be produced; and an attraction of mind to the work, which, however may be mixed, ſometimes, with great reluctance, ariſing from a ſenſe of his unworthineſs of ſo high and holy a calling, and unfitneſs for ſo difficult and important an office.

9. But leſt a man ſhould miſtake in this matter, and imagine he is called to the work of the Miniſtry, when he is not; added to this internal, it ſeems neceſſary that he ſhould alſo have an external call. The people of God ſhould hear him, ſhould judge of his qualifications for the work, and bear witneſs to the ſucceſs of his endeavours in the converſion of ſome ſouls from ſin to righteouſneſs, and in the edification of others. And his brethren in the miniſtry ſhould alſo hear him, converſe with him, and make diligent enquiry concerning his acquaintance with, and experience in divine things; as alſo, concerning his behaviour among men, and his reaſons for believing it his duty to preach the Goſpel. And, if they judge him qualified and called to that bleſſed work, they ſhould, in a ſolemn manner, with prayer and faſting, ſet him apart for it. Thus, when the Lord Jeſus ſaid, by the Holy Ghoſt, "ſeparate me Barnabas, and Saul, for the work whereunto I have called them," the other Prophets and Teachers, in the Church at Antioch, "faſted and prayed, and laid their hands on them." And thus St. Paul appointed Timothy and Titus to "ordain Elders in every City." The reaſon of this is obvious; the knowledge and experience of thoſe that are already in the miniſtry, renders them beſt qualified to judge of the call and qualifications of ſuch as are candidates, while a peculiar bleſſing muſt attend their advice and prayers. To thoſe, therefore, who are thus qualified and called, is the charge, contained in my Text, given; and it is at their peril to diſobey it. "Though they preach the Goſpel, they have nothing to glory of: for neceſſity is laid upon them." Yea, "Woe be unto them if they preach not the Goſpel." "If they do this thing willingly, they have their reward," but if againſt their will, ſtill they muſt do it, for "a diſpenſation of the Goſpel is committed unto them." But

III. Where muſt they preach it, and to whom? This is the next point that comes under our conſideration.

1. Go ye, said the Lord Jesus, into all the world. Although some of the Preachers of the Gospel may be peculiarly entrusted with the care of this or that people, and it may be their duty to feed and oversee certain flocks in preference to others, yet they are none of them entirely confined to any particular Parish, District, Country, Kingdom, Empire, or quarter of the Globe: not to the temperate, torrid, or frigid Zone; but when the Lord calls, and divine Providence points out the way, are to go wherever any rational creatures can be found that are willing to hear and obey the Gospel. Like St. Paul, they are debtors, both to the Greeks and to the Barbarians, both to the wise and to the unwise.

2. But it may be objected there are not Temples, Churches, Chapels, Synagogues, Meeting-houses, or any places, proper for or dedicated to the worship of the true God every where; and where there are, they may not be admitted to preach in them, what must they do in this case? Must they wait till means can be used to induce people to build such places? I answer, By no means. People must be instructed in the great truths of the Gospel, and must be more or less convinced of and affected by them, before they will wish to have places of worship erected for assembling in, to hear these truths explained to them and enforced upon them. And although it may be supposed that in this and other countries where Christianity is professed, people universally understand and are well disposed toward the propagation of it, yet matter of fact proves, that if the religion of Jesus be considered, in that simplicity, purity, and power, in which it is represented unto us in the New Testament, it is neither practised nor understood by the generality of people in this land, nay nor regarded. Let these Preachers, therefore go forth, like the first servants of Christ, and proclaim the glad tidings of salvation where-ever they find an open door. Let wisdom cry without, and let her voice be heard in the streets. Like our Lord and his Apostles, let them preach on mountains, in the high-ways, or by the hedges; or in private houses, market-houses, or barns; yea, wherever they can collect a congregation, though but of two or three, that are willing to hear. And let them declare their important message,

3. "To every creature"; that is, to every rational creature of the fallen race of Adam. All have need of this Gospel, and that in all these branches of it which have been mentioned. Mankind being all naturally ignorant and out of the way, and there being none, according to the testimony of David and St. Paul, that understandeth divine things, all need the truths of the Gospel, and the Spirit of truth, of wisdom and

of

of revelation, to communicate the saving knowledge of them. Again, all having sinned and come short of the glory of God, the whole world being guilty before God, and by nature children of wrath, depraved, weak, and wretched, therefore all need pardon, the divine favour, regeneration and all the other privileges of this Gospel. And lastly, all being naturally lukewarm, indolent, and prone to go astray, they need the precepts of the Gospel to quicken and direct them, and the holy Spirit to write them on their hearts.

4. And as all have need of this Gospel, so none are excluded. First, None are excluded by any decree of God. He, as Creator of all, is loving to every man and his tender mercies are over all his works. He is the Parent of the human race, and cannot, in the nature of things, debar any of his rational offspring, from the knowledge, love and enjoyment of himself, their friend and their Father. He is the Preserver and Benefactor of all, in whom they live, move, and have their being, and who hath not left himself without witness among them, but furnishes them with daily proofs of his goodness, giving them rain from heaven and fruitful seasons, and filling their mouths with food and their hearts with gladness, and surely he cannot be unwilling to save the persons whom he daily preserves, and on whom he showers his daily and hourly benefits. Nay, he is the Redeemer of all, who hath so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; yea, whose Son died for all, when all were dead, gave him himself a ransom for all, and by divine grace, or favour, tasted death for every man. And is it possible he should shut the door of salvation against any that he hath purchased with his Son's blood? Hence it is that he is expressly termed the Saviour of all men, although especially of those that believe, not willing that any should perish, but that all should come to repentance, should be saved and come to the knowledge of the truth.

5. And as none are excluded by any decree of God, so are none excluded by any natural or moral incapacity. None that are not idiots (in which case they are not accountable for their actions, nor the proper subjects of rewards and punishments) are so ignorant as to be incapable of understanding the Truths of the Gospel, if enlightened by the Spirit of God, which is free for all, and promised to all that sincerely and earnestly ask it. None so guilty, as to be debarred the Privileges of the Gospel, purchased for all, that will accept them, by the death of Christ, and offered to all by the free mercy of God. None so weak and depraved, as to be unable to obey the Precepts of the Gospel, if assisted by the grace of God in Christ Jesus, which

bringing

bringing ſalvation, hath appeared unto all men as the Apoſtle teſtifies (Titus ii. 11, 12,) and may be received by all. Hence it is, (and this leads me to the laſt particular) that

Fourthly, Faith is juſtly required of all, on the peril of everlaſting damnation. He that believeth and is baptized, ſhall be ſaved, and he that believeth not, ſhall be damned.

1. From what has been ſaid, it will eaſily appear, both what Faith is, and how juſtly it is required in order to everlaſting ſalvation. It reſpects the Goſpel in all the three grand branches of it above mentioned. Firſt, As the Goſpel is a revelation of Truths, it implies that, in conſequence of an attentive conſideration and thorough knowledge of them, we be perſuaded of the certainty and importance of theſe truths, and that in ſuch a lively and operative manner, that our hearts and lives are truly affected, and duly influenced by them from day to day. Theſe truths coming to us not in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance, are the power of God unto our ſalvation. For as ſoon, and in proportion as we thus believe, "we are tranſlated out of darkneſs into marvellous light:" in other words, we are ſaved from ignorance and error, into the light of knowledge and truth. Secondly, As the Goſpel is an offer of *Privileges*, faith in it implies, that we accept that offer in the way God hath appointed, viz. The way of "Repentance towards God, and Confidence in our Lord Jeſus Chriſt," the High Prieſt of our profeſſion, who by his death hath obtained theſe Privileges for us, and in his Goſpel, makes them over to all that repent and believe in him. By faith in this ſenſe, "we are juſtified from all things:" we are ſaved from the guilt of ſin, into the divine favour, are adopted into God's family, regenerated through his grace, and reſtored in a degree, at leaſt, to his likeneſs. Thirdly, As the Goſpel is a promulgation of LAWS, faith in it implies, that we acknowledge the authority of the Law-giver, and yield ourſelves up to obey his Laws, looking to him, and depending on him, as a SAVIOUR, for power to enable us ſo to do, and truſting in the mercy of God, through his merits, for the pardon of our daily infirmities and defects. By faith, in this reſpect, we are ſaved into univerſal holineſs of heart and life, and obtain "a conſcience void of offence towards God, and towards man," with great boldneſs in the profeſſion of the Goſpel.

2. It appears by this, that our Lord's promiſe is, and muſt be, always ſtrictly fulfilled, "He that believeth ſhall be ſaved." By believing in, and receiving Chriſt, and his Goſpel, with regard to the Truths it reveals, the privileges it offers, and the Laws it enjoins, we are ſaved even here, from ignorance and

and error, sin and misery; we are enlightened, justified, sanctified, and comforted. And persevering to believe, we continue to be saved, and that in proportion to the degree of our faith. The greater number of divine truths we receive by faith, and the more fully and clearly we are persuaded of them, and impressed by them, the more must our minds be enlightened with true and saving knowledge. The more constantly we apply to, and the more firmly we trust in Christ for the Privileges of the Gospel, the more must we be encouraged and comforted, purified and strengthened. And the more we submit, by faith, to the authority, and comply with the injunctions of the Laws of the Gospel, looking to the Lawgiver, who is also the Saviour, for grace and strength, the more shall we be saved from the appearance of evil; and the more holy shall we become "in all manner of conversation and godliness." Thus, the Just continues to live by faith, and to live more abundantly. The *full assurance of faith*, always attended with the *full assurance of hope*, never fails to be productive of *perfect love*, even the love that *casteth out fear:* and that love is followed by an equal degree of every inward grace, and outward virtue. And the believer "enduring to the end," and being "faithful unto death," receives the crown of life, and is saved eternally.

3. Now, when the Gospel is preached to those, who have not already been admitted members of the visible Church, and when such are brought cordially to receive it, it is necessary, whatever danger of persecution may be incurred thereby, that they should *publicly profess* their Repentance and Faith, by submitting to the ordinance of Baptism. Therefore, our Lord says, "He that believeth and is baptized shall be saved." And St. Paul declares, in words of nearly a similar import, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved." This was undoubtedly the practice of the primitive Church, with regard to those adult Heathens or Jews, who were converted to Christianity. They were not admitted to baptism till they professed repentance for sin, and faith in the Gospel. Then, and not before, they were *sprinkled*, or *washed* with water, as a token that they were "sprinkled from an evil conscience, and washed in the laver of regeneration." But we cannot infer from this, that the children of Christian Parents were debarred from baptism, till they were capable of believing personally; on the contrary, we have reason to suppose, from the very nature of the New Covenant, as well as from many passages of Scripture, and the authentic records of the primitive Church, that they were generally baptized in their infancy or childhood. But as this is not a proper time to discuss such

a doctrine

a doctrine, referring any, that may wish for information upon this head, to the Books and Tracts written professedly on the subject, I go on to observe, that if our Lord should ever be considered as intimating, here, the necessity of being baptized in order to Salvation, in case there be opportunity for it; yet it *cannot* be understood, as making it necessary for any converts to receive baptism from the *very same persons* that were instrumental in bringing them to repentance. If they be but baptized in the Name of the Lord Jesus, it seems a matter of little moment, by whom the ceremony is performed. St. Paul, it is certain, was an instrument in the hands of God, of bringing hundreds to repentance in the city of Corinth, but according to the account he gives us, he only baptized *two* persons there, and the household of a *third*. From this, it appears, both that he considered it as a matter of much greater importance to preach the Gospel, than to baptize; and also, that he judged many persons to be sufficiently qualified to perform the latter office, who were not called to be extensively useful in the execution of the former. And no wonder, for, by preaching the Gospel, the seed of Faith is sown, which as, in adults, it must precede baptism, so it is of much greater necessity and importance than it.

4. This is implied in the next clause, "He that believeth not, shall be damned." Our Lord does not say, *He that believeth not, and is not baptized*, but simply, "*He that believeth not*, shall be damned." If a person believe the Gospel, with such a faith as is above described, he shall be saved, even if, through want of opportunity, or his own involuntary prejudices, he should be prevented from receiving the washing of baptismal water. But although he may have had this, whether in his infancy or in his adult age, yet if he do not believe with a right faith, "he shall be damned," or *condemned*, as the original word is. Indeed, as St. John testifies, chap. iii. 18, he is "condemned already." Not receiving the Gospel, as to the Truth, Privileges, and Precepts of it, with a "faith working by love," he remains in that state of ignorance and sin, of depravity and weakness, in which all are by nature; having contracted an increased guilt, and being, of course, exposed to greater punishment, for rejecting the Grace of God offered in the Gospel. For this, adds the same Apostle in the next verse, "is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." And, living and dying in this state, he cannot escape condemnation at the Day of Judgment. For, on the one hand, being in a state of spiritual darkness and death, he has neither title to, nor meetness for the vision and enjoyment of God in glory; and, on the other hand, having rejected the means of illumination, justification, and renovation,

afforded

afforded him in the Gospel, he has merited, and from a holy and just God, must meet with condemnation and misery, proportioned to his guilt. For, "if the word spoken by Angels," viz. the Law delivered on Sinai by the ministry of Angels, "was stedfast, and every transgression and act of disobedience, received a just recompence of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him; God also bearing witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will."

"Examine yourselves," therefore, my brethren, "whether ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you," in all his offices and characters, as your light and life, your wisdom, righteousness, sanctification, and redemption, "except ye be reprobates?" See that you do not deceive yourselves in a matter of such moment, a matter on which your everlasting salvation depends; and take care you do not rest, till that Gospel, which has "come to you in word, come also in power, and in much assurance," and you find your mind enlightened by its truths, your heart enriched and comforted with its privileges, and your life regulated by, and conformed to its precepts. Thus will you find it the Power of God to your salvation from sin here, and from all its consequences hereafter.

And as to us, my brethren, who are employed in the dispensation of this Gospel of the Grace of God, let us examine ourselves narrowly, as to our *call* to, and *qualifications* for the important office in which we are engaged; and when we are satisfied, in some measure, as to these, let us make it our care to execute our trust faithfully. "Let us study to shew ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." Let us make ourselves thoroughly acquainted with the Gospel of Christ, with respect to all the doctrines, promises, and commands of it; and let us take care, that we inculcate every part of it, keeping back from our people nothing that would be profitable to them. Like the great Apostle of the Gentiles, while we instruct them publicly, and from house to house, let us especially testify repentance towards God, and faith in our Lord Jesus Christ, with the genuine fruit thereof, universal holiness of heart and life. Of these things, let us take care to be ourselves *living witnesses*; that speaking from experience, we may speak with demonstration of the Spirit and of power. Let us recommend our doctrine by our practice, and

while we ſerve the Lord with all humility of mind, and ſimplicity of heart, let us be examples to believers, in converſation, in behaviour, in love, in faith, in purity; and let us take heed to ourſelves, as well as to the ſundry flocks over which the Holy Ghoſt hath made us overſeers, to feed the Church of God, which he hath purchaſed with his own blood. In order hereto, let us give diligent attendance to reading, to exhortation, to doctrine; and follow after godlineſs, righteouſneſs, faith, hope, love, patience, meekneſs. Let us watch in all things, endure afflictions, do the work of Evangeliſts, and make full proof of our miniſtry. Let us meditate on theſe things, and give ourſelves wholly to them, that our profiting may appear unto all." In fine, "Let us take heed to ourſelves, and to our doctrine," and continue ſo to do, for in this way, "we ſhall both ſave ourſelves, and thoſe that hear us."

A ſhort Account of the Experience and Death of Barbary Styan.

[By Mr. Samuel Hodgson.]

SHE was born at Wixley, in Yorkſhire, in the year 1776. From a child ſhe was remarkable for her ſerious and ſteady behaviour. The divine Spirit powerfully influenced her mind, from the time ſhe could remember any thing; and ſhe made many promiſes of dedicating herſelf to the Lord; but did not fulfil her engagements till the twelfth year of her age. About that time, Mr. Brackenbury being at her father's houſe, at Newton-upon-Ouſe, and perceiving her ſeriouſneſs, took an opportunity of converſing with her. The divine bleſſing accompanied the Word; ſhe was deeply awakened, and began to ſeek the Lord in good earneſt. She retired to private devotion ſix or ſeven times every day; indeed, as ſhe expreſſed herſelf, "I prayed almoſt continually." In 1787, while Mr. Dunn was meeting the Claſs, after he had been preaching at her Father's houſe, the Lord poured out his bleſſing upon her. Theſe words were applied to her heart, "I will, be thou clean." Her ſoul was now ſo filled with divine Love, that ſhe rejoiced with joy unſpeakable, and full of glory.

About ten days after, being at a Love-feaſt at York, while Mr. Spence was ſaying, "He could ſpeak his experience in one word, "My beloved is mine, and I am his;" theſe words were greatly bleſſed to her. In that moment ſhe ſaw the neceſſity of loving God with an undivided heart, and began inceſſantly to plead the promiſes, and intreat him to clean

cleanſe her from all filthineſs of fleſh and ſpirit. Next evening the LORD graciouſly anſwered her requeſt, and brought her ſoul into perfect Liberty. She cried out, "Now, I am fit to die;" and made the whole houſe ring with the praiſes of her great Deliverer. For ſix months ſhe enjoyed that glorious liberty without intermiſſion, being ſaved from every unhappy temper, and filled with the divine conſolations. She was the admiration of all her friends and religious acquaintance, and whenever ſhe related her experience, either in public or private, it was made a particular bleſſing.

During the remaining period of her life, ſhe walked as became the Goſpel of Chriſt, and was ſuch a pattern of meekneſs, as charmed all that knew her. Nevertheleſs, ſhe lamented her ſhort comings, and bewailed herſelf that ſhe had not lived more entirely devoted to GOD; though no one could ſee any defect in her life and converſation.

About twelve months before her deceaſe, ſhe lived with an aunt at Sheffield: And all the friends, with whom ſhe contracted intimacy there, can teſtify how unblameable and holy her conduct was amongſt them. The following paragraph, in one of her letters to her parents, deſcribes the ſtate of her mind at that time:

"I feel an increaſe of divine light. A little while ago, I was ready to conclude that every thing made againſt me. But now I ſee better, and can reflect with pleaſure upon what is paſt, and look forward with comfort on what is to come. It has been a trying time to me of late; but in the midſt of all, Religion affords me firm ſupport, adminiſters the moſt reviving cordials, and ſets before me the moſt animating proſpects. We muſt not expect to paſs thro' this uncertain ſtate, without encountering ſome of its ſtorms. It is well indeed, that they are not perpetual; but that we have ſometimes a calm. I bleſs God for his Goodneſs towards me; for I feel him drawing out my mind after him. I can ſay, Abba, Father! My LORD and my GOD!"

Laſt Autumn ſhe began to be poorly, and was obliged to leave Sheffield. The change of air had a good effect upon her, for ſome time; but about Chriſtmas, her caſe was alarming, and ſhe was brought to York, in order to obtain the beſt advice, which proved ineffectual. As her father was returning home with her, he enquired into the ſtate of her mind, and received the following anſwer: "The LORD has "enabled me, through Grace, to give up all things of a "worldly nature: for ſome weeks paſt, I have experienced "much of the LORD's preſence, ſo that I can give him my "whole heart. When I conſider the Goodneſs of GOD, "in opening your heart to receive his Meſſengers into your

" houſe, I am loſt in wonder, love, and praiſe: Had it not " been for that, I might have gone out of the World as ig- " norant, (it is to be feared) as many others." Soon after this converſation, the horſe fell with them; ſhe was a little hurt by the fall, and fainted away. As ſoon as ſhe recovered, ſhe ſaid to her father, " Let us praiſe the LORD." So conſtantly was her mind recollected, and intent upon the divine Goodneſs.

When ſhe got home, her diſorder continued to increaſe, and confined her to the bed. Her ſufferings, ſometimes, were very great; yet ſhe never complained; but in the midſt of them would ſay;

Jeſu, Lover of my Soul,
Let me to thy Boſom fly;
While the nearer waters roll,
While the tempeſt ſtill is high, &c.

One time in particular, after a ſevere fit of coughing, ſhe cried out, " LORD, though thou ſlay me, yet will I truſt in " Thee." Indeed, her general expreſſion was, " What are " theſe ſufferings to thoſe my LORD endured for me?"

On Feb. 26, I ſaw her for the firſt time after her confinement. She ſaid to me, with great ſweetneſs, " Glory be " to GOD, I feel myſelf happy; and have not had a doubt " upon my mind ſince the laſt time you preached here." I aſked, if ſhe found a willingneſs to die, ſuppoſing it was the LORD's Will? She anſwered, " At the beginning of this affliction I beſought the LORD to purify my ſoul, and make me fit for his kingdom; and, glory be to his Name, he heard my prayer; and I am now ready to live or die, juſt as it ſhall ſeem good to him. But if I were to chuſe, I would rather die, to be with Chriſt and eſcape the evil to come." She then related to me a particular account of the LORD's dealings with her Soul. During the time we were engaged in converſation and prayer, I was filled with ſuch happineſs, as I am unable to expreſs.

In this bleſſed frame of mind ſhe was generally, from the beginning of the affliction to its happy concluſion. One morning, her father aſking, how ſhe did, " Laſt night (ſhe " ſaid) I had ſuch a glorious ſight, as I cannot deſcribe. " I thought I ſaw Jeſus;—and his holy angels ſtanding " round me, to carry my ſoul into Paradiſe." After claſs-meeting, one evening, moſt of the people came into the room, to ſee her. Obſerving ſome of them weeping over her, ſhe ſaid, " Weep not for me, for Jeſus is here. I am happy! O, I am happy!"

April 23,

April 23, was the last time I had an opportunity of seeing her. The preceding week she had been exercised with some temptations, but was then delivered from them. And the enemy, (I believe) was never permitted to molest her any more. She was exceeding happy, and calmly waiting for the hour of her dissolution; that being freed from an afflicted body, her spirit might enter into the joy of her LORD. She viewed death with such undaunted courage, and had so strong a hope of eternal Glory, as I never saw in any one before. She cried out,

And let this feeble body fail;
And let it faint and die;
My soul shall quit this mournful vale,
And soar to world's on high:
Shall join the disembodied saints,
And find its long sought Rest,
(That only bliss for which it pants)
In the Redeemer's Breast.

She often said, "O the pain, the bliss of dying! But "the Pain is nothing; the Bliss is all!" In the night, when she could get no rest, she frequently said,

He smiles and chears my mournful heart,
And tells of all his pain;
"All this (says he) I bore for thee;"
And then he smiles again.

As her Father was taking leave of her one morning, before a short journey, and weeping over her, she said, "Father, "do give me up: I am afraid lest you should offend the "LORD, by wishing to keep me longer here. The LORD "gives me sufficient Grace for these trying times; and if "he lays more upon me, he will support me." On a similar occasion she likewise said, "Have you not received "Good at the hand of the LORD, and shall you not receive "evil? The LORD has done all things well."

Two days before her departure, she sung so loud, as to be heard over a great part of the house, "Vital spark of heavenly flame."

May 16. She appeared sensible that this would be the last day of her pilgrimage on Earth. While her mother and some others were standing by, she cried out with great rapture,

"For me, my elder brethren stay,
"And Angels becken me away,
"And JESUS bids me Come!"

She

She lay ſtill for a little while, but preſently broke out again, in a manner that aſtoniſhed all around her, "Hark! don't "you hear? Hark! They whiſper; angels ſay, Siſter, "ſpirit, come away!" She then deſired her eldeſt brother and an uncle to be called, whom ſhe had often intreated to ſeek the LORD. And when all the family were kneeled round her, to commend her to GOD, ſhe had juſt ſtrength to ſay to her brother, "Thomas, turn to the LORD, or elſe "I ſhall never ſee thee again!" She would have ſpoken to her uncle, but could only fix her eyes upon him for a few minutes, and then — the powers of nature failed, and ſhe yielded up her ſoul into the hands of GOD.

York, July 6, 1793.

SAMUEL HODGSON.

Authenticity of the Goſpels demonſtrated.

From Dr. CAMPBELL's Preface to the Goſpel according to St. MATTHEW.

[*Continued from page 27.*]

I Shall conclude the argument with obſerving, that the truth of the report, that Matthew wrote in Hebrew, is the only plauſible account that can be given of the riſe of that report. Certain it is, that all the prejudices of the times, particularly among the Greek Chriſtians, were unfavourable to ſuch an opinion. Soon after the deſtruction of the temple of Jeruſalem, the Hebrew church, diſtinguiſhed by the name *Nazarene*, viſibly declined every day; the attachment which many of them ſtill retained to the ceremonies of the law, in like manner the errors of the Ebionites, and other diviſions which aroſe among them, made them ſoon be looked upon, by the Gentile churches, as but half-chriſtian at the moſt. That an advantage of this kind would have been ſo readily conceded to them by the Greeks, in oppoſition to all their own prejudices, can be attributed only to their full conviction of the fact.

Dr. Lardner's doubts (for I can diſcover none in Origen) are eaſily accounted for. Averſe, on one hand, to admit that there is any book of Scripture whereof we have only a tranſlation, and ſenſible of the danger of acquieſcing in an argument which would unſettle the whole foundations of his ſyſtem of credibility, he is inclinable to compromiſe the matter by acknowledging both the Hebrew and the Greek to be originals, an opinion every way improbable, and ſo manifeſtly calculated to ſerve a turn, as cannot recommend it to a judicious and impartial critic. In this way of compounding matters,

matters, Whitby alſo, and ſome other diſputants on the ſame ſide, ſeem willing to terminate the difference. Nay, even Beauſobre and Lenfant, who have treated the queſtion at more length, and with greater warmth, than moſt others, conclude in this manner: "As there is no diſpute affecting "the foundation, that is, the authority of St. Matthew's "Goſpel, ſuch as we have it, the queſtion about the language "ought to be regarded with much indifference."

Having ſaid ſo much on the external evidence, I ſhall add but a few words, to ſhow, that the account of this matter, given by the earlieſt eccleſiaſtical writers, is not ſo deſtitute of internal probability. In every thing that concerned the introduction of the new diſpenſation, a particular attention was for ſome time ſhown, and the preference, before every other nation, given to the Jews. Our Lord's miniſtry upon the earth was among them only. In the miſſion of the Apoſtles, during his own life, they were expreſsly prohibited from going to the Gentiles, or ſo much as entering any city of the Samaritans (Matt. x. 5.); and when, after our Lord's reſurrection, the apoſtolical commiſſion was greatly enlarged, being extended to all nations throughout the world, ſtill a ſort of precedency was reſerved for God's ancient people. *It behoved the Meſſiah*, ſaid Jeſus, in his laſt inſtructions to the Apoſtles, *to ſuffer, and to riſe from the dead on the third day, and that repentance and remiſſion of ſins ſhould be preached in his name among all nations*, BEGINNING AT JERUSALEM. (Luke, xxiv. 46, 47.) The orders then given were punctually executed. The Apoſtles remained ſome time in Jeruſalem, preaching, and performing miracles in the name of the Lord Jeſus, with wonderful ſucceſs. Peter, in the concluſion of one of his diſcourſes, without flattering his countrymen, that this diſpenſation of grace would, like the law, be confined to their nation, takes notice of their prerogative, in having it firſt offered to their acceptance. To YOU FIRST, ſays he, *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities*, Acts iii. 26. And even after the diſciples began to ſpread their Maſter's doctrine through the neighbouring regions, we know that till the illumination they received in the affair of Cornelius, which was ſeveral years after, they confined their teaching to their countrymen the Jews. And even after that memorable event, wherever the Apoſtles came, they appear firſt to have repaired to the Synagogue, if there was a Synagogue in the place, and to have addreſſed themſelves to thoſe of the circumciſion, and afterwards to the Gentiles. What Paul and Barnabas ſaid, to their Jewiſh brethren at Antioch, ſets this matter in the ſtrongeſt light. *It was* NECESSARY *that the word of God ſhould* FIRST HAVE BEEN SPOKEN TO YOU: *but*

but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Have we not then reason to conclude, from the express order, as well as from the example of our Lord, and from the uniform practice of his disciples, that it was suitable to the will of Providence, in this dispensation of Grace, that every advantage should be first offered to the Jews, especially the inhabitants of Jerusalem; and that the Gospel, which had been first delivered to them by word, both by our Lord himself, and by his Apostles, should be also first presented to them in writing, in that very dialect in which many of the readers, at the time of the publication, might remember to have heard the same sacred truths, as they came from the mouth of Him who spake as never man spake, the great oracle of the Father, the interpreter of God?

If the merciful dispensation was in effect soon frustrated by their defection; this is but of a piece with what happened in regard to all the other advantages they enjoyed. The sacred depositt was first corrupted among them, and afterwards it disappeared: for that the Gospel according to the Hebrews, used by the Nazarenes (to which, as the original, Jerom sometimes had recourse, and which, he tells us, he had translated into Greek and Latin), and that the Gospel also used by the Ebionites, were, though greatly vitiated and interpolated, the remains of Matthew's original, will hardly bear a reasonable doubt. Their loss of this Gospel proved the prelude to the extinction of that Church. But we have reason to be thankful that what was most valuable in the work, is not lost to the Christian community. The version we have in Greek, is written with much evangelical simplicity, entirely in the idiom and manner of the Apostles. And I freely acknowledge, that if the Hebrew Gospel were still extant, such as it was in the days of Jerom, or even of Origen, we should have much more reason to confide in the authenticity of the common Greek translation, than in that of an original wherewith such unbounded freedoms had been taken. The passages quoted by the ancients from the Gospel according to the Hebrews, which are not to be found in the Gospel according to St. Matthew, bear intrinsic marks, the most unequivocal, of the baseness of their origin.

It may be proper here to enquire a little more particularly what language it was that the ancient ecclesiastical writers meant by Hebrew, when they spoke of the original of this Gospel. I should have scarcely thought this enquiry necessary, had I not observed that this matter has been more misunderstood, even by authors of some eminence, than I could have imagined. Beausobre and Lenfant in particular,

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go so far as to argue against the probability of the fact, because, what we commonly call Hebrew, the language of the Old Testament, was not then spoken either in Palestine, or any where else, being understood only by the learned. And that the common language of the country was not meant, they conclude, from the use which Eusebius, who calls the original of Matthew's Gospel Hebrew, makes of the word Syriac, when he says of Bardasenes, that he was eloquent in the Syrian language. "Thus," say they, 'he knew how to "distinguish between Hebrew, and the language of the "country, which he calls Syriac." But in this, these critics themselves, have unluckily fallen into a mistake, in supposing that Syriac was, in the time of our Lord and his Apostles, or, during the subsistence of the Jewish polity, the language of Palestine. That their language at that time had a mixture of the Syrian language, is acknowledged; but not that it was the same. It was what Jerom very aptly calls Syro-chaldaic, having an affinity to both languages, but much more to the Chaldean than to the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found, at their return, in the land, and in the neighbouring regions. It is this which is invariably called Hebrew in the New Testament, I might have said in Scripture, no language whatever being so named in the Old Testament. It is denominated Hebrew, as Lightfoot has, from some rabbinical writings, with great probability, suggested, because the language of those who returned from captivity, would readily be called, by those who possessed the land, *lingua transfluviana*, or *transeuphratensis*, the language of the people beyond the Euphrates, the river which they had passed in returning to their own country; and the name, as often happens, would be retained, when the language was much altered.

Abram was in Canaan called *the Hebrew*, for this reason, probably, because he was from the farther side of the great river, not because he was descended from Heber, one indeed in the line of his progenitors, but one of whom nothing remarkable is mentioned to distinguish him from the rest. Heber was neither the first after the sons of Noah, nor the immediate father of the Patriarch. Accordingly the word is, in that passage where Abram is so named, which is the first time it occurs, rendered by the Seventy ὁ περατης *transitor*. The Canaanites, amongst whom he sojourned, appear to have used the name Hebrew in a manner similar to that wherein the Italians use the word *tramontani*, for all who live north of the Alps. The peculiarity, in respect both of religion

and of cuſtoms, which continued in Abram's poſterity, in the line of Jacob, and prevented them from mingling with other nations, or adopting their manners, muſt have been the reaſon why this appellation was given to the deſcendants in continuance, which, in ſtrictneſs, was applicable to the firſt comers only. But let it be obſerved, that though this term was very early uſed of the nation, it was not applied to the language brought by Abram and his family from Ur of the Chaldees, a language which they ſoon loſt, acquiring in its ſtead that of the Canaanites, amongſt whom they lived. Abram's tongue was, doubtleſs, Chaldee, that of the country whence he came. But we learn from the ſacred Hiſtorian, that Jacob his grandſon (though he could not fail to underſtand that language, having lived ſo long with Laban) ſpoke at home a different tongue. Laban called the Heap which they had raiſed Jegar-ſahadutha; but Jacob called it Galeed. Both names ſignify the ſame thing, the heap of teſtimony, the former being Chaldee, the latter what is now always called Hebrew, but then the language of Canaan.

I have obſerved already, that the language of the Old Teſtament which we now always call Hebrew, is never ſo called in Scripture, neither in the Old Teſtament nor in the New. This is a ſtrong preſumption that it was not anciently ſo named by any body, and that if any language had been in the Old Teſtament named Hebrew, it would have been the Chaldee, agreeably to the etymology of the word Hebrew, the language of thoſe who lived beyond the Euphrates. The language of the Iſraelites is commonly called in the Old Teſtament, the Jews language, and in one place the language of Canaan. That in after-times the ancient Jewiſh tongue, which was often named the holy language, was alſo called Hebrew, is not denied. Joſephus, in particular, names it ſo, in relating the meſſage of Rabſhakeh from the king of Aſſyria to king Hezekiah above referred to, as he uſes the word Ἑβραϊστι, in Hebrew, where the ſacred hiſtorian had ſaid יהודית Jehudith, and the Seventy Ἰουδαϊστι, in the Jews language. But this is long poſterior to the finiſhing of the canon of the Old Teſtament; for Joſephus did not write till after the deſtruction of Jeruſalem, towards the end of the firſt Chriſtian century. In the prologue to the Book of Eccleſiaſticus, the term Ἑβραϊστι is likewiſe uſed, but it is not certain in what acceptation. By the account given there, that book was tranſlated into Greek in the time of Ptolemy Evergetes king of Egypt, by Jeſus, who was the ſon of Sirach, and the grandſon of Jeſus the author. As the original, therefore, muſt have been written long after the captivity, it is more probable that it was compoſed in the dialect ſpoken

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in Paleſtine at the time, than that it was written in a dead language, underſtood only by the learned, and conſequently that the word occurs in that prologue in the ſame acceptation wherein it is always uſed in the New Teſtament. It has, in my judgment, been proved beyond contradiction by the learned, particularly Bochart, Walton, and Le Clerc, that the language of the Old Teſtament is no other than the native tongue of the Canaanites, which in Greek writers is called Phenician, and did not materially differ from the dialect of the Tyrians, Sidonians, and Carthaginians. Canaan is rendered by the Seventy Φοινικη Phenicia. A Canaanitiſh woman Φοινισσα, a Phenician woman, and the land of Canaan, is called ἡ χωρα των Φοινικων the country of the Phenicians. And even in the New Teſtament we have a plain proof that the names were uſed promiſcuouſly, inaſmuch as the perſon who is called by one Evangeliſt a woman of Canaan, is denominated by another Evangeliſt a Syrophenician.

At the ſame time it ought to be remarked, that the language of Chaldea, which, before the captivity, ſeems never to have been denominated Hebrew, was always by the Jews diſtinguiſhed by ſome other name. The moſt common was that which in the Engliſh tranſlation, after the Septuagint and he Vulgate, is rendered Syrian, but is in the original ארמית Aramith. It is ſo called in ſome of the places above quoted, and in like manner by Ezra, (iv. 7.) The Oriental name Aram, though commonly rendered Syria, does not exactly correſpond in meaning to this word, at leaſt in the uſe made of it in latter times. The boundary of Syria on the Eaſt, when the name came to be uſed in a more confined manner, was the river Euphrates; whereas Aram comprehended large tracts of country beyond the river, as Meſopotamia, Chaldea, Aſſyria. Syria was included, but it made only a part. Now the Jewiſh language was ſo different from this, that it is manifeſt the common people anciently in Judea underſtood nothing of Aramic or Chaldee. For a proof of this we need recur only to ſome of the places above referred to. Further, it is of the ſame people the Chaldeans, that the Prophet ſpeaks in this prediction: *Lo, I will bring a nation upon you from afar, O houſe of Iſrael, ſaith the Lord; it is a mighty nation, it is an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeth what they ſay*, Jer. v. 15.

But it may be ſaid, ſince the name Aram included the country commonly called Syria, and was equally applicable to it as to any other part, and ſince the word Aramith was employed to denote the language of the whole; the Syrian and the Chaldean muſt have been one and ſame language.

That they were so originally, I am fully convinced. In process of time, however, from the different fates to which the eastern parts and the western of that once great empire were subjected, there gradually sprang up a considerable difference between them, insomuch that in latter times they may not unfitly be denominated different languages, though still they have more affinity to each other than any other two of the Oriental tongues. The same language is called also very properly, the tongue of the Chaldeans. Dan. i. 4. Now as the Jews, when they returned from captivity, brought a dialect of this language with them into their own country, it suited their national pride to adopt such a general name as Hebrew, which, though it may signify, when explained from etymology, *the Language spoken beyond the River*, would be generally understood to denote the language of the people called Hebrews, a name by which their nation had been distinguished from the beginning. This appellation, therefore, must appear more eligible to them, than any name which would serve more directly to remind themselves and others, that they had lived so long in subjection to another people; a disagreeable effect, which could not fail to result from their calling the language they had adopted Chaldee, Babylonian, or even the language of Aram. Besides, to have called it so, would have confounded it with a language considerably different.

[*To be continued.*]

An Account of the Earthquakes in Calabria, Sicily, and other parts of Italy, in 1783. Communicated to the Royal Society, by Sir William Hamilton. *

Naples, May 23, 1783.

I AM happy now to have it in my power to give you some little idea of the infinite damage done, and of the various phenomena exhibited, by the earthquakes (which began the 5th of February last, and continue to be sensibly, though less violently, felt to this day) in the two Calabrias, at Messina, and in the parts of Sicily nearest to the continent. From the most authentic reports and accounts received at the office of his Sicilian Majesty's secretary of state, we gathered

* The Earthquakes in Italy were, perhaps, the most terrible and destructive of any that have happened since the Creation of the World. Four hundred towns, and about four or five times as many villages, were destroyed in this dreadful calamity. The number of lives lost, are estimated at between forty and fifty thousand. Sir William Hamilton was at that time the English Ambassador to the King of the Two Sicilies: the account which he gives of this tremendous event, is the most accurate and authentic.

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in general, that the part of Calabria which has been the moſt affected by this heavy calamity is that which is comprehended between the 38th and 39th degrees; that the greateſt force of the earthquakes ſeemed to have exerted itſelf from the foot of theſe mountains, the Appennines called the Monte Dejo, Monte Sacro, and Monte Caulone, extending weſtward to the Tyrrhene Sea; that the towns, villages, and farm-houſes, neareſt theſe mountains, ſituated either on the hills, or on the plain, were totally ruined by the firſt ſhock of the 5th of February about noon, and that the greateſt mortality was there; that in proportion as the towns and villages were at a greater diſtance from this centre, the damage they received was leſs conſiderable; but that even thoſe more diſtant towns had been greatly damaged by the ſubſequent ſhocks of the earthquake, and eſpecially by thoſe of the 7th, the 16th, and 28th, of February, and that of the 1ſt of March: that from the firſt ſhock, on the 5th of February, the earth continued to be in a continual tremor, more or leſs; and that the ſhocks were more ſenſibly felt at times in ſome parts of the afflicted provinces than in others; that the motion of the earth had been various, and, according to the Italian denomination, *vorticoſo*, *orizontale*, and *oſcillatorio*, either whirling like a vortex, horizontal, or by pulſations, or beating from the bottom upwards; that this variety of motion had increaſed the apprehenſions of the unfortunate inhabitants of thoſe parts, who expected every moment that the earth would open under their feet, and ſwallow them up; that the rains had been continual and violent, often accompanied with lightning, and irregular and furious guſts of wind: that from all theſe cauſes the face of the earth of that part of Calabria, comprehended, as above-mentioned, between the 38th and 39th degrees, was entirely altered, particularly on the weſtward ſide of the mountains above-named; that many openings and cracks had been made in thoſe parts; that ſome hills had been lowered, and others quite levelled; that in the plains deep chaſms had been made, by which many roads were rendered impaſſable; that huge mountains had been ſplit aſunder, and parts of them driven to a conſiderable diſtance; that deep vallies had been filled up, by the mountains which formed thoſe vallies having been detached by the violence of the earthquakes, and joined together; that the courſe of ſome rivers had been altered; that many ſprings of water had appeared in places that were perfectly dry before; and that, in other parts, ſprings that had been conſtant had totally diſappeared; that near Laureana, in Calabria Ultra, a ſingular phenomenon had been produced, that the ſurface of two whole tenements, with large olive and mulberry

mulberry trees thereon, ſituated in a valley perfectly level, had been detached by the earthquake, and tranſplanted, the trees ſtill remaining in their places, to the diſtance of about a mile from their firſt ſituation; and that from the ſpot on which they formerly ſtood, hot water had ſprung up to a conſiderable height, mixed with ſand of a ferrugineous nature; that near this place alſo ſome countrymen and ſhepherds had been ſwallowed up, with their teams of oxen, and flocks of goats and ſheep: in ſhort, that beginning from the city of Amantea, ſituated on the coaſt of the Tyrrhene Sea, in Calabria Citra, and going along the weſtward coaſt to Cape Spartivento, in Calabria Ultra, and then up the eaſtern coaſt as far as the Cape d'Alice, (a part of Calabria Citra on the Ionian Sea) there is not a town or village, either on the coaſt or land, but what is either totally deſtroyed, or has ſuffered more or leſs, amounting in all to near four hundred what are called here paeſes. (A village containing leſs than an hundred inhabitants is not counted as a paeſe.)

The greateſt mortality fell upon thoſe towns and countries ſituated in the plain, on the weſtern ſide of the mountains Dejo, Sacro, and Caulone. At Caſal Nuovo, the Princeſs Gerace, and upwards of 4000 of the inhabitants, loſt their lives; at Bagnara, the number of dead amounts to 3017; Radicina and Palma count their loſs at about 3000 each; Terra Nuova about 1400; and Seminari ſtill more. The ſum total of the mortality in both Calabrias, and in Sicily, by the earthquakes alone, according to the returns in the Secretary of State's office, at Naples, is 33,367; but I have good reaſon to believe, that, including ſtrangers, the number of lives loſt muſt have been conſiderably greater; 40,000 at leaſt may be allowed, and, I believe, without exaggeration.

From the ſame office intelligence we likewiſe heard, that the inhabitants of Scilla, on the firſt ſhock of the earthquake, on the 5th of February, had eſcaped from their houſes on the rock, and following the example of their prince, taken ſhelter on the ſea ſhore; but that in the night-time the ſame ſhock which had raiſed and agitated the ſea ſo violently, and does ſo much damage on the point of the Faro of Meſſina, had acted with ſtill greater violence there, for that the wave (which was repreſented to have been boiling hot, and that many people had been ſcalded by its riſing to a great height) went furiouſly three miles in land, and ſwept off in its return 2473 of the inhabitants of Scilla, with the prince at their head, who were at that time either on the Scilla ſtrand, or in boats near the ſhore.

All accounts agreed, that of the number of ſhocks which have been felt ſince the beginning of this formidable earthquake,

quake, amounting to ſome hundreds; the moſt violent, and of the longeſt duration, were thoſe of the 5th of February, at 19½ (according to the Italian way of counting the hours) of the 6th of February, at ſeven hours in the night; of the 27th of February, at 11¼ in the morning, of the 1ſt of March, at 8½ in the night; and that of the 28th of March, at 11½ in the night. It was this laſt ſhock that affected moſt the upper part of Calabria Ultra, and the lower part of the Citra. The firſt and the laſt ſhocks muſt have been tremendous indeed, and only theſe two were ſenſibly felt in this capital.

The accounts which this government has received from the province of Coſenza, are leſs melancholy than thoſe from the province of Calabria Ultra. From Cape Suvero to the Cape of Cetraro, on the weſtern coaſt, the inland countries, as well as thoſe on the coaſt, are ſaid to have ſuffered more or leſs, in proportion to their proximity to the ſuppoſed centre of the earthquake; and it has been conſtantly obſerved, that its greateſt violence has been exerted, and ſtill continues to be ſo, on the weſtern ſide of the Apennines, preciſely the celebrated Sila of the ancient Brutii, and that all thoſe countries ſituated to the eaſtward of the Sila had felt the ſhocks of the earthquake, but without having received any damage from them. In the province of Coſenza, there does not appear to be above 100 lives loſt. In the laſt accounts from the moſt afflicted part of Calabria Ultra, two ſingular phænomena, are mentioned: at about the diſtance of three miles from the ruined city of Oppido, there was a hill (the ſoil of which is a ſandy clay) about 500 palms high, and 1300 in circumference at its baſis; it was ſaid that this hill, by the ſhock of the 5th of February, jumped to the diſtance of about four miles from the ſpot where it ſtood, into a plain called the Campodi Baſſano. At the ſame time the hill on which the town of Oppido ſtood, which extended about three miles, divided into two, and as its ſituation was between two rivers, its ruins filled up the valley and ſtopped the courſe of thoſe rivers; two great lakes are already formed, and are daily encreaſing, which lakes, if means are not found to drain them, and give the rivers their due courſe, in a ſhort time muſt infect the air greatly.

From Sicily the accounts of the moſt ſerious nature were thoſe of the deſtruction of the greateſt part of the noble city of Meſſina, by the ſhock of the 5th of February, and of the remaining parts by the ſubſequent ones; that the quay in the port had ſunk conſiderably, and was in ſome places a palm and an half under water; that the ſuperb building, called the Palazzata, which gave the port a more magnificent appearance

appearance than any port in Europe can boaſt of, had been entirely ruined; that the Lazaret had been greatly damaged, but that the citadel had ſuffered little; that the mother-church had fallen: in ſhort, that Meſſina was no more; that the tower at the point of the entrance of Faro was half deſtroyed; and that the ſame hot wave that had done ſuch miſchief at Scilla, had paſſed over the point of land at the Faro, and carried off about 24 people. The Viceroy of Sicily likewiſe gave an account of ſome damage done by the earthquakes, but nothing conſiderable, at Mellazzo, Patti, Terra di Santa, Lucia, Caſtro Reale, and in the Iſland of Lipari.

This, was the intelligence I was poſſeſſed of at the end of laſt month: but, as I am particularly curious, on the ſubject of volcanos, and was perſuaded in my own mind (from the preſent earthquakes being confined to one ſpot) that ſome great chemical operation of nature of the volcanic ſort was the real cauſe of them; in order to clear up many points, and to come at truths, which is exceedingly difficult, I took the ſudden reſolution to employ about twenty days (which was as much as I could allow, and have time to be out of Italy, in my way home, before the heats ſet in) in making the tour of ſuch parts of Calabria Ultra and Sicily as had been, and were ſtill, moſt affected by the earthquakes, and examining with my own eyes the phænomena above mentioned. I accordingly hired for that purpoſe a Malteſe ſperonara for myſelf, and a Neapolitan felucca for my ſervants, and left Naples on the 2d of May. I was furniſhed by command of his Sicilian Majeſty, with ample paſſports, and orders to the commanding officers of the different provinces to give me every aſſiſtance and protection in the purſuit of my object. I had a pleaſant voyage in my Malteſe ſperonara (which are excellent boats and the boatmen very ſkilful) along the coaſt of the Principato Citra and Calabria Citra, after having paſſed the Gulp of Policaſtro. At Cedraro, I found the firſt ſymptoms of the earthquake, ſome of the principal inhabitants of that city having quitted their houſes, and living in new erected barracks, though not a houſe in the whole town, as I could ſee, had ſuffered. At St. Lucido, I perceived that the baron's palace, and the church ſteeple had ſuffered, and that moſt of the inhabitants were in barracks. The barracks are juſt ſuch ſort of buildings, as the booths of our country fairs, though indeed many I have ſeen are more like our pig-ſtyes. As my object was to get as faſt as poſſible to the centre of the miſchief, having little time, and much to ſee, I contented myſelf with a diſtant view of Maida, Nicaſtro, and Santo Euſemia, and puſhed on to the town of Pizzo, in Calabria Ultra, where I landed

landed on the evening of the 6th of May. This town, situated on the sea, and on a volcanic cuffa*, had been greatly damaged by the earthquake of the 5th of February, but was completely ruined by that of the 28th of March. As the inhabitants of this town (amounting to about 5000) had sufficient warning, and had left their houses, and taken to barracks on the first shock, the 5th of February, the mortality on the 28th of March was inconsiderable; but, from the barracks having been ill constructed, and many situated in a very confined, unwholesome spot, an epidemic disorder had taken place, and carried off many, and was still in fatal force whilst I was there, in spite of the wise endeavours of government to stop its progress. I fear, as the heats increase, the same misfortune will attend many parts of the unfortunate Calabria, as also the city of Messina.

The inhabitants of Pizzo seem to me to have habituated themselves already to their present inconvenient manner of living, and shops of every kind were opened in the streets of the barracks, which, except some few, are but poorly constructed. I was assured here, that the volcano of Stromboli, which is opposite, and in full view of this town, and at the distance of above fifty miles, had smoked less, and thrown up a less quantity of inflamed matter during the earthquake than it had done for some years past; that slight shocks continued to be felt daily; and the night I slept here, on board the speronara drawn on shore, I was awakened with a smart one, which seemed to lift up the bottom of the boat, but it was not attended with any subterraneous noise. My servants in the other boat, felt the same. The next day, I ordered my boats to proceed to Reggio, and I went on horseback to Monteleone, about six miles from Pizzo, up hill, on a road of loose stones and clay scarcely passable in this season, but through the most beautiful and fertile country I ever beheld; a perfect garden of olive-trees, mulberry-trees, fruit-trees, and vines; and under these trees the richest crops of corn or lupins, beans, or other vegetables, which seemed to thrive perfectly, though under a thick shade. This is the style of the whole plain of Monteleone, except that here and there are vast woods of oak and olive trees mixed, and there olive trees are of such a size as I could never have conceived, being half as big as the oaks themselves, which are fine timber-trees, and more than treble the size of the olive trees of the Champagna Felice. The olive woods, in some parts of the plain, are regularly planted in lines,

* This was the only token of former volcanic explosions that I met with in Calabria.

and in others grow irregularly. Though the object of my present journey was merely to take a hasty view of the spots which had suffered so much by the calamity, my attention was continually called away, and I was lost in the admiration of the fertility and beauty of this rich province, exceeding by many degrees (as to the first point) every country I have yet seen. Besides the two rich products of silk and oil, in which this province surpasses every other, perhaps in the whole world, it abounds with corn, wine, cotton, liquorice, fruit and vegetables of every kind; and if its population and industry kept pace with its fertility, the revenue of Calabria Ultra might surely be more than doubled in a short time. I saw whole groves of mulberry-trees, the owners of which told me did not let for more than five shillings an acre, when every acre would be worth at least five pounds, had they hands to gather the leaves and attend the silk worms.

[*To be continued.*]

ON PROVIDENCE.

GOD is to be honoured, not only as the chief Good, and as the supreme Truth and Authority; but as the First Cause that giveth Being to all Things, and ordereth and disposeth all things as He pleaseth. But alas, how is GOD dishonoured by abusing his Providence. Not only the ignorant World are guilty, by setting up an Idol of their own invention, called *Chance*, as the chief Ruler of human affairs; but too many Professors of Religion are so short-sighted, as not to see and own the Hand of the Almighty.

Not only we, but all creatures, live, move, and have their Being from GOD, and in GOD. The whole course of nature moves, as it is turned by his Hand, and directed by his Counsel. It is not with the work of GOD, as with the artificer's clock, which put into a frame, and hanged with weights, will go, notwithstanding the artificer is at a distance; but though the LORD set all the creatures in frame, yet the motion of every wheel depends on himself. There is not a drop of rain falls, till GOD utters his voice, and cause the vapours to ascend from the ends of the Earth. Yet we discern not his footsteps; he passeth this way, and that, and we see him not. Our attention is turned to second causes; we look when the wind, or Moon will change, or when such and such Planets will be in conjunction; but we are so short-sighted, that we reach not GOD. Sometimes we see the People of God struggling through the waves of adversity; they are in heaviness through manifold temptations,

tions, for the trial of their Faith; their loyalty and love to Christ is proved, by enduring various persecutions from unreasonable men;—they seem, for a season, to be delivered into the hands of their enemies. But the wicked cannot do as they please, but only what GOD permitteth. Not only Satan is in a chain, but likewise his instruments. Why should we fear men more than GOD? O when shall we rightly regard his Word? "Say not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid: Sanctify the LORD of Hosts himself, and let him be your fear, and let him be your dread."

How little are we affected with the continual course of Providence, though it guards and keeps us every moment? The stars in their courses would fight against us; the Sea would break in and overwhelm us; the beasts of the field would arm against us, if GOD did not check them and bind them; yea, one man would eat up another, were it not for the LORD, who sets bounds to the rage of all the creatures. It is the Eye of Jealousy that is still wakeful for us; it is the LORD that puts the hook into the nose, and the bridle in the lips, of the Senacherib's of the World; and yet how little are our hearts affected? how little are they comforted, how little do they cleave unto the LORD?

On the contrary: How distrustful are we of the divine Providence and Care in a time of seen dangers, though we are wonderfully delivered from invisible ones every day? Who can number the legions of Devils? So many deliverances have we by GOD's Providence every moment. And yet how distrustful are we upon all new, imminent, outward dangers? How little do we believe that GOD is bringing Good to us, by such Providences as are ungrateful to flesh and blood? Though the LORD very often takes away some little comforts from us, in order to bestow upon us far better. When he takes away Abel, he makes it up in Seth. When he deprived Noah of the comforts of the whole world for a season, in order to wash it from its filth; he then put him in possession of it again, with manifest proofs of his singular care over the Patriarch and his family, while all the rest of the creatures perished. Though Mary and Martha lost their brother Lazarus, yet was he restored unto them again from the dead, with advantage. Holy Job was deprived of his children and estate; yet the LORD made his last days better than the first, and gave him twice as much as he had before. How hardly were the disciples persuaded, that the absence of their LORD would be supplied, by the power and presence of his blessed Spirit? And yet, saith Christ, "I

tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you." Christ in the Spirit, dwelling in our hearts, is better than Christ in the flesh, dwelling in our houses.

It is usual with God to make the loss of one comfort, the means of enjoying another with advantage. But alas! many fear they shall be losers by Christ, and for Christ. God seldom proceeds in a method agreeable to our apprehensions, or in a way which we would have him go in; He leads us about, as he did Israel; because it is the most profitable way, and conducive to our eternal Good. He can bring honey out of the carcass of a lion. But how little do we trust Providence, when the means seem not probable to effect our expected end? Who believes "there shall be light in the evening?" And that "Sarah shall have a posterity as the stars in the firmament for multitude, and as the sand on the sea-shore, which is innumerable?" Who will think that the sun and the stars shall bow to Joseph, when he lies in the pit, or in the dungeon of the Egyptian King?

How unseemly is the behaviour of many, when Providence thwarts them in taking away a child, a husband, or an estate? How few believe, that if God pull down their clay houses, that he will build them again of hewn stones; and if he consume their fir-trees, he will build again with cedars?" Whence is all our dejectedness under Cross-providences, but from not believing that all things are disposed by the wise and gracious Providence of God? The eyes of our loving Father run to and fro throughout the earth, to shew himself marvellous for our help, in a time of need and danger. We ought to say, "God is our Refuge and Strength; a very present Help in Trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." If the Lord is pleased to lay a great burden upon our shoulders, he will give us great strength to bear it; but if he gives but little strength, he will surely proportion the burden to it. Whence are all our uproars of spirit, and disquietude of heart, but from not trusting Providence?

All revenge in the hearts of men one against another, may be attributed to their blindness, and injudicious view of things. They see not that the wicked are God's Sword, to let out their corruptions; and that he can accomplish gracious designs, by over-ruling such instruments. How would our hearts be filled with praise, if by an eye of faith we saw the Intention of God in all his Providences? "Before I was afflicted I went astray; but now I keep thy word:" "I know,

"I know, O LORD, that thy Judgments are right, and that thou haſt afflicted me in faithfulneſs." He for our profit, that we might be partakers of his holineſs."

How often have we made Providence an argument to juſtify our actions? Becauſe GOD doth not puniſh us, therefore he loves us, and approves of our ways? Whereas both Scripture and Experience ſhew, "That there is a juſt man that periſheth in his righteouſneſs; and there is a wicked man that prolongs his life in wickedneſs." Sometimes GOD's not puniſhing, is the greateſt puniſhment. Jerome obſerves, that God deals with us, as parents deal with their children; while there is hope of reclaiming them, they are corrected; but when they are incorrigible, they are let alone to do as they liſt. Or, as phyſicians continue their applications, while there is any hope of the patient's life; otherwiſe they let them alone. How do ſome bleſs themſelves, that they never faſted and prayed as others; and yet they ride on horſe-back, while others go on foot? But what ſaith the Scripture? "Dives had his good things here, and Lazarus evil." Dives fared ſumptuouſly every day; his miſery is reſerved to hereafter.

The Scripture ſaith, "All things come alike to all;" and yet good men ſometimes ſtumble at theſe diſpenſations. When they ſee the wicked walk on every ſide, (go where they pleaſe, and do what they pleaſe) they are apt either to doubt of GOD's Providence, whether He governs the World; or to call in queſtion, whether they have any relation to GOD's ſpecial care. But do not we know that the child is oft beaten, when the ſervant or ſtranger is ſpared? Do not we know that judgment begins at the Houſe of GOD? Yea, and ſtays long there, and all that while the tents of ungodlineſs may be free? They may wax old, and grow in wealth; their ſeed may be eſtabliſhed. But all this they have, becauſe they are determined to gain the world, at the expence of their ſouls; therefore GOD, in awful Juſtice, permits them to have their own way, and gives them up to the deſires of their own evil hearts.

The more we have been favoured by kind Providences, has not GOD had the leſs of our dependance and faith? Has not the Promiſes lain more neglected? ſo that the LORD has been neceſſitated to draw in his hand of bounty, that when deſtitute we may truſt in Him. The ciſterns leak apace, that the Fountain may be in greater requeſt.

How diſcontented are we, to this day, with GOD's providential adminiſtrations toward us? How do we preſcribe to God? Some would be richer than they are; others more honourable; ſome covet to be above others. We have

treacherous

treacherous memories, or we ſhould certainly recollect, how ill ſome of us improved our talents of power and honour, when we had them. Is it reaſonable that GOD ſhould be charged as a hard maſter, for not intruſting ten talents in our hands, when we have been ſo unfaithful to our former allotments? Jeſhurun like, we waxed fat, and never were more beaſt-like, than when we were in the greeneſt paſtures. GOD would be charged even with indiſcretion, if he ſhould commit more talents again to thee, till thou art humbled for thy former unfaithfulneſs.

How commonly do men neglect the Providence of GOD, and betake themſelves to their own contrivances to extricate themſelves out of trouble? Is man wiſer than GOD? And yet men hope rather to help themſelves, by their own wiles and endeavours, than by leaning to the Providence of GOD. What extraordinary courſes ſome men have run, in order to deliver themſelves out of their miſeries? For this infidelity, GOD may juſtly make our land deſolate, and a perpetual hiſſing. He may juſtly ſcatter us, as with an Eaſt Wind, before the enemy; and ſhew us the back, and not the face, in the day of our calamity.

Have we not been partial in viewing the Providence of GOD? Have not we taken ſome one Providence, and fixed our eye upon it ſo long, till our hearts have been overwhelmed with ſorrow? But have not viewed the divine Providences in their contexture, nor in their relation to gracious ends for our good: Some take more notice of ſmiling Providences, than of frowning ones; of what makes for them and their courſes, than of what makes againſt them. While others turn their whole attention to frowning Providences, and forget thoſe that are favourable for them. In this we have ſhewn ourſelves fools; for, "Who is wiſe, and he ſhall underſtand theſe things? Prudent, and he ſhall know them? For the ways of the LORD are right, and the juſt ſhall walk in them: but the trangreſſors ſhall fall therein." Hoſ. xiv. 9.

The WAY by which the Children of Iſrael paſſed the RED SEA, at the time of their Deliverance from the Land of Egypt.

[From Mr. BRUCE's Travels, Vol. I. Page 229.]

AS the Scripture teaches us, that this Paſſage, was under the influence of a miraculous power, no particular circumſtance of breadth, or depth, makes one place likelier than another. The land of Goſhen, where the Iſraelites dwelt

dwelt in Egypt, was that country lying East of the Nile, and not overflowed by it, bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and the Red Sea and desert of Arabia on the east. It was the *Heliopolitan nome*, its capital was *On*; from predilection of the letter O, common to the Hebrews, they called it Goshen; but its proper name was *Geshen*, the country of Grass, or Pasturage; or of the *Shepherds*; in opposition to the rest of the land which was sown, after having been overflowed by the Nile.

There were three ways by which the children of Israel, flying from Pharaoh, could have entered Palestine. The first was by the sea-coast by Gaza, Askelon, and Joppa. This was the plainest and nearest way; and, therefore, fittest for people incumbered with kneading troughs, cattle, and children. The sea coast was full of rich commercial cities, the mid-land was cultivated and sown with grain. The eastern part, nearest the mountains, was full of cattle and shepherds, as rich a country, and more powerful than the cities themselves.

This narrow valley, between the mountains and the sea, ran all along the eastern shore of the Mediterranean, from Gaza northward, comprehending the low part of Palestine and Syria. Now, here a small number of men might have passed, under the laws of hospitality; nay, they did constantly pass, it being the high road between Egypt, and Tyre, and Sidon. But the case was different with a multitude, such as six hundred thousand men having their cattle along with them. These must have occupied the whole land of the Philistines, destroyed all private property, and undoubtedly have occasioned some revolution; and as they were not now intended to be put in possession of the Land of Promise, the measure of the iniquity of the nations being not yet full, God turned them aside from going that way, though the nearest, "lest they should see war," Exod. xiii. 17. that is, lest the people should rise against them, and destroy them.

There was another way which led south-west, upon Beersheba and Hebron, in the middle, between the Dead Sea and the Mediterranean. This was the direction in which Abraham, Lot, and Jacob, are supposed to have reached Egypt. But there was neither food nor water there to sustain the Israelites. When Abraham and Lot returned out of Egypt, they were obliged to separate by consent, because Abraham said to his brother, "The land will not bear us both." Gen. chap. xiii. ver. 6th. Exod. chap. xiii. verse 7th.

The third way was straight east into Arabia, pretty much the road by which the Pilgrims go at this day to Mecca, and

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the caravans from Suez to Cairo. In this track they would have gone round by the mountains of Moab, east of the Dead Sea, and passed Jordan in the plain opposite to Jericho, as they did forty years afterwards. But it is plain from Scripture, that God's counsels were to make Pharaoh and his Egyptians an example of his vengeance: and, as none of these roads led to the sea, they did not answer the Divine intention.

About twelve leagues from the sea, there was a narrow road which turned to the right, between the mountains, through a valley called *Badeah*, where their course was nearly south-east; this valley ended in a pass, between two considerable mountains, called *Gewoube* on the south; and Jibbel Attakah on the north, and opened into the low stripe of country which runs all along the Red Sea; and the Israelites were ordered to encamp at Pihahiroth, opposite to Baal-zephon, between Migdol and that sea.

It will be necessary to explain these names. *Badeah*, Dr. Shaw interprets, *the Valley of the Miracle*, but this is forcing an etymology, for there was yet no miracle wrought, nor was there ever any in the valley. But *Badeah*, means *barren*, *bare*, and *uninhabited*; such as we may imagine a valley between stony mountains, a desert valley. *Jibbel Attakah*, he translates also, *the Mountain of Deliverance*. But so far were the Israelites from being delivered on their arrival at this mountain, that they were then in the greatest distress and danger. *Attakah*, means, however, to *arrive*, or *come up with*, either because there they arrived within sight of the Red Sea; or, as I am rather inclined to think, this place took its name from the arrival of Pharaoh, or his coming in sight of the Israelites, when encamped between Migdol and the Red Sea.

Pihahiroth is the mouth of the valley, opening to the flat country and the sea; as I have already said, such are called *Mouths*; in the Arabic, *Fum*; as I have observed in my journey to Cosseir, where the opening of the valley is called Fum el Beder, *the mouth of Beder*; Fum el Terfowey, *the mouth of Terfowey*. Hhoreth, the flat country along the Red Sea, is so called from *Hhor*, a narrow valley where torrents run, occasioned by sudden irregular showers. Such we have already described on the east side of the mountains, bordering upon that narrow flat country along the Red Sea, where temporary showers fall in great abundance, while none of them touch the west-side of the mountains or valley of Egypt. Pihahiroth then is the mouth of the valley Badeah; which opens to Hhoreth, the narrow stripe of land where showers fall.

Baal-Zephon

Baal-Zephon, the God of the watch-tower, was probably, ſome idol's temple, which ſerved for a ſignal-houſe upon the Cape which forms the north entrance of the bay oppoſite to Jibbel Attakah, where there is ſtill a moſque, or ſaint's tomb. It was probably a light-houſe, for the direction of ſhips going to the bottom of the Gulf, to prevent miſtaking it for another foul bay, under the high land, where there is alſo a tomb of a ſaint called Abou Derage.

The laſt rebuke God gave to Pharaoh, by ſlaying all the firſt-born, ſeems to have made a ſtrong impreſſion upon the Egyptians. Scripture ſays, that the people were now urgent with the Iſraelites to be gone, for they ſaid, "We be all dead men." (Exod. ch. xii. 33.) And we need not doubt, it was in order to keep up in their hearts a motive of reſentment, ſtrong enough to make them purſue the Iſraelites, that God cauſed the Iſraelites to borrow, and take away the jewels of the Egyptians; without ſome new cauſe of anger, the late terrible chaſtiſement might have deterred them. While, therefore, they journeyed eaſtward towards the deſert, the Egyptians had no motive to attack them, becauſe they went with permiſſion there to ſacrifice, and were on their return to reſtore them their moveables.* But when the Iſraelites were obſerved turning to the ſouth, among the mountains, they were then ſuppoſed to flee without a view of returning, becauſe they had left the way of the deſert; and therefore Pharaoh, that he might induce the Egyptians to follow them, tells them that the Iſraelites were now entangled among the mountains, and the wilderneſs behind them, which was really the caſe, when they encamped at Pihahiroth, before, or ſouth of Baal-Zephon, between Migdol and the ſea. Here, then, before Migdol, the ſea was divided, and they paſſed over dry ſhod to the wilderneſs of Shur, which was immediately oppoſite to them; a ſpace

* Mr. Bruce's conjecture, that the Children of Iſrael were upon their return to reſtore the jewels, &c. they had borrowed of the Egyptians, is undoubtedly very ingenious; but it may be neceſſary to obſerve, that the Hebrew Word שׁאל, ſignifies, (not to borrow) but, *To aſk, requeſt, demand, require:* And in this ſenſe it muſt be underſtood, Exod. iii. 22.—xi. 2.—xii. 35, 36. The Egyptians had reduced the Iſraelites to a ſtate of abject ſlavery for many years; but when the oppreſſed people, (by the divine command) *requeſted* a part of the Wages juſtly due to them, the proud tyrants were ſo terrified by the Judgments of the Almighty, that they were compelled to be honeſt, and grant the Children of Iſrael their demands.

ſomething leſs than *four leagues*, and ſo eaſily accompliſhed in one night.

Three days they were without water, which would bring them to Korondel, where is a ſpring of brackiſh, or bitter water, to this day, which probably were the *waters of Marah**.

The natives ſtill call this part of the ſea Bahar Kolzum, or the Sea of Deſtruction; and juſt oppoſite to Pihahiroth is a bay, where the North Cape is called Ras Muſa, or the Cape of Moſes, even now. Theſe are the reaſons why I believe the paſſage of the Iſraelites to have been in this direction. There is about fourteen fathom of water in the channel, and about nine in the ſides, and good anchorage every where; the fartheſt ſide is a low ſandy coaſt, and a very eaſy landing-place.

It was propoſed to Mr. Niebuhr, when in Egypt, to inquire, upon the ſpot, Whether there were not ſome ridges of rocks, where the water was ſhallow, ſo that an army at particular times might paſs over? Secondly, Whether the Eteſian winds, which blow ſtrongly all Summer from the north weſt, could not blow ſo violently againſt the ſea, as to keep it back on a heap, ſo that the Iſraelites might have paſſed without a miracle? And a copy of theſe queries was left for me, to join my inquiries likewiſe.

But I muſt confeſs, however *learned* the gentlemen were, who propoſed theſe doubts, I did not think they merited any attention to ſolve them. This paſſage is told us, by ſcripture, to be a miraculous one; and, if ſo, we have nothing to do with natural cauſes. If we believe in God that he made the ſea, we muſt believe he could divide it when he ſees proper reaſon, and of that he muſt be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river of Jordan.

If the Eteſian wind blowing from the north-weſt in ſummer, could heap up the ſea as a wall, on the right, or to the ſouth, of fifty feet high, ſtill the difficulty would remain, of building the wall on the left hand, or to the north. Beſides, water ſtanding in that poſition for a day, muſt have loſt the nature of fluid. Whence came that coheſion of particles, that hindered that wall to eſcape at the ſides? This is as great a miracle as that of Moſes. If the Eteſian winds had done this once, they muſt have repeated it many a time before and ſince, from the ſame cauſes. Yet, Diodorus Siculus ſays, the Troglodytes, the indigenous inhabitants of that very ſpot,

* Such is the tradition among the Natives.

had

had a tradition from father to ſon, from their very earlieſt and remoteſt ages, that once this diviſion of the ſea, did happenthere, and that after leaving its bottom ſome time dry, the ſea again came back, and covered it with great fury. The words of this author are of the moſt remarkable kind. We cannot think this heathen is writing in favour of revelation. He knew not Moſes, nor ſays a word about Pharaoh, and his hoſt; but records the miracle of the diviſion of the ſea, in words nearly as ſtrong as thoſe of Moſes, from the mouths of unbiaſſed, undeſigning Pagans.

The cauſe of the ſeveral names of the Red Sea, is a ſubject of more liberal inquiry. I am of opinion, that it certainly derived its name from Edom, long and early its powerful maſter, that word ſignifying Red in Hebrew. It formerly went by the name of the Sea of Edom, or Idumea; ſince, by that of the Red Sea.

It has been obſerved, indeed, that not only the Arabian Gulf, but part of the Indian Ocean, went by this name, though far diſtant from Idumea. This is true, but when we conſider, that the maſters of that ſea were ſtill the Edomites, who went from the one ſea directly in the ſame voyage to the other, we ſhall not diſpute the propriety of extending the name to part of the Indian Ocean alſo. As for what fanciful people* have ſaid of any redneſs in the ſea itſelf, or colour in the bottom, the reader may aſſure himſelf all this is fiction, the Red Sea being in colour nothing different from the Indian, or any other Ocean.

There is greater difficulty in aſſigning a reaſon for the Hebrew name, Yam Suph; properly ſo called, ſay learned authors, from the quantity of weeds in it. But I muſt confeſs, in contradiction to this, that I never in my life, (and I have ſeen the whole extent of it) ſaw a weed of any ſort in it; and, indeed, upon the ſlighteſt conſideration, it will occur to any one, that a narrow gulf, under the immediate influence of monſoons, blowing from contrary points ſix months each year, would have too much agitation to produce ſuch vegetables, ſeldom found, but in ſtagnant waters, and ſeldomer, if ever, found in ſalt ones. My opinion then is, that it is from the † large trees, or plants of white coral, ſpread every where over the bottom of the Red Sea, perfectly in imitation of plants on land, that the ſea has obtained this name. If not, I fairly confeſs I have not any other conjecture to make.

* *Jerome Loba*, the greateſt liar of the Jeſuits, ch. iv. p. 46. Engliſh tranſlation.

† I ſaw one of theſe, which, from a root nearly central, threw out ramifications in a nearly circular form, meaſuring twenty-ſix feet diameter every way.

The importance of poſſeſſing and exerciſing Religious Affections.

THE LORD JESUS CHRIST, who was ſent into the World, to be the Light of the World, and the perfect example of true Religion, was a Perſon of a remarkable tender and affectionate Heart; and his virtue was expreſſed very much in the exerciſe of holy affections. He was the greateſt inſtance of ardency and ſtrength of *Love*, to both GOD and Man, that ever was. Theſe affections got the victory, in that mighty conflict, when *he prayed more earneſtly, and offered ſtrong cries and tears*; and wreſtled in tears and in blood. Such was the power of the exerciſes of his holy love, that they were ſtronger than death, and in that great ſtruggle, overcame the natural affections of fear and grief, when he was ſore amazed, and his ſoul was exceeding ſorrowful, even unto death. And he alſo appeared to be full of affection, in the whole courſe of his life. We read of his great *zeal*, of his *grief* for the ſins of men, and of his *pity* and *compaſſion*. How ineffably affectionate was that laſt dying converſation, which Jeſus had with his eleven diſciples the evening before he was crucified? Of all the diſcourſes ever uttered by man, this was the moſt affectionate and affecting.

In Heaven, true religion is in its utmoſt purity and perfection: but according to the ſcripture repreſentation, the religion of heaven conſiſts chiefly in holy *love* and *joy*, and the expreſſion of theſe, in fervent and exalted praiſes.

It is an evidence that true religion lies much in the affections, that the ſcriptures place the ſin of the heart much in *hardneſs of heart*. It was hardneſs of heart that excited grief and diſpleaſure in Chriſt towards the Jews; Mark iii. 5. The reaſon given why the houſe of Iſrael would not obey God, was, that they were *hard-hearted*; Ezek. iii. 7. And that great work of God in Converſion, is expreſſed once and again, by God's *taking away the heart of ſtone, and giving an heart of fleſh*.

Now by a *hard heart*, is plainly meant, a heart, not eaſy to be moved with virtuous affections; like a ſtone, it is inſenſible and hard to be impreſſed. Hence, the hard heart is called a *ſtony heart*, and is oppoſed to an *heart of fleſh*, which is ſenſibly touched and moved. We read of a *hard heart*, and a *tender heart*: and doubtleſs we are to underſtand theſe, as contrary to each other. But what is a tender heart, but one that is eaſily impreſſed with what ought to affect it?

Without holy affections there is no true religion; and no light in the underſtanding is good, which does not produce holy affection in the heart; no habit, principle, or external fruit is good, unleſs it proceed from ſuch exerciſes.

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We may hence learn how great their error is, who are for diſcarding all religious affections. Becauſe ſome who ſeemingly had great religious affections, have not manifeſted a right temper of mind, and have run into many errors, religious affections, in general, are grown out of credit, as though religion did not at all conſiſt in them. Thus we run from one extreme to another. Some time ago, we were in the other extreme; there was a prevalent diſpoſition to look upon all high religious affections, as eminent exerciſes of high grace. If perſons did but appear to be much moved, ſo as to be full of religious talk, without further examination, we concluded them to be full of the ſpirit of God. But of late, inſtead of admiring, we are in danger of *rejecting* all religious affections *without diſtinction*. Indeed, to true religion, there muſt be ſomething beſides affection; yet it conſiſts ſo much in the affections, that there can be no true religion without them. He who has no religious affections, is in a ſtate of ſpiritual death, and is wholly deſtitute of the ſaving influences of the Spirit of God.

The manner of ſlighting all religious *affections*, is the way exceedingly to harden the hearts of men, and to encourage them in their ſtupidity and ſenſeleſſneſs. Prejudice againſt holy affections has a tendency to deſtroy the life and power of religion. And for perſons to deſpiſe and cry them all down, is the way to ſhut all religion out of their own hearts. They who condemn high affections in others, are not like to have them in themſelves. And they who have but little religious affection, have certainly but little religion; and they who condemn others for their religious affections, and have none themſelves, have no religion at all.

There are falſe affections, and there are true. A man's having *much affection*, does not prove that he has religion: but his having *no affection*, proves that he has not. The right way, is not to reject all affections, nor to approve all; but to diſtinguiſh between them, approving ſome, and rejecting others.

2. If true religion lies much in the *affections*, ſuch means are to be deſired, as have a tendency to move the affections. Such books, and ſuch a way of preaching the word, adminiſtring the ordinances, worſhipping God in prayer, and ſinging praiſes, as have a tendency to affect the heart, are much to be deſired.

Indeed, ſuch means may be uſed as have a tendency to ſtir up the paſſions of ignorant perſons, and yet no tendency to benefit their ſouls: for they may have a tendency to excite affections, but little or none to excite gracious affections. But undoubtedly, if the things of religion, are exhibited truly, ſo

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as to convey juſt apprehenſions of them, the more they have a tendency to move the affections the better.

3. If true religion lies much in the affections, what cauſe have we to be aſhamed, that we are no more affected with the great things of religion!

God has given to us affections, for the ſame purpoſe which he has given all our faculties, viz. that they might be ſubſervient to religion: and yet how common is it among mankind, that their affections are much more exerciſed in other matters, than in the things belonging to their everlaſting peace. How inſenſible are moſt men, about another world! How dull are their affections! How cold their love, languid their deſires, and ſmall their gratitude! How can they ſit and hear of the infinite height and depth, length and breadth of the love of God in Chriſt Jeſus, and yet be cold, heavy, and inſenſible! Where are the exerciſes of our affections proper, if not here? What is it that does not require them? Can any thing be ſet in our view greater and more important?

If we ought ever to exerciſe our affections at all, they ought to be exerciſed about thoſe objects which are moſt worthy of them. But is there any thing, which men can find in heaven or earth, ſo worthy to be the objects of their admiration and love, their earneſt and longing deſires, their hope and their rejoicing, and their fervent zeal, as thoſe things that are held forth to us in the goſpel of Jeſus Chriſt? God has ſo diſpoſed things, in his glorious diſpenſations, revealed to us in the goſpel, as though every thing was contrived to have the greateſt poſſible tendency, to reach our hearts in the moſt tender part, and move our affections moſt ſenſibly. How great cauſe therefore have we to be humbled to the duſt, that we are no more affected!

Mr. Fletcher's Paſtoral Letters.

To the Rev. Mr. Greaves.

My dear Fellow-Labourer, Nyon, Sept. 15th, 1780.

I Had fixed the time of my departure for this month; but now two hindrances ſtand in my way. When I came to collect the parts of my manuſcript, I found the moſt conſiderable part wanting; and, after a thouſand ſearches, I was obliged to write it over again. This accident obliged me to put off my journey; and now the change of weather has brought back ſome ſymptoms of my diſorder. I ſpeak, or rather, whiſper with difficulty; but I hope the quantity of grapes I begin to eat will have as good an effect upon me, as in the laſt two autumns. Have patience then a little while.

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If things are not as you could wiſh, you can do, but as I have done for many years—*learn patience by the things which you ſuffer*. Croſſing our will, getting the better of our own inclinations, and growing in experience, are no mean advantages; and they may all be yours. Mr. Ireland writes me word, that if I return to England now, the winter will undo all I have been doing, for my health for many years. However, I have not quite laid by the deſign of ſpending the winter with you; but don't expect me till you ſee me. I am, nevertheleſs, firmly purpoſed, that if I do not ſet out this autumn, I ſhall do ſo next ſpring, as early as I can.

Till I had this relapſe, I was able, thank God, to exhort in a private room three times a week: but the Lord Lieutenant will not allow me to get into a pulpit, though they permit the ſchool-maſters, who are laymen, to put on a band and read the church prayers: ſo high runs the prejudice. The clergy, however, tell me, that if I will renounce my ordination, and get preſbyterian orders among them, they will allow me to preach: and, on theſe terms, one of the miniſters of this town offers me his curacy. A young Clergyman of Geneva, tutor to my nephew, appears to me a truly converted man; and he is ſo pleaſed when I tell him, there are converted ſouls in England, that he will go over with me to learn Engliſh, and converſe with the Britiſh Chriſtians. He wrote laſt ſummer with ſuch force to ſome of the clergy, who were ſtirring up the fire of perſecution, that he made them aſhamed, and we have ſince had peace from that quarter.

There is little genuine piety in theſe parts; nevertheleſs, there is yet ſome of the form of it: ſo far, as to go to the Lord's table regularly four times a year. There meet the adulterers, the drunkards, the ſwearers, the infidels, and even the materialiſts. They have no idea of the double damnation that awaits hypocrites. They look upon partaking that ſacrament, as a ceremony enjoined by the magiſtrate. At Zurich, the firſt town of this country, they have lately beheaded a clergyman, who wanted to betray his country to the Emperor, to whom it chiefly belonged. It is the town of the great reformer Zuinglius; yet there they poiſoned the ſacramental wine a few years ago. Tell it not in Gath! I mention this to ſhew you there is occaſion and great need to bear a teſtimony againſt the faults of the clergy here; and if I cannot do it from the pulpit, I muſt try to do it from the preſs. Their canons, which were compoſed by 230 paſtors, at the time of the reformation, are ſo ſpiritual and apoſtolick, that I deſign to tranſlate them into Engliſh, if I am ſpared.

Farewell, my dear brother. Take care, good, conſtant

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care of the flock committed to your charge; eſpecially, the ſick and the young. Salute all our dear pariſhioners. Let me ſtill have a part in your prayers publick and private; and rejoice in the Lord, as, through grace, I am enabled to do in all my little tribulations. I am your affectionate friend and fellow-labourer, J. F.

To the Societies in and about Madeley.

Nyon, Sept. 15th, 1780.

GRACE and peace, truth and love be multiplied unto you all. Stand faſt in the Lord my dear brethren. Stand faſt to Jeſus; ſtand faſt to one another; ſtand faſt to the vow we have ſo often renewed together upon our knees and at the Lord's table. Reſolve to ſave yourſelves altogether. Don't be ſo unloving, ſo cowardly, as to let one of your little company fall into the hands of the world and the Devil: and agree to crucify the body of ſin altogether.

I am ſtill in a ſtrait between the work, which Providence cuts out for me here, and the love which draws me to you. When I ſhall have the pleaſure of ſeeing you, let it not be embittered by the ſorrow of finding any of you half-hearted and lukewarm. Let me find you all ſtrong in the Lord, and increaſed in humble love. Salute from me all that followed with us fifteen years ago. Care ſtill for your old brethren. Let there be no Cain among you, no Eſau, no Lot's wife. Let the love of David and Jonathan, heightened by that of Martha, Mary, Lazarus, and our Lord, ſhine in all your thoughts, your tempers, your words, your looks, and your actions. If you love one another, your little meetings will be a renewed feaſt; and the God of love, who is peculiarly preſent where two or three are gathered together, in the name of Jeſus, and in the ſpirit of love, will abundantly bleſs you. Bear me ſtill upon your hearts in prayer, as I do you upon mine; and rejoice with me, that the Lord, who made, redeemed, and comforts us, bears us all upon his Heart. I am yours in him, J. F.

To Mr. John Owen. Nyon, Feb. 14th, 1781.

I Thank you, my dear Brother, for your kind lines. I hope you help both Mr. Greaves and the preachers, to ſtir up the people in my pariſh. Be much in prayer. Strengthen the things that remain and are ready to die. I hope you take counſel with M. O. Mrs. Palmer, and M. Cartwright, about the moſt effectual means to recover the backſliders; and to keep together to Chriſt and to each other thoſe who ſtill hold their ſhield. Salute them kindly from me, and tell them, that I hope they will give me a good account of their little companies, and of themſelves. If

If I were not a minister, I would be a school-master, to have the pleasure of bringing up children in the fear of the Lord: that pleasure is yours; relish it, and it will comfort and strengthen you in your work. The joy of the Lord, and of chastity is our strength. Salute the children from me, and tell them, I long to shew them the way to happiness and heaven. Pray have you mastered the stiffness and shyness of your temper? Charity gives a meekness, an affability, a child-like simplicity, and openness, which nature has denied you, that grace might have all the honour of it. Let me find you shining by these virtues, and you will revive me much. God bless your labour among the sheep and the lambs. I need not tell you to remember me to your friends, not excepting your brother in law, your sister, and your niece Sally; to whose friendship I recommend my god-daughter Patty Cartwright. Go to James Hinksman, give him my love, and ask his for me and his old brethren. Give the same commission to T. Fennel and Nelly with respect to Samuel Stretton and his wife; likewise to Serjeant Lees with respect to his brother Thomas; and to I. Tranter, T. Banks, and T. Pool with respect to their friends about them. Remember me to all friends. I am yours affectionately, J. F.

P. S. Read the following note to all that fear God, and love Jesus and each other, assembling in Madeley church.

My dear Brethren,

My heart leaps with joy at the thought of coming to see you, and bless the Lord with you. Let us not stay to praise him till we see each other. Let us see him in his Son, in his word, in his works, and in all the members of Christ. How slow will post horses go, in comparison of love!

"Quick as seraphick flames we move,
"To reign with Christ in endless day."

Meet me, as I do you—in spirit; and we shall not stay till April or May to bless God together: Now will be the time of union and love.

The Prostitute. A Fragment.

"I have neither eat nor drank for two days: nor have I "laid my head upon a pillow for a week:—and I am "drenched with the snow, which falls upon my almost "naked body:—my limbs are almost numbed with cold; "O relieve me, for Heaven's sake!" These words, respirated with tremulous sound and broken accent, closed with a

ſigh the moſt piteous. They iſſued from a creature couched up againſt a door ;—a female who had taken ſhelter from the inclemency of the night under the penthouſe of a ſhop.

The voice of ſorrow, though feeble, inſinuates its prayers to the heart, with the ſubtlety of plaintive muſic. I felt mine in perfect uniſon. Every nerve vibrated. I had paſſed the door, and was going back, when that cautious old virgin, *Prudence*, ſaid, "Go on." Turning from the object which had accoſted me, *Charity* ſtood ſtill in front; ſhe laid her hand upon my breaſt, and put the following interrogatories to me: "Have you a wife? a ſiſter? a daughter? a female relation? Or a female friend? If you have not, remember you had a mother! remember you are a man!

While Charity thus urged my feelings, I involuntarily returned where the unhappy girl lay. There Charity held me faſt. The girl before me was an object demanding aſſiſtance from five out of the ſix works of mercy. She was hungry, thirſty, naked, ſick, and a ſtranger. There was but one way to adminiſter relief. I clothed her with my ſurtout, brought her to the houſe, rouſed up my ſervant, and inſiſted on her getting into his bed.

Let us leave her there, and inquire what is to be done with her. She is a child that Providence has thrown in my way, and muſt not be neglected. Profeſſion ſhe has none: and if ſhe had, ſhe wants what the world calls Character; or rather, ſhe has the worſt character in the world: ſhe is unfortunate. But I will take care of thee, Magdalene.

On Scandal.

AGAINST Slander there is no defence. Hell cannot boaſt a fouler fiend; nor man deplore ſo foul a foe. It ſtabs with a word, with a ſhrug, with a look, with a ſmile. It is the peſtilence walking in darkneſs, ſpreading contagion far and wide, which the moſt wary traveller cannot avoid: it is the heart-ſearching dagger of the dark aſſaſſin: it is the poiſoned arrow, whoſe wound is incurable: it is the mortal ſting of the deadly adder. Murder is its employment; innocence its prey; and ruin its ſport.

POETRY.

THE HERMIT.*——*By Dr. T. Parnell.*

FAR in a Wild, unknown to public view,
From youth to age a reverend HERMIT grew;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well:
Remote from man, with GOD he pass'd the days,
Prayer all his bus'ness, all his Pleasure praise.

A life so sacred, such serene repose,
Seem'd Heav'n itself, 'till one suggestion rose;
That vice should triumph, virtue vice obey,
This sprung some doubt of Providence's sway:
His hopes no more a certain prospect boast,
And all the tenour of his soul is lost:
So when a smooth expanse receives impress
Calm nature's image on its watery breast,
Down bend the banks, the trees depending grow,
And skies beneath with answ'ring colours glow:
But if a stone the gentle sea divide,
Swift ruffling circles curl on every side,
And glimmering fragments of a broken sun,
Banks, trees, and skies, in thick disorder run.

To clear this doubt, to know the World by sight,
To find if books, or swains, report it right;
(For yet by swains alone the world he knew,
Whose feet came wandering o'er the nightly dew)
He quits his cell;—the pilgrim-staff he bore,
And fix'd the scallop in his hat before;
Then with the Sun a rising Journey went,
Sedate to think, and watching each event.

The morn was wasted in the pathless grass,
And long and lonesome was the wild to pass;

* It is impossible for any one who has a taste for Poetry, to read this Poem without pleasure and profit: We doubt not but many of our Readers are already acquainted with it; and these, we hope, will be glad to see it communicated through the Channel of the Arminian Magazine, into the hands of many thousands, who never have had the opportunity of possessing it before. One of the most celebrated Writers of the present age, justly observes, that this Poem "is conspicuous throughout the whole of it, for beautiful Descriptive Narration. The manner of the Hermit's setting forth to visit the world; his meeting with a companion, and the houses in which they are successively entertained, of the vain man, the covetous man, and the good man, are pieces of very fine painting, touched with a light and delicate pencil, overcharged with no superfluous colouring, and conveying to us a lively idea of the objects." Dr. Blair's Lectures on Rhetoric, vol. iii. p. 163.

But when the *Southern* Sun had warm'd the day,
A Youth came poſting o'er a croſſing way;
His raiment decent, his complexion fair,
And ſoft in graceful ringlets wav'd his hair.
Then near approaching, "Father, Hail!" he cry'd;
And "Hail, my Son!" the rev'rend ſire reply'd.
Words follow'd words, from queſtion anſwer flow'd,
And talk of various kind deceiv'd the road;
'Till each with other pleas'd, and loth to part,
While in their age they differ, join in heart:
Thus ſtands an aged elm in ivy bound,
Thus youthful ivy claſps an elm around.

Now ſunk the ſun; the cloſing hour of day
Came onward, mantled o'er with ſober grey;
Nature in ſilence bid the world repoſe:
When near the road a ſtately palace roſe:
There, by the moon, through ranks of trees they paſs,
Whoſe verdure crown'd their ſloping ſides of graſs.
It chanc'd the noble maſter of the dome
Still made his houſe the wandering ſtranger's home:
Yet ſtill the kindneſs, from a thirſt of praiſe,
Prov'd the vain flouriſh of expenſive eaſe.
The Pair arrive: the liveried ſervants wait;
Their Lord receives them at the pompous gate.
The table groans with coſtly piles of food,
And all is more than hoſpitably good.
Then led to reſt, the day's long toil they drown,
Deep ſunk in ſleep, and ſilk, and heaps of down.

At length 'tis morn, and at the dawn of day
Along the wide canals the Zephyrs play;
Freſh o'er the gay parterres the breezes creep,
And ſhake the neighbouring wood to baniſh ſleep.
Up riſe the gueſts, obedient to the call,
An early banquet deck'd the ſplendid hall;
Rich luſcious wine a golden goblet grac'd,
Which the kind maſter forc'd the gueſts to taſte.
Then pleas'd and thankful, from the porch they go;
And, but the Landlord, none had cauſe of woe;
His cup was vaniſh'd; for in ſecret guiſe
The younger gueſt purloin'd the glittering prize!

As one who ſpies a ſerpent in his way,
Gliſt'ning and baſking in the ſummer ray,
Diſorder'd ſtops to ſhun the danger near,
Then walks with faintneſs on, and looks with fear;
So ſeem'd the ſire; when far upon the road,
The ſhining ſpoil his wiley partner ſhow'd.

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He ſtopp'd with ſilence, walk'd with trembling heart,
And much he wish'd, but durſt not aſk to part:
Murmuring he lifts his eyes, and thinks it hard,
That generous actions meet a baſe Reward.

While thus they paſs, the ſun his glory ſhrouds,
The changing ſkies hang out their ſable clouds;
A ſound in air preſag'd approaching rain,
And beaſts to covert ſcud a-croſs the plain.
Warn'd by the ſigns, the wandering pair retreat,
To ſeek for ſhelter at a neighbouring ſeat.
'Twas built with turrets, on a riſing ground,
And ſtrong, and large, and unimprov'd around;
Its owner's temper, tim'rous and ſevere,
Unkind and griping, caus'd a deſert there.
As near the MISER's heavy doors they drew,
Fierce riſing guſts with ſudden fury blew;
The nimble light'ning mix'd with ſhowers began,
And o'er their heads loud-rolling thunder ran.
Here long they knock, but knock or call in vain,
Driven by the wind, and batter'd by the rain.
At length ſome pity warm'd the Maſter's breaſt,
('Twas then his threſhold firſt receiv'd a gueſt)
Slow creaking turns the door with jealous care,
And half he welcome's in the ſhiv'ring pair;
One ſruga. faggot lights the naked walls,
And nature's fervour through their limbs recalls:
Bread of the coarſeſt ſort, with eager wine,
(Each hardly granted) ſerv'd them both to dine;
And when the tempeſt firſt appear'd to ceaſe,
A ready warning bid them part in peace.

With ſtill remark the pond'ring Hermit view'd
In one ſo rich, a life ſo poor and rude;
And why ſhould ſuch (within himſelf he cry'd)
Lock the loſt wealth a thouſand want beſide?
But what new marks of wonder ſoon took place,
In every ſettling feature of his face!
When from his veſt the young companion bore
That Cup, the gen'rous landlord own'd before,
And paid profuſely with the precious bowl
The ſtinted kindneſs of this churliſh ſoul.

But now the clouds in airy tumult fly;
The ſun emerging opes an azure ſky;
A freſher green the ſmelling leaves diſplay,
And glitt'ring as they tremble, cheer the day:
The weather courts them from the poor retreat,
And the glad maſter bolts the wary gate.

While

While hence they walk, the Pilgrim's boſom wrought
With all the travail of uncertain thought;
His partner's acts without their cauſe appear,
'Twas there a vice, and ſeem'd a madneſs here:
Deteſting that, and pitying this, he goes,
Loſt and confounded with the various ſhows.
Now night's dim ſhades again involve the ſky;
Again the Wanderers want a Place to lie,
Again they ſearch, and find a lodging nigh.
The ſoil improv'd around, the manſion neat,
And neither poorly low, nor idly great:
It ſeem'd to ſpeak its Maſter's turn of mind,
Content, and not for praiſe, but virtue kind.

Hither the walkers turn with weary feet,
Then bleſs the manſion, and the maſter greet:
Their greeting fair, beſtow'd with modeſt guiſe,
The courteous maſter hears, and thus replies:

"Without a vain, without a grudging heart,
To him who gives us all, I yield a part;
From him you come, for him accept it here,
A frank and ſober, more than coſtly cheer."
He ſpoke, and bid the welcome table ſpread,
Then talk'd of virtue till the time of bed,
When the grave houſhold round his hall repair,
Warn'd by a bell, and cloſe the hours with prayer.

At length the world renew'd by calm repoſe
Was ſtrong for toil, the dappled morn aroſe;
Before the pilgrims part, the younger crept,
Near the clos'd cradle where an infant ſlept,
And writh'd his neck: the landlord's little pride,
O ſtrange return! grew black, and gaſp'd, and dy'd.
Horror of horrors! what! his only ſon!
How look'd our Hermit when the fact was done?
Not hell, though hell's black jaws in ſunder part,
And breathe blue fire, could more aſſault his heart.

Confus'd, and ſtruck with ſilence at the deed,
He flies, but trembling fails to fly with ſpeed.
His ſteps the youth purſues; the country lay
Perplex'd with roads, a ſervant ſhew'd the way:
A river croſs'd the path; the paſſage o'er
Was nice to find; the ſervant trod before:
Long arms of oaks an open bridge ſupply'd,
And deep the waves beneath the bending glide.
The youth, who ſeem'd to watch a time to ſin,
Approach'd the careleſs guide, and thruſt him in:

Plunging

Plunging he falls, and riſing lifts his head;
Then flaſhing turns, and ſinks among the dead!

Wild, ſparkling rage, inflames the Father's eyes,
He burſts the bands of fear, and madly cries,
"Deteſted wretch!"——But ſcarce his ſpeech began,
When the ſtrange Partner ſeem'd no longer man:
His youthful face grew more ſerenely ſweet;
His robe turn'd white, and flow'd upon his feet;
Fair rounds of radiant points inveſt his hair;
Celeſtial odours breathe through purpled air;
And wings, whoſe colours glittered on the day,
Wide at his back their gradual plumes diſplay.
The form etherial burſts upon his ſight,
And moves in all the Majeſty of Light.

Though loud at firſt the Pilgrim's paſſion grew,
Sudden he gaz'd and wiſt not what to do,
Surprize in ſecret chains his words ſuſpends,
And in a calm his ſettling temper ends.
But ſilence here the beauteous Angel broke,
(The voice of muſic raviſh'd as he ſpoke.)

"Thy pray'r, thy praiſe, thy life to vice unknown,
In ſweet memorial riſe before the Throne:
Theſe charms, ſucceſs in our bright region find,
And force an Angel down to calm thy mind;
For this commiſſion'd, I forſook the ſky:
Nay, ceaſe to kneel——thy fellow-ſervant I.

"Then know the truth of government divine,
And let theſe ſcruples be no longer thine.

"The Maker juſtly claims that world he made,
In this the right of Providence is laid;
Its ſacred Majeſty through all depends
On uſing ſecond means to work his ends:
'Tis thus, withdrawn in ſtate from human eye
The Power exerts his Attributes on high,
Your actions uſes, nor controuls your will,
And bids the doubting ſons of men be ſtill.

"What ſtrange events can ſtrike with more ſurprize,
Than thoſe which lately ſtruck thy wond'ring eyes!
Yet taught by theſe, confeſs the' Almighty juſt,
And where you can't unriddle, learn to truſt.

"The great, vain Man, who far'd on coſtly food,
Whoſe life was too luxurious to be good;
Who made his ivory ſtands with goblets ſhine,
And forc'd his gueſts to morning draughts of wine,

Has,

Has, with the Cup, the graceleſs cuſtom loſt,
And ſtill he welcomes, but with leſs of coſt.

" The mean, ſuſpicious Wretch, whoſe bolted door,
Ne'er mov'd in duty to the wandering poor;
With him I left the cup, to teach his mind
That heav'n can bleſs, if mortals will be kind.
Conſcious of wanting worth, he views the bowl,
And feels compaſſion touch his grateful ſoul.
Thus artiſts melt the ſullen ore of lead,
With heaping coals of fire upon its head;
In the kind warmth the metal learns to glow,
And, looſe from droſs, the ſilver runs below.

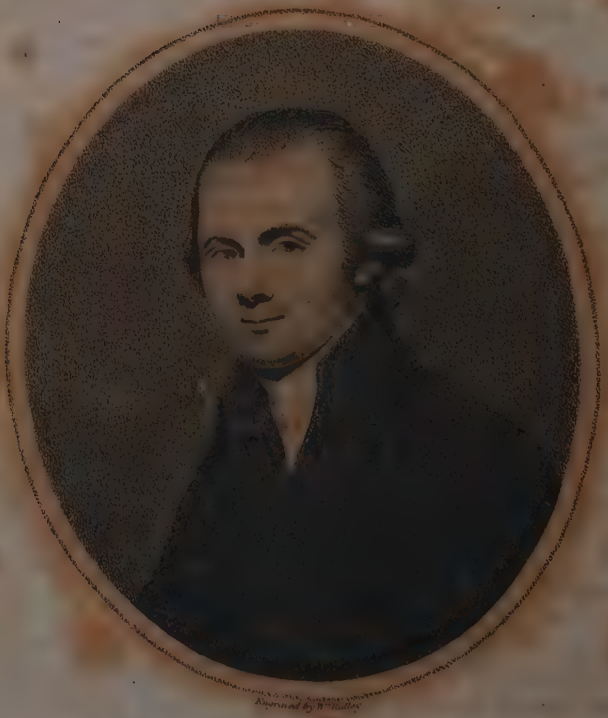
" Long had our pious Friend in virtue trod,
But now the child half-wean'd his heart from God;
(Child of his age) for him he liv'd in pain,
And meaſur'd back his ſteps to earth again.
To what exceſſes had his dotage run?
But GOD, to ſave the Father, took the ſon.
To all but thee, in fits he ſeem'd to go,
(And 'twas my miniſtry to deal the blow.)
The poor fond parent, humbled in the duſt
Now owns in tears the puniſhment was juſt.

" But how had all his fortune felt a wrack,"
Had that falſe Servant ſped in ſafety back?
This night his treaſur'd heaps he meant to ſteal,
And what a fund of charity wou'd fail!

" Thus heav'n inſtructs thy mind: this trial o'er,
Depart in peace, reſign, and ſin no more."

On ſounding pinions here the Youth withdrew,
The Sage ſtood wond'ring as the Seraph flew.
Thus look'd Eliſha, when to mount on high
His Maſter took the chariot of the ſky;
The fiery pomp aſcending left the view;
The Prophet gaz'd, and wiſh'd to follow too.

The bending Hermit here a pray'r begun,
" *Lord! as in Heaven, on earth thy will be done.*"
Then gladly turning, ſought his ancient place,
And paſs'd a life of Piety and Peace.



Mr JOHN BEAUMONT

Aged 31;

A Preacher of the Gospel.

THE

Arminian Magazine,

For MARCH 1794.

The JOURNAL of Mr. FREEBORN GARRETSON, Minister of the Gospel, in North America.

[*Continued from page* 62.]

THE Day after the LORD delivered me from the clouds of darkness and evil-reasoning, I received a letter from Mr. R. requesting me to take his circuit a few weeks, while he went to Philadelphia. The enemy again strove to hinder me by representing, that it was only my own fancy, or the vanity of my heart. And even when I set out on the journey, I was tempted to that degree, that I was almost ready to wish that the horse might throw me, and put an end to my life; or maim me so, that I might not be able to go on. In the evening I got to Mr. R's, in Cecil, where he had an appointment for me: But my exercises were so severe, that I could say but little. However, the two next places I went to, the LORD powerfully assisted me, and good was done. I was now willing to be an Exhorter, but averse to take a Text; and when one was opened to my mind, I refused to preach from it, till I almost lost my gift of Exhortation; this brought me again into great distress.

One Sabbath-day, I came to a place near Chopton-bridge, where I again refused to give out a text, and the LORD hid his face from me, so that I was unable to speak with any freedom. I went to my afternoon's appointment very low, both in mind and body; having taken very little refreshment for several days. I determined, if a text opened to me, I would give it out boldly, and trust in the LORD. These words occured to my mind, "Behold the Man!" and while I was speaking from them, the power of the LORD rested upon me, and many others. Next day I went to my appointment with some willingness to be a Preacher. I gave out this text; "The great day of his wrath is come, and who shall be able to stand?" I endeavoured to shew, how awful that Day will be, and who would,—and who would not be able to stand. The power of GOD descended upon the

people, and hard-hearted ſinners cried mightily for mercy. When I was almoſt exhauſted, I ceaſed ſpeaking; but the people ſtill continued praying. I was now willing to be a Preacher, and thought, ſurely, I ſhall never doubt any more.

When Mr. R. returned, he took the circuit, and I went to open a new one. As I paſſed through Tuckey-hoe-Neck, I called at a houſe, and aſked the miſtreſs, If ſhe wiſhed to hear the Word of the LORD preached? She aſſented, and invited her neighbours to the preaching. The LORD gave me liberty to ſpeak to them; and I publiſhed preaching for the next day. The maſter of the houſe was an officer of rank, and it being the general muſter day, he marched up all the company, and I ſpoke to hundreds with freedom. Many tears were ſhed, and ſeveral ſinners were convinced; one of whom has ſince become a preacher. I continued ſome days at this place, and my labours were attended with ſucceſs.

I again met Mr. R. in Cecil county, where we had a quarterly meeting; and from thence we ſet out for Hartford; he deſired me to attend the Baltimore Conference. On the LORD's-day following I was appointed to preach in my native place; and a multitude of people aſſembled on the occaſion; amongſt whom were many of my old friends and relations, which made the croſs very heavy. Juſt as I began to preach, I fainted; but upon recovering, I reſumed the ſubject, and we had a ſolemn ſeaſon.

On Monday I had a ſevere conflict about attending the Conference; the exerciſe of my mind was too great for my emaciated frame. However I got there at the time appointed, went thro' examination, and was admitted on trial. I ſtill felt an unwillingneſs to be a Travelling Preacher, and my mind was ſo agitated, that when I went from the Preaching-houſe, I again fainted. When I recovered, I found myſelf in an upper room, ſurrounded by ſeveral preachers. I enquired, where I had been, and ſeemed loſt to all things below. I thought I had been in a place from whence I deſired not to return. The brethren joined in prayer. My ſoul was ſo happy, and every thing wore ſo pleaſing an aſpect, that the preachers appeared to me more like angels than men. And I have bleſſed my gracious LORD ever ſince, that I was united to this happy family, though unworthy of a name among them.

I was appointed to labour in Frederic Circuit, with Mr. R. and on Saturday I got into the Circuit. On the LORD's-day, I preached, but with little freedom. The enemy ſtill purſued me with his fiery darts. At times I had ſweet communion

munion with the LORD; but a conſciouſneſs of my weakneſs, and inability for the great work in which I was engaged, cauſed my hands to hang down. I was a young ſoldier; and knew but little about exerciſing the Chriſtian's Armour. The Goodneſs of GOD was indeed great to me, in opening the hearts of the people to receive me, and bear with my weakneſs.

One day, being on the way to my appointment, the difficulties ſeemed ſo great, that I turned my horſe three times homeward. I was in a lonely wood by myſelf. I wept and prayed at the feet of the LORD, till I obtained encouragement to go forward; and we had a very lively meeting. Sometimes, when I have ſeen the people aſſembling to the Preaching-houſe, I have been tempted to hide myſelf, or wiſh that I was ſick; but I have conſtantly found, that the greater the croſs it was to ſpeak, and the greater the bleſſing, both to me and the people. I remember one time, the congregation were gathered, and I was alone, under great exerciſes. I could not find one verſe in all the Bible that I could ſpeak upon. But in an inſtant, while I was at prayer, the following words were powerfully applied; "The Spirit of the LORD GOD is upon me, becauſe he hath anointed me to preach glad tidings to the meek, to bind up the broken-hearted," &c. Iſa. lxi. 1. I immediately went into the aſſembly, and gave out that text. The power of the Lord deſcended upon the congregation. Many were cut to the heart, and cried out aloud for mercy. We continued ſinging and praying till near ſun-ſet; my voice being almoſt loſt amidſt the cries of the diſtreſſed. We had only four members in Society in this place, but twenty were that day added to them.

Some time after, I was requeſted to keep a Watch Night. A conſiderable number of perſons aſſembled at the time appointed; but the children of Belial were very angry, and ſtoned the houſe. Notwithſtanding which, the LORD's preſence was amongſt us. I have reaſon to believe that ſeveral ſouls were born of GOD that evening.

I continued ſix months in Frederick Circuit; the children of GOD were much quickened; many were added to the Society, and many brought into the Kingdom of Grace. My heart was cloſely united to the people, and they were remarkably kind to me in every part of the Circuit.

In November, I was ſent into Fairfax Circuit, where I continued three months, and preached the Goſpel with freedom. I cannot ſay I had much ſucceſs, neither was I ſo greatly harraſſed by the Enemy. Indeed, I was better acquainted with his devices, and had a more ſtedfaſt confidence in the LORD; neither was I ſo eaſily ſhaken with reſpect

to my call to the miniſtry. I was now perfectly willing to be an Itinerant Preacher, and the LORD gave me favour in the ſight of the people.

As there were many doors open for us in New Virginia, and ſeveral ſmall ſocieties formed, Mr. R. judged it expedient to ſend me into that part of the country; and, through the divine Bleſſing, I found a willingneſs to go any where, or do any thing that would be for the Glory of GOD. During my ſtay in this Circuit, the LORD enlarged my deſires, increaſed my gifts, and opened the hearts and houſes of his people to receive the word. Many were added to the Society. I viſited Shepherd's-town, on the Potowmack River, and on the LORD's-day attended the church. The miniſter preached on, "Keep holy the Sabbath." He was a ſlow ſpoken man, and I believe his diſcourſe took up about fifteen minutes. I have no doubt but the ſermon was his own compoſition, for he did not mention a word about Repentance or Faith. Having obtained permiſſion, I went up into the pulpit, and gave out,—"How ſhall we eſcape, if we neglect ſo great ſalvation?" After I had done, one of his hearers aſked the miniſter, What he thought of the doctrine the ſtranger had delivered? He anſwered, "Why, he ſeems to bring Scripture to prove "it: It may be ſo; but if it is, I know nothing of it."

I preached every other Sunday in the church during my ſtay in this Circuit. The fourth time I was there, a great number of people were aſſembled. One woman cried ſo loud for mercy, that ſhe alarmed the congregation: Many wanted to get out, but the aiſles were ſo crouded, that they could not. In a few minutes, the LORD ſet her ſoul at liberty. She clapped her hands in an ecſtaſy of joy, praiſed the LORD, and then ſat down quietly. The congregation ſeemed loſt in aſtoniſhment; and the power of GOD reached moſt of their hearts, and their eyes overflowed with tears. The Preſbyterian Miniſter was preſent, and moſt of his congregation. Meeting him a few days after, he ſaid, "I was hearing you preach; and I did not like your doctrine; It was a volley of ſtuff! You preach perfection; and that I do not believe attainable in this life." I anſwered, "Then you do not believe the doctrine which Jeſus Chriſt and his Apoſtles taught: for our LORD ſays, "Be ye perfect as your Father in Heaven is perfect:" and the Apoſtle declares, "The Blood of Chriſt cleanſes from all ſin:" When are we to be made perfect?" "Not till death," ſaid he. I replied, "Our LORD came to deſtroy the Works of the Devil; and do you ſuppoſe that he will call Death to his aſſiſtance? Death in Scripture, is called the laſt Enemy;—as Death leaves us, Judgment will find us; and if we die in our ſins, where Chriſt

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is, we cannot come. I want to know how Death is to accomplish this work?" The minister endeavoured to defend his doctrine, by affirming, "That at the article of Death, sin is done away, and not till then." To which I replied, "The Papists say, we must be refined by the Fire of Purgatory;—the Universalians preach, that the last farthing will be paid in Hell;—and you declare, That Death will do it. But we bear witness to the doctrine taught in the holy Scriptures, that Jesus shall save his people from their sins." I then asked him, "Do not you believe that the LORD is able to cleanse the soul from all sin, one minute before death?" He agreed, at last, that it might be a minute before Death. I then added, "If a minute, why not a month,—a year,—seven years? The Apostle says, Behold, now is the day of Salvation! How dare any man limit the Holy One of Israel?" The minister cried out, "I have done with you!" and immediately went away.

A few evenings after, I preached near the minister's house; he was present again. We had a precious opportunity; and many of the stout-hearted sinners trembled before the LORD. I believe the minister was affected; he came to me after the sermon, and asked my pardon, if he had said any thing amiss.

The LORD enabled me to preach once or twice every day, while I continued in this country; and some days three or four times. The last discourse I delivered to this affectionate people, was a time not soon to be forgotten. I continued near three hours, and even then, found it difficult to break from them.

Being invited to the house of a Quaker, before I departed, we had family prayer. The Lord was truly with us, and touched the hearts of both the parents and their children.

On the 20th of May, 1777, I attended the Conference at Deer-Creek, and was greatly refreshed among the Servants of GOD; some of whom I have never seen since, nor shall again on this side Eternity. I was appointed to Brunswick Circuit, in Virginia. I had a lively hope that the Lord would be with me, and bless my feeble endeavours to promote his cause. On the 7th. of June, I got into the Circuit, and began my ministry among a lively people. I was attacked by an officer, who wanted to know my sentiments with regard to fighting. I told him, that God had taught me better, than to use carnal weapons against the lives of my fellow-creatures. He intimated something about stopping me: To which I answered, that I was not afraid of man, and that if he did not learn the use of spiritual weapons,

weapons, and fight the good fight of faith, he would never see the Kingdom of God.

Next day we had a lively meeting at Brother J—'s. I was fully satisfied that the Lord had sent me into this part of his Vineyard. I met with a Black Boy at this place, happy in the Lord: I think he exceeded all the youths I ever saw, for the gift and power of Prayer. June 9, I preached a few miles off, to as many as the house could contain. The cries of the people were so great, that after speaking to them two hours, I was obliged to withdraw; and they continued the meeting a long time after. I trust several were set at liberty. Next day I preached again, and one soul was born of God.

June 12. I found much liberty in preaching at Dr. C's. to an attentive congregation. At Colonel T's. we held a Watch Night. The word was blessed to the Colonel and his family; and they treated me ever after more like a son than a stranger. Next day I crossed the Roanoak River; after preaching, we had a Love-feast, and many spoke freely of the Goodness of God. The people here wanted to gain me with kindness; but I refused their obliging offers, being fully persuaded that I should be more useful in wandering up and down the Earth, without any incumbrances; and as for riches, I had sufficient for my purpose. The temptation was considerable, and pleasing to nature. Vain World, away with thy flattery! I rejoiced in the Lord, having the testimony of a good Conscience, knowing the sacrifice I made was for the sake of the Church of Christ, which he has purchased with his own Blood. It was no time to think of houses, lands, &c. I passed on, greatly encouraged to devote my all to the service of my great Master. But these peaceable seasons did not always attend me; I experienced severe buffetings from the enemy: however, through the divine blessing, my exercises proved profitable to me; my soul was humbled before the Lord; and I was, in some measure, sensible of the necessity of experiencing a deeper work of Grace upon my heart, before I could be completely happy.

June 22, I preached in Roan-oak Chapel to above five hundred Whites, and almost as many Blacks. I found much freedom, and the tears trickled down the faces of many. In this way I continued round the Circuit, till the Quarter-Meeting. The Lord blessed my labours, and increased my love to Him, and his people. I had opportunity of conversing with some deeply experienced Christians. By their humble walk, and heavenly life, I was much quickened to seek for full Salvation. I believed there was such a thing as per-

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fect Love, to be attained in this world; I likewise knew that I was not in poſſeſſion of it: I ſaw a beauty in the doctrine, and preached it, but it was at a diſtance.

About this time the State-oath began to be adminiſtered, and was univerſally complied with; but I could not be ſubject to the Rulers in this reſpect, as it touched my Conſcience towards God. I was informed, that I muſt either take the Oath, or go to jail; or otherwiſe leave the State. I anſwered the perſons who came to tender the oath to me, "I am a friend to my country;—I can do nothing willingly or knowingly to the prejudice of it; if required, I will give good ſecurity for my behaviour during my ſtay in the ſtate, but I think the Oath is too binding on my Conſcience. Moreover, I never ſwore an oath in my life; and miniſters of the Goſpel have enough to do in their own ſphere. I want, in all things, to keep a conſcience void of offence; to walk in the ſafeſt way: and to do all I can to bring ſinners to the Lord. The Conference appointed me to labour in this State, and I am confident that my appointment is approved of by my heavenly Father; and therefore, I dare not leave the ſtate. And as for going to priſon, I leave that matter to the God of Daniel; being well aſſured He is able to defend my cauſe, whether in, or out of gaol."

The various trials I had on this occaſion drove me nearer to the Lord; and as it was generally expected that every ſermon would be my laſt, many more attended than otherwiſe would have done. At a certain place, ſeveral of the Rulers engaged to put me to gaol, when I came that way again: my friends endeavoured to perſuade me to decline going there; but I anſwered, "I can not be clear, if I diſtruſt ſo gracious a God." Before I came to the place, ſeveral of the ruling men who had threatened to impriſon me, were removed by the hand of affliction, and another was lying at the point of death. From this time the perſecution which had chaſed me ſeveral months, entirely ſubſided, and I preached with much freedom during my ſtay in the State. Though I met with a number of inward and outward trials, yet I bleſs the Lord that he ſent me into this part of his Vineyard; and particularly for the converſation of many worthy friends, which was made a ſpecial bleſſing to my ſoul.

[*To be continued.*]

A SERMON

A SERMON

On the NATIVITY of CHRIST.

LUKE ii. 13, 14.

And ſuddenly there was with the Angel, a multitude of the heavenly Hoſt, praiſing GOD, and ſaying, Glory to GOD in the Higheſt, and on Earth Peace, Good-will towards Men.

HOW admirable is the condeſcenſion of the Almighty, in ſending his holy Angels on an embaſſy to lowly pious Shepherds, announcing to them the moſt important event, "Unto you is born this day, a Saviour, who is CHRIST the LORD!" Theſe glad Tidings are conveyed to the Shepherds while they are carefully engaged in their reſpective vocation, "they were keeping watch over their flock by night." How often do the People of GOD enjoy the ſweeteſt communion with Heaven, when they are diligently employed in the diſcharge of the duties of this life. The glorious appearance of the Angels to the Shepherds, was intended to confirm their faith in the Meſſiah; and certainly it ought to have the ſame influence upon us? If the teſtimony of two or three creditable witneſſes, is deemed ſufficient to confirm a Truth, much more an hoſt of holy angels. It is, therefore, the baſeſt infidelity to call that in queſtion, which is confirmed by a multitude of the heavenly Hoſt. This appearance muſt have been an unſpeakable comfort to theſe poor men, in their low condition; from whence we may obſerve, that for one chriſtian to comfort and confirm another in the ways of Religion, is a work worthy of an angel; but for one man to hinder and diſcourage another, in ſeeking the ſalvation of his ſoul, is the work of a Devil. The deſign of the Manifeſtation of the Angels was to celebrate the Birth of Chriſt. "There was a Multitude of the heavenly Hoſt, praiſing God." The word tranſlated *Praiſing*, ſignifies alſo *Singing*. It implies Praiſe expreſſed in Singing. The angels were joyful at the Birth of Chriſt their Lord. Joy is no way better expreſſed than in praiſing God, and it is a pity, that ſuch a ſweet affection as joy, ſhould run in any other ſtream. God planted this affection in the creature, and it is fit he ſhould reap the fruit of his own garden. The matter of their celebration and gratulation was this, "Glory to God in the Higheſt; and on earth Peace; Good-will towards men."

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I. The angels begin with the chief end of all, the Glory of God; it is God's end, it was the angels end, and it ſhould be ours too. Glory to God on high.

II. They wiſh the chief good of all; that whereby we are fitted for this end; Peace. God cannot be glorified on earth, unleſs there be peace wrought: for man elſe conceives God as an enemy. By this peace we are fitted to glorify God. If we find Reconciliation with GOD through Jeſus Chriſt, then the ſenſe of God's Love, in the work of Reconciliation, will inflame our hearts to glorify God; therefore next to the Glory of God, they wiſh peace on earth.

III. Here is the ground of all happineſs, from whence this peace comes, from God's Good-will, from his good pleaſure, Good-will towards Men. The Good-will and Pleaſure of God, is the cauſe and ground of Peace in Chriſt; and peace in Chriſt puts us into a condition, and ſtirs us up to glorify God. To begin with the firſt.

I. Glory to God in the Higheſt.

The angels begin with that which is the end of all, God's end in all things, is his own Glory: he hath none above himſelf, whoſe glory to aim at. And the angels wiſh, glory to God in the higheſt Heavens. That is the place where his Majeſty moſt appears: and indeed he is more glorified there, than any where in the world. Many there are who do not glorify God at all, here on earth; their whole life is nothing but a diſhonouring of God. The beſt, in ſome ſenſe, cannot perfectly glorify God, 'till they are in heaven. And, yet, in ſome ſort, we may glorify God more on earth, than in heaven. It may ſeem a paradox, but it is true. Here upon earth we glorify God in the midſt of enemies: he hath no enemies in heaven; there all are of one heart. Here upon earth, we live not only among devils, but among men led by the ſpirit of the devil, where God is diſhonoured; and if here we take God's ſide, and ſtand for his cauſe, we, in ſome ſort, honour God more here, than we are capable to do in heaven, where there is no oppoſition.

God is always glorious; but alas! few have eyes to ſee it: I take Glory here, for the Excellency and Eminency of the Goodneſs and Greatneſs of God diſcovered and taken notice of. In the former part of the chapter, Light is called the Glory of the Lord. Light is a glorious creature; nothing expreſſeth glory ſo much as that; it carries its evidence in itſelf; it diſcovers all other things, and itſelf too. So excellency and eminency will diſcover itſelf to thoſe that have eyes to ſee it, and being manifeſted and taken notice of, is glory.

The incarnation of Chriſt is the foundation of all the other good we have by Chriſt. There is a union of the two natures, God and man; ſo that by the incarnation, Chriſt is man, the human nature in Chriſt is pure and holy, being ſanctified by the ſpirit, and united to God. Now Chriſt being not only man, but pure man, and God-man, hence it is that he comes to be qualified for all that he did and ſuffered after; it was from hence that they had their worth.

The incarnation of Chriſt, together with the benefits thereof, ſuch as redemption, adoption, and whatever elſe we gain thereby, is that wherein God will ſhew his glory moſt. The glory and excellency of God doth moſt ſhine in his love, and mercy, in Chriſt. Every excellency of God hath its proper place or theatre, where it is ſeen; as his power, in the creation; his wiſdom in his providence; his juſtice in hell; his majeſty in heaven: but his bowels of tender mercy do moſt of all appear in his church among his people; to whom he ſhews the excellency of his goodneſs in the incarnation of Chriſt, and the benefits we have by it.

Many are the attributes and excellencies of God, that ſhine in Chriſt; as, his truth: all the promiſes of God are, Yea, and Amen in Chriſt; in him there is an accompliſhment of all the promiſes. His wiſdom, in that he could reconcile juſtice and mercy, by joining two natures together: that he could join two attributes ſeeming contrary, juſtice and mercy. To reconcile man, by reconciling juſtice and mercy; and by ſuch an excellent way, as that God ſhould become man; to reconcile juſtice and mercy, by ſuch a perſon, as ſhould ſatisfy juſtice, and give way to mercy, that is by Chriſt, this was great wiſdom. Likewiſe his juſtice: juſtice is fully ſatisfied in Chriſt. He became our ſurety, who is God as well as man. If no creature can ſatisfy God, God can. The ſecond Perſon in the Trinity took our nature, and died for us: God muſt be ſatisfied; and when no creature in heaven or earth can do it, his own Son muſt. Here was the glory of his juſtice. But the main of all is, his mercy and goodneſs, which engaged him to contrive this great work of redemption, by the incarnation and death of Chriſt: his infinitely rich, glorious, abundant mercy, that is the main thing wherein God is glorious now in Chriſt.

There are no words ſtrong enough to ſet forth the mercy of God in Jeſus Chriſt. Therefore I will only ſpeak of this attribute, becauſe it bears the maſtery among all the other. For after the fall, man being miſerable and ſinful, what attribute can exalt itſelf, but mercy to miſery, and grace to ſinful man, in pardoning his ſin? Conſidering in what ſtate

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man ſtood after he had tranſgreſſed, there was no other attribute could exalt itſelf, but grace and mercy, to triumph over miſery and ſin. Therefore, Glory to GOD in the higheſt heavens, eſpecially for his free grace and mercy in Chriſt.

Now then reflect: doth the grace, and love, and mercy of God, appear, and ſhew themſelves in Jeſus Chriſt? I beſeech you then, let us remember it, eſpecially in the greateſt extremities; for it anſwereth all objections, the greateſt and ſtrongeſt that can be made.

The ſinner will object, "My ſins are great, of long continuance, and of a deep dye." Look then upon God in Chriſt, and conſider his end in the incarnation of his Son; it was, that his mercy ſhould be exalted, and triumph over all man's unworthineſs. The greater thy ſins are, the greater will be the glory of his mercy in forgiving thee; and that is what God ſeeks for now, to be glorious in his mercy.

Again, thy heart tells thee, that if there be any mercy ſhewed to ſuch a wretch as thou art, it muſt be no ordinary mercy. It is true; God's mercy is no ordinary thing; of all his attributes, he will triumph in that. What? Wouldſt thou have infinite mercy? Thou haſt it in Chriſt. Perhaps thy ſins have abounded. God's grace abounds much more. It may be, thy ſins are as mountains; God's grace is as the ocean, to cover thoſe mountains.

"But is it poſſible for God to forgive ſuch a wretched ſinner as I, who have been a blaſphemer, an adulterer, a ſabbath-breaker, a covetous, unjuſt perſon, who have every way broken all the laws of God?" It were not with men: but ſaith God, My thoughts are not as your thoughts: my thoughts are as far above yours, as the heavens are above the earth. Therefore bound not the infinite mercy of God with thy narrow thoughts, but let it have its ſcope; eſpecially in plunges and aſſaults; and in times of diſtreſs, comfort yourſelves with this conſideration, that God ſets himſelf to be glorious in his love and mercy, to poor, miſerable, wretched man, through Jeſus Chriſt.

You have heard now of the joy of the angels, of their manner of celebrating the birth of Chriſt: and if the angels ſhould now leave heaven, and come down upon earth, and take upon them bodies, how would they celebrate the incarnation of Chriſt? You ſee here they ſung, Glory to God on High; and this would be the courſe wherein they would carry themſelves to glorify God, anſwerable to their ſong: ſo ſhould we do, if we will be like the bleſſed angels. We ſee how to celebrate the Nativity of Chriſt: we need not go to fetch joy from hell. If the devil ſhould be incar-

nate, and come to live among men, he would celebrate the incarnation of Chriſt, no otherwiſe than men do in many places. Then if we would not have our portion with devils, let us not imitate them. What? hath God been ſo rich in love to us, as to take our miſerable nature upon him? and ſhall we be beholden to the devil for joy, when we ſhould rejoice for Chriſt?

Conſider the monſtrous ingratitude, the prepoſterous behaviour of thoſe who celebrate the Nativity of Chriſt in this brutiſh, deviliſh manner. What? becauſe Chriſt was born, ſhall we give up ourſelves to all licentiouſneſs? Shall we, inſtead of repenting, run further and further into guilt? Is that the reaſoning of the ſcriptures? No; they ſay, Repent, for the kingdom of God is at hand; for Chriſt and the fruits of the goſpel are at hand. The grace of God hath appeared in Chriſt; what? to teach us to be more diſordered than at other times? Oh, no! to live ſoberly, juſtly and godly in this preſent world.

I ſhall next ſhew you; 1. How we may know, whether we glorify God for Chriſt, or no: 2. What are the hindrances that keep us from it. And, 3. The means how we may come to glorify God.

And firſt, in order to know whether we glorify God: do we exalt God in our ſouls, above all creatures? then we agree with the bleſſed Angels in giving him glory. God is glorious, eſpecially in his mercy and goodneſs; let him be ſo in our hearts, above all our unworthineſs and ſin: for God hath not glory from us, till we give him the higheſt place in our love, and joy, and delight. And this eſpecially appears in oppoſition of other things, when we will not offend God for any creature. Therefore let us aſk our own thoughts often; what that is, that our delight, and joy, and love, is ſpent upon, and runs after? Is it the ſweet love of God in Chriſt? This is an excellent ſign. Let us examine what is higheſt in our ſouls: The loving-kindneſs of the Lord is better than life itſelf, ſaith the Pſalmiſt. Then we give God glory, when for his ſake, we ſet light by life itſelf: When we are ready to part with all; with father and mother, and houſes and lands, and all for Chriſt; then with the angels we ſay, glory be to God on high!

2. We give glory to God for Chriſt, when we take all the favours we have from God in Chriſt; when we ſee Chriſt in every thing; all things are ours, becauſe we are Chriſt's. It is by Chriſt that we are heirs, that we have any comfortable intereſt in the favour of God; therefore when we accept all in Chriſt, and give God in Chriſt the glory of all, we give glory to God.

3. We

3. We give glory to God, when we all join together, and ſtir up one another, and labour to promote the knowledge of God in Chriſt, all the ways we can; when every one in his place and calling, Magiſtrates and Miniſters, and every one in our families, labour that Chriſt may rule there, that God in Chriſt may be known. Where there is a zeal of God's glory, and a diſpoſition to glorify God, there will be a ſtirring up one of another; angels ſtirring up men, and men angels; and a wiſhing, that God may have glory in heaven and earth.

4. We glorify God in Chriſt, when we ſee ſuch mercy of Chriſt, as doth ſo transform us, that, from a thorough inward change, we have always a bleſſed diſpoſition to glorify God. This is the difference between the glaſs of the goſpel, and the glaſs of the law, and of the creatures. In the law, we ſee the beams of the juſtice of God; and the beams of his power and goodneſs in the creature; but this ſight doth not change and transform us to be good and gracious: but when we ſee the glory of God, of his goodneſs and infinite mercy, ſhining in the face of Jeſus Chriſt, it changes the ſoul, to be like unto Chriſt. Therefore, if we find, that the knowledge of God in Chriſt, has changed our diſpoſitions, it is a ſign that we give glory to God indeed.

To glorify God, being ſo excellent a duty, let us conſider, ſecondly, What are the main hindrances that we give not God more glory?

1. One main hindrance, is a vail of ignorance ſpread over our heart, which hinders us from ſeeing the glorious light of God, ſhining in Jeſus Chriſt, and thereupon inſtead of that bleſſed diſpoſition that ſhould be in the ſoul, there comes an admiration of, and a delight in baſe things. This ignorance is partly from the natural darkneſs of our own hearts; and partly from the policy of Satan, who caſts duſt in our eyes, and labours that we may not ſee the glory of God in the Goſpel. It is then no wonder, if where the goſpel is not preached, the devil hath a kind of reign, and God is not honoured at all; becauſe the devil is the prince of darkneſs, and rules in darkneſs.

2. Another great hindrance is, Unbelief: though the vail of ignorance be remov'd, and a man come to hear of the mercy of God in Chriſt Jeſus, and to ſee ſo clearly the ſcheme of redemption, that he is able to diſcourſe well upon it; yet not ſeeing it in a proper and ſpiritual light, he believes it not with a proper and effectual faith; ſo that there ſtill remains a vail of unbelief upon his heart: and one or other of theſe two vails, or it may be both of them, is the cauſe why we ſee not the light of God, ſhining in the Goſpel,

gospel, and why we do not glorify him. There are wondrous things in the gospel; but if we want either light or sight to see them, what doth it avail? if the light shine round about us, and the god of this world hath blinded our eyes, how can we glorify God? It cannot be, if we want a heavenly, spiritual light, suitable to the things: for a natural man, by the light that he hath, cannot judge sufficiently of them. The main hindrances then, of glorifying God are, the vail of ignorance and unbelief.

3. Another hindrance of glorifying God is, when men lift up their sins above the mercy of God in Jesus Christ. This is to take away God and Christ altogether: for if the mercy and bountiful goodness of God, were not greater than our sins, it were not the mercy and bounty of a God. But there are but few of these that miscarry; God usually shines upon them at the last. There are three ranks of men; some are prophane, dead, loose christians, that were never under the law; that never understood the corruption of nature, nor themselves. Some again are brought from that, to understand themselves a little, they are under the law, and feel the flashes of God's wrath. And some, in the third place, are brought from hence, to be under grace. That is the only happy condition, to be under the grace of God in Christ. Some men of the first rank never come to the second; they never understand what sin is, and what the wrath of God is; they will give their conscience no leisure to tell them what their condition is; but if they come not to the second step, there is very small hope of their coming to the third: but there is hope of the second, that they will come to the third rank. Now as those of the third rank glorify God, by submitting their sins to his mercy in Christ Jesus; so the second hinder God of much glory, and themselves of much comfort; (though, as I said, few of them miscarry at last;) and the first do not glorify God's mercy in Christ at all.

In the third place, as a means to attain to this duty of glorifying God, let us beg of him the spirit of Revelation, to discover to us the things that make for our peace, in their own proper light; for they are spiritually discerned. Therefore the Apostle desires of God the Spirit of Wisdom, and Revelation, to discover these things to us; not only that they are Truths, but that they are truths to us: for, unless we know these things belong to us in particular, we cannot glorify God as we should. But when there is a spirit of appropriation to make these our own, that God in Christ loves us, ("Who loved me, and gave himself for me," Gal. ii. 20.) then the soul cannot but break forth, with the angels here,

here, glory to God on high. Therefore beg the Spirit, to reveal to thee thy part, that God is thy Saviour, and that thy sins are forgiven: beg of God to take away the vails of ignorance and unbelief, and openly to reveal his fatherly bowels, and tender mercy to thee in Christ. It is the end of our lives, and should be the pitch of our desires to glorify God: let us then desire God to reveal himself so far to us, to be our Father in Christ, that we may glorify him. Surely it is a forcible plea; God will do that which is suitable to his end; he hath made all things for his own glory. Especially the work of redemption in Christ, is for the glory of his rich mercy, and we should desire the sense of his mercy and love for this purpose, that we may be prepared to glorify God.

This is one excellent way to help us to glorify God: for we cannot glorify him, 'till we know we are at peace with him. And this was the end of the angels in wishing peace upon earth; that God being reconciled, and peace being established in men's consciences, they might glorify God. The reason of this will be more clearly seen in considering the second part of the angel's song.

[*To be concluded in the next.*]

Authenticity of the Gospels demonstrated.

From Dr. Campbell's Preface to the Gospel according to St. Matthew.

[*Continued from page* 84.]

WE have no reason to consider the dialect which the Jews introduced into Judea, on their return from the Babylonish captivity, as entirely pure. But in whatever state it might have been at first, it cannot be imagined that its purity could have been preserved five hundred years, especially considering the great variety of calamities, as well as the different species of tyranny which the nation experienced in that interval. The language of their neighbours, and of those who, from the circumjacent countries, had, during the people's absence, possessed the land, which was chiefly Syriac, would have a considerable share in the ordinary speech. With these we might expect to find a mixture of Greek and Latin words, as Judea had been successively subjected to the Macedonians and the Romans. Exactly such it is found to have been in the time of our Saviour. What, therefore, is called Hebrew in the New Testament, and by the earliest fathers,

is not the language of the Scriptures of the Old Teſtament, ſpoken by the Jews in Paleſtine before the captivity; it is not the Chaldee ſpoken in Babylon; neither is it the Syriac ſpoken in the neighbouring country of Syria; but it is a dialect formed of all the three languages, chiefly the two laſt blended together, and which is therefore properly denominated Syro-Chaldaic, as having a great affinity to both, and, at the ſame time, retaining much of the old Hebrew idiom. After the deſtruction of Jeruſalem, the extinction of the Jewiſh polity, and the diſperſion of the people by the Romans, their particular dialect fell quickly into diſuſe; and Syriac, the language of the province (for to Syria, Paleſtine had before now been annexed,) became ſoon the prevailing language of the whole country. This will perhaps in part account for the undoubted fact, that a correct copy of Matthew's original was in a ſhort time no where to be found. The very dialect ſhared in the fate of the people, and did not long ſurvive their city and temple.

Further, that the language of the Syriac verſion of the New Teſtament (though juſtly accounted much nearer to the language uſed by our Lord and his Apoſtles than that of any other verſion now extant) is not properly the ſame language, may be proved from that very tranſlation itſelf; where we ſometimes, not always, find a difference between the words which the ſacred writers have retained in their original form, and thoſe employed by the Syriac interpreter. In ſome caſes, I admit, they are the ſame. Thus, the Evangeliſt Mark has given, in his Goſpel (ch. v. 41.) the original expreſſion, Talitha cumi, uſed by our Lord, adding the interpretation into Greek. The Syriac tranſlator employs alſo the original expreſſion, but adds no interpretation, finding that it ſuits equally the Syrian language, as that which in the New Teſtament is called Hebrew. Nay, the ſame expreſſion is uſed, in another Goſpel, in the Syriac where the Evangeliſt does not, as Mark, introduce the original words. Alſo many words, as rabbi and abba, are the ſame in both. This may likewiſe be ſaid of ſome proper names, which have the ſignification of appellatives. Cephas being of the ſame import in both languages, needed not an interpretation in Syriac as in Greek. On the name Thomas there was an inconſiderable difference. What was *Thaoma* in the dialect of Jeruſalem, was, in proper Syrian, *Thama*. This interpretation is thrice given in the Syriac verſion of John's Goſpel, as anſwering to the Greek Διδυμος; *twin*. Boanerges, Aceldama, and Golgotha, are all tranſlated by that interpreter, who would not have made this diſtinction, with regard to them, if he had thought them equally intelligible, to

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Syrian readers, with the terms whereof he has given no explanation. These observations serve to show both the affinity of the two languages, and their difference. The difference, was enough to render one of them unintelligible to those who were accustomed only to the other; and the affinity was so great, as to render a very little practice sufficient to qualify those who spoke the one, for understanding the other.

I shall add only one remark more for evincing the difference between the language called Hebrew in the New Testament, and the Syriac: it is this, that the name always given to Syria, in the Syriac version, is not Aram, as in the Old Testament, but סוריא *Suria*; whence, according to analogy, the name appropriated to the language is סוריאית *Suriaith*; whereas Εβραϊς, in the Greek New Testament, or τη Εβραιδι διαλεκτω, is never rendered *Suriaith*, but *Ghibraith*. See the following passages, Luke, xxiii. 38. John v. 2. xix. 13, 17, 20. Acts xxi. 40.—xxii. 2.—xxvi. 14.—Rev. ix. 11. in some of which, we have both the name itself, in what is called Hebrew, the language of the place, and, for the sake of the Syriac reader, an interpretation of the name into that tongue. This shows evidently, that the Hebrew word had no currency with them, as it needed an explanation. Nay, more, in the postscript subjoined to the Syriac version of this Gospel, the language in which Matthew wrote and preached, is not termed *Suriaith*, but *Ghibraith**. Let it be observed, that I urge this, not as a testimony of the fact (as a testimony it is not needed, and would be of very little consequence), but solely to mark the distinction observed in the application of the words Syriac and Hebrew. But enough, for showing that the language called Hebrew by the writers of the New Testament, is not the same with the language of the Old Testament, which is never in Scripture called Hebrew; that it is neither pure Syriac nor Chaldee, but that it approaches nearest the last of these, though with a considerable mixture of the other two. An attention to these things will serve to show, how ill-founded many things are, which have been advanced on this subject, by Beausobre and others.

That this Gospel was composed by one born a Jew, familiarly acquainted with the opinions, ceremonies, and customs, of his countrymen; that it was composed by one conversant in the sacred writings, and habituated to their idiom; a man of plain sense, but of little or no learning, except

* The postscript, literally translated, is, "Here endeth the holy Gospel of Matthew's preaching, which he preached in Hebrew, in the land of Palestine."

what he derived from the Scriptures of the Old Teſtament; and, finally, that it was the production of a man who wrote ſeriouſly, and from conviction; who, as on moſt occaſions he had been preſent, had attended cloſely to the facts and ſpeeches which he related; but who, in writing, entertained not the moſt diſtant view of ſetting off himſelf by the relation; we have as ſtrong internal evidence as the nature of the thing will admit. Now, exactly ſuch a man the Apoſtle and Evangeliſt Matthew muſt have been; of whom, as we have ſeen, we have an hiſtorical proof, quite unexceptionable, that he was the author.

That this hiſtory was primarily intended for the uſe of his countrymen the Jews, we have, in aid of hiſtorical evidence, very ſtrong preſumptions, from the tenour of the book itſelf. Every circumſtance is carefully pointed out, which might conciliate the faith of that nation; every unneceſſary expreſſion is avoided, which might in any way ſerve to obſtruct it. To come to particulars: there was no ſentiment relating to the Meſſiah, with which the Jews were more ſtrongly poſſeſſed, than that he muſt be of the race of Abram, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jeſus. That he ſhould be born at Bethlehem, in Judea, is another circumſtance, in which the learned among the Jews of thoſe times were univerſally agreed. His birth in that city, with ſome very memorable circumſtances that attended it, this hiſtorian has alſo taken the firſt opportunity to mention. Thoſe paſſages in the Prophets, or other ſacred books, which either foretell any thing that ſhould happen to him, or admit an alluſive application, or were in that age generally underſtood to be applicable to events which concern the Meſſiah, are never paſſed over in ſilence by this Evangeliſt. The fulfilment of prophecy was always to the Jews, convinced of the inſpiration of their ſacred writings, a principal topic of argument. Accordingly, none of the Evangeliſts has been more careful than Matthew, that nothing of this kind ſhould be overlooked. And none of the ſacred penmen has more properly avoided the unneceſſary introduction of any term offenſive to his countrymen.

There is one argument from the language, and but one, that has occurred to my obſervation, which forms, at leaſt, a preſumption that the Greek is a verſion. Though the ſacred writers, in that language, ſometimes retain in their narratives, without adding an explanation, a memorable Oriental word in frequent uſe among the people, and known to all connected with them, ſuch as Hoſanna, Hallelujah; we never find, in the moral or didactic part, any thing introduced

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from a different tongue, which renders the import of a precept unintelligible to thoſe unacquainted with the tongue. Indeed, in the hiſtory, the very words ſpoken (to impreſs thoſe more ſtrongly who happen to underſtand them) are, though ſeldom, ſometimes mentioned, but they are always accompanied with an interpretation, that no reader may be at a loſs for the meaning. Such are *Ephphatha*, *Talitha cumi*, and the exclamation on the croſs. But the prohibition of what is criminal, and that under a ſevere ſanction, where the crime itſelf is expreſſed in an unknown tongue, and left unexplained, is totally without a parallel in holy writ. Of this we have an example in the words thus rendered in the common verſion: "Whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire."* I think, with Dr. Sykes, that μωρε, in this place, ought to be underſtood as an Oriental, and not a Greek word, as well as ῥακα; for מרה *moreh*, is actually ſuch a word, and could not be repreſented otherwiſe in the Greek character. The Engliſh tranſlators, therefore, had the ſame reaſon for rendering the latter clauſe, Whoſoever ſhall ſay *Moreh*, that they had for rendering the former clauſe, Whoſoever ſhall ſay *Raca*. It is, at leaſt, preſumable, that the ſame caution which led the writer to preſerve the original term in one member of this ſentence, would lead him alſo to preſerve it in the other, more eſpecially as this is the clauſe which contains the ſevereſt threatening.

Beſides, our finding that this word is a term of reproach in that dialect, as well as the other, adds greatly to the probability, that it was ſo underſtood by the writer. Moreover, if this be interpreted as a Greek word, and rendered *thou fool*, it will coincide with *raca*, ſtultus, fatuus, which can hardly be rendered otherwiſe; whereas, there is evidently intended here, a gradation in the crimes, as there is a gradation in the puniſhments. Now, let it be obſerved, that this manner, in ſuch a caſe as the preſent, ſuits more the exceſſive ſcrupuloſity of a tranſlator, than the ſimplicity and plainneſs of an inſpired writer, who means to inſtruct his readers in every duty, and to warm them againſt every danger.

* Dr. Campbell tranſlates the whole paſſage thus, "Ye have heard that it was ſaid to the ancients, Thou ſhalt not commit murder; for whoſoever committeth murder ſhall be obnoxious to the judges. But I ſay unto you, Whoſoever is angry with his brother unjuſtly, ſhall be obnoxious to the judges;—whoever ſhall call him Fool, ſhall be obnoxious to the council:---but whoever ſhall call him Miſcreant, ſhall be obnoxious to hell-fire." Mat. v. 21, 22.

Did the ſacred penmen find it neceſſary to employ Syro-Chaldaic terms, becauſe thoſe reproachful names had nothing equivalent to them in the Greek language, and conſequently, becauſe thoſe who ſpoke Greek, not being ſuſceptible of the guilt implied in uſing thoſe words, were in no danger of incurring the puniſhment? This is too abſurd to be believed by any body. There is no language, ancient or modern, in which abuſe may not be uttered; and indignation, contempt, and abhorrence, ſignified in the higheſt degree. In ſuch a caſe, therefore, it would be unaccountable and unparalleled in an inſpired author to adopt terms unintelligible to the people whoſe language he writes, and leave them unexplained; but this manner is not at all to be wondered at in a tranſlator, eſpecially when we conſider how apt the early tranſlators among the Jews were to carry their ſcruples this way to exceſs. One of the greateſt difficulties in tranſlating, is to find words in one language, that ſufficiently correſpond to thoſe of another, which relate to manners and ſentiments. In moſt other matters there is, comparatively, but little difficulty. The word *moreh*, here uſed by the Evangeliſt, differs only in number from *morim*, the compellation with which Moſes and Aaron addreſſed the people of Iſrael, when they ſaid, with manifeſt and indecent paſſion, as rendered in the Engliſh Bible, *Hear, now*, YE REBELS, and were, for their puniſhment, not permitted to enter the land of Canaan. The word, however, as it is oftener uſed to imply *rebellion againſt God* than againſt any earthly ſovereign; and as it includes diſbelief of his word, as well as diſobedience to his command, I think better rendered in this place *miſcreant*, which is alſo, like the original term, expreſſive of the greateſt abhorrence and deteſtation. In this way tranſlated, the gradation of crimes, as well as of puniſhments, is preſerved, and the impropriety avoided, of delivering a moral precept, of conſequence to men of all denominations, in words intelligible only to the learned.

As the ſacred writers, eſpecially the Evangeliſts, have many qualities in common, ſo there is ſomething in every one of them, which, if attended to, will be found to diſtinguiſh him from the reſt. That which principally diſtinguiſhes Matthew, is the diſtinctneſs and particularity with which he has related many of our Lord's diſcourſes and moral inſtructions. Of theſe his ſermon on the mount, his charge to the Apoſtles, his illuſtrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has alſo wonderfully united ſimplicity and energy in relating the replies of his Maſter to the cavils of his adverſaries. Being early called to the Apoſtleſhip, he was an eye and ear witneſs of moſt

moſt of the things which he relates. And though I do not think it was the ſcope of any of theſe hiſtorians, to adjuſt their narratives by the preciſe order of time wherein the events happened: there are ſome circumſtances which incline me to think, that Matthew has approached at leaſt as near that order as any of them. They do not call their works *hiſtories*; and as to the import of the title ευαγγελιον commonly given, it is, in this application, well explained by Juſtin Martyr, a writer of the ſecond century, who makes it equivalent to απομνημονευματα, *memorable things*, or *memoirs*, according to the explanation of this word given by Johnſon, which he defines, *An account of tranſactions familiarly written.*

It has been ſhown, that we have reaſon to conſider Matthew's Greek Goſpel, which we at preſent poſſeſs, as a verſion from the original, written in the language ſpoken in Paleſtine in our Lord's time, and during the ſubſiſtence of the Jewiſh common-wealth. But as to the tranſlator, nothing but conjecture has ever been advanced by the learned. The obſcurity in which the queſtion about the tranſlator lies, can no-wiſe affect the credibility of the fact, that it is a tranſlation. Who ever doubted that the Syriac New Teſtament, and the old Italic, are tranſlations? Yet the tranſlators are equally unknown with the Greek interpreter of Matthew's Hebrew Goſpel. This is often the caſe with ancient verſions; and we have reaſon to believe that the preſent is very ancient, it having been made before thoſe freedoms were taken with the original, which have juſtly brought diſhonour on the Nazarene and the Ebionite copies.

That Matthew's Goſpel was the firſt publiſhed, is another opinion, as was hinted already, which reſts on the concurrent voice of antiquity; the ſame foundation with that on which our belief is built that Matthew was the author, and that the language in which he wrote his Goſpel, was that kind of Hebrew which was ſpoken at that time in Judea. Notice was taken of Matthew's Goſpel, and of Mark's, very early in the church, and before we find any direct mention of Luke's and of John's. The firſt who expreſsly mentions all the four Evangeliſts, is Ireneus, who mentions them as having written in the ſame order wherein they appear to have been arranged in the Bible in his time, and wherein they have continued ever ſince. Some tranſcribers have, indeed, affected to arrange them differently, putting the two Apoſtles before the other two, who were only Evangeliſts. But they ſeem to have done this, from an opinion of the comparative rank of the writers, without controverting the order in which the Goſpels were written. In the Cambridge manuſcript, which is followed by ſome other manuſcripts leſs conſidera-

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ble, the order is, Matthew, John, Luke, Mark. But Matthew's title to the first place does not appear, in any view of the matter, ever to have been questioned among the ancients.

An Account of the HINDOOS, in the East Indies, and of the possibility of spreading the Gospel among them; extracted from the Narrative drawn up by the Rev. JOHN THOMAS, and addressed to the Rev. Mr. Rippon.

Rev. and dear Sir, London, Aug. 25, 1792.

"I Now sit down to give you a succinct account of myself and my work among the poor *Hindoos*; and a sketch of their religion and manners; together with a few remarks, that may afford some information to those who may hereafter be sent among them, to communicate the glad tidings of salvation by Christ.

My father is deacon of a Baptist Church at *Fairford*, in *Gloucestershire*. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful to me and my wife; but in the month of August that year, attending on the Rev. Dr. S. who preached from John, vi. 27. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life.

[Mr. Thomas then informs us, that at the time abovementioned, he was settled in Great-Newport-street, in the practice of Surgery: but finding the world more ready to receive credit than give it, he was obliged in 1783, to sail in capacity of Surgeon of the Oxford Indiaman, to Bengal. He returned to London in 1785, and preached in different places in town and country. In 1786, he sailed the second time to Bengal, in the same ship. During his residence in that country he was solicited by his friends to learn the Language, and preach the Gospel to the Hindoos. Mr. Thomas says, "I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company

pany as their ſurgeon, without any probability of the Captain's giving me leave to ſtay, or of another ſurgeon being found to ſupply my place, I could not accede to the propoſal; yet it would often return to my mind, and after a few weeks I became greatly concerned for the condition of the periſhing multitudes of Pagans, in utter darkneſs; and was inflamed with fervent deſires to declare the glory of Chriſt among them. After much prayer and many tears, I gave myſelf up to this work; the Lord removed difficulties out of the way, confirming the miſſion, and comforted me, by adding two ſeals (both Europeans) to my firſt labours. I muſt here paſs over many griefs and ſorrows, and proceed to give you ſome information concerning the Hindoos.

There are four *Shaſters*, or Laws, among the Hindoos, which they call the Vedas; theſe they hold in the higheſt eſteem. There are eighteen ſacred books called *Poorans*, which are commentaries on the Vedas: it is the cuſtom of all the Brahmans, to learn a great part of theſe by heart, and they are very apt in quoting portions of them in converſation. Notwithſtanding they hold their ſacred Books in the moſt profound reverence, yet they will hear the divine authority of them queſtioned, with patience and moderation, at all times, and in all places. Some of theſe books hold up for their veneration characters which are very profligate, and contain ſtrange doctrines evidently of an infernal origin, which have a dreadful effect on their minds and manners. They abound, moreover, with ſuch contradictions (though on the other hand with very good moral precepts), that I am ſure it is no difficult thing to convince the more intelligent perſons amongſt them, that they are not of divine authority: and I am perſuaded, there are ſome to be found among them, who think there is no revelation from God yet, becauſe they ſee in all theſe books, ſome things incompatible with their notion of God. That there is one great GOD, Omnipotent, Omnipreſent, and Omniſcient; that he is to be worſhipped and ſerved; that the ſoul is immortal; that we have all ſinned; and that ſome Atonement is neceſſary; are truths commonly believed among them all; and add to theſe things, the divine predictions we have of the latter day, with the encouragements of Jehovah, to declare his glory among the Heathens; and I think, one might find reaſon enough to go and preach to them. But I can truly ſay, wherever I have been converſing or preaching among them, I have invariably found them willing to hear, and that they always behave with great decency and reſpect. I truſt alſo that the door of faith is opened to the Hindoos, by the converſion of two or more Hindoos, and by many other

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ſtriking effects, which, though ſhort of real converſion, may, in the Lord's own time, prove a great bleſſing to many.

Boſhoo, the Munſhee, (or Teacher) one of theſe converts, is about 35 years of age, and a perſon of more than ordinary capacity; he has been well educated in the Perſian language. I have employed him in the office of my Munſhee, or Teacher, all the time I have been in Bengal. He often diſputes with and confounds the Brahmans, both learned and unlearned, though he is not a Brahman himſelf, but of the writer *Caſt*; [Order or tribe.] This man has a conſiderable degree of knowledge and gifts, and I hope they will one day ſhine forth to the good of many. I ſhould have baptized him, but his relations refuſed to give him his wife and children. He will accompliſh his wiſhes, I hope, before I return, and then his family will be numbered with the ſtated hearers. The greateſt difficulty in ſpreading of the Goſpel in Bengal, ariſes from the *Caſt*: for all who are baptized, and partake of bread and wine with us, will loſe *Caſt*; and when a man has loſt Caſt, his moſt intimate friends and neareſt relations will forſake him for ever. He cannot poſſibly be reſtored again by any means; and the meaneſt Hindoo, from that time, refuſes to eat, drink, or converſe with him; he becomes an outcaſt and a vagabond in their eyes, in the moſt ſtrict ſenſe. But when the way is once opened, the difficulty will gradually diminiſh, and, if they walk according to the Goſpel, they will become a Caſt of themſelves, and that an honourable one too.

Many have left off their idolatry, flower-offerings, and vain ſuperſtitions, and are in the habit of reading the Bible as the Word of God, and the only book that diſcovers, to their ſatisfaction, the way of ſalvation. They have Matthew, Mark, James, ſome part of Geneſis and the Pſalms, with different parts of the prophecies, in Bengalee manuſcript: three or four of them have all the above, and ſome only a ſingle part which they lend to one another and copy.

Mohun Chund is a Brahman of ſome repute, and has a vaſt number of diſciples, who proſtrate themſelves at his feet wherever they meet him: he lives about ſix miles from *Malda*. He came to hear me in the croud, and was eaſily diſtinguiſhed from the reſt, by his fixed attention and regular attendance. One day, after I had been diſcourſing about prayer, he very gravely aſked me, "Sir, when a man prays "to God, how many days is it before he gets an anſwer?" I repeated the account of the woman of Canaan, and other different caſes: he continued to attend, converſe, and write, on the things of the Goſpel, and ſeemed at length convinced that he was a great ſinner before God; that there was no refuge for him among all their ſhaſters; and that the Goſpel alone

alone was of God, discovering the way of salvation. He continually came to see me, and was reckoned by his people a convert to christianity, for he disused the worship and ceremony of the Hindoos, to his own temporal loss, and forbad that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Brahmans, in favour of the Bible.

On the 28th of June 1790, Mohun Chund had been to pay me a visit, and returning to his own home, he found there Parbotee, a Brahman, who called to see him. Parbotee is a man of title, and of a more high and honourable rank than Mohun Chund. He was also a very strict observer of the Hindoo laws and customs, daily rising early in the morning, and repairing to the distant woods to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river Mahanuddee which was near; and repaired, at particular seasons, to their more sacred river the Ganges, which they say cleanses from sin. There was not his equal, in all the neighbourhood, for zeal and accuracy; a thorough devotee. This man having heard of our new Shaster, the Bible, was not a little displeased: and when he understood that the other Brahman who came in, had been to see me, he required of him to go and wash his clothes, for he must be defiled, and would defile, for he had been in the company of an Englishman: and it is the common custom of all religious orders among them, to go out of the company of an Englishman or Mahometan, into the river, and immerse their bodies, with their clothes on. To induce him to go and wash his clothes, Parbotee urged that I was of the Maleetch, viz. unclean, if not filthy. Mohun Chund replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman, and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured, he proceeded to do a thing which will appear trivial to you, but is a very formidable action among them.

It is the custom of the country to smoke very much; and their tobacco is made up into a paste, which they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a vessel, containing cold water. The smoke is drawn through the water by means of another flexible tube, which is the pipe, and is generally about twelve feet long. When Brahmans, or others of equal cast, meet together, it is a constant mark of friendship for the man of the house to offer his

Hookah to his viſitor, and it is paſſed on from one to the other. But when the Brahman in queſtion gave the Hookah to Parbotee, he emptied the water out of it: this action is a kind of formal diſgrace among them, and proves a forerunner to that which is worſe than death, viz. loſing Caſt. Such a proceeding, before witneſſes, could not fail of drawing the attention of many, to the great diſhonour of Mohun Chund: So he left the company, and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to reſt. About two in the morning, he was called up by Parbotee, with vehement cries; on opening the door, he found him in great agitation, and, to his inexpreſſible ſurpriſe, Parbotee deſired to hear the Goſpel, and that Mohun Chund would pray for him: he took him to the houſe of Boſhoo the Teacher, where they ſpent their time till daylight in reading, praying, and ſinging. But matters were not yet explained: they obſerved he did not go to his uſual ceremonies, but returned to Boſhoo's houſe in great trouble of mind, about noon, making his former requeſts, and, on their repeated enquiry, he related to them a very remarkable dream, in which I have no doubt but he received divine admonition and inſtruction. The effects of it were viſible on his body and mind for many days. I found it very difficult to adminiſter any conſolation to him, but he continued daily to hear the Goſpel, and began to join the reſt in ſinging and praying; and profeſſed to believe that the Bible was the only word of God, and Jeſus Chriſt the only Saviour. When I left Bengal, he continued to walk in a becoming manner, and gave me great ſatisfaction. I cannot paſs by one remarkable circumſtance, Boſhoo, Parbotee, Mohun Chund, and myſelf were on the river, going a journey of 230 miles; and we had a prayer meeting on ſetting out. Mohun Chund and Boſhoo, having made their interceſſions, I called upon Parbotee, whom I had never before heard; and though the Munſhee's prayer was more judicious and orderly, yet that of Parbotee, both in manner and matter, was at that time inexpreſſibly ſweet and awful to my ſpirit.

Expreſſions in PARBOTEE'S PRAYER.

"I performed the rites of the Ganges; I called this good; I worſhipped wood and ſtone; I called this good;—I heard the ſhaſters of men, that are all falſe and vain; I called this good:—Lord, I am a moſt wretched creature to this day! I know nothing,—nothing. I have ſpent all my days in wickedneſs, and have not obtained the leaſt knowledge of God. O put far from me theſe evil things! O make them depart far from me. I have hearkened now to thy word. I will hear them no more.—I will not the leaſt regard the idols of wood

wood and ſtone any more!—Vanity: lies. Lord, I will hear no more at all theſe ſhaſters of the Hindoos; they are all falſe and vain. Wretched ſinner! Save me! O ſave me. Give, O Lord! give me to know—Hell! what?—Heaven! what?—Without the blood of Chriſt I ſhall never be ſaved. Without the fleſh of Chriſt I ſhall never live.*—Lord, what is the meaning of this? I know not what it is;—how can I get the blood of Chriſt?—O teach me; I will do any thing thou ſayeſt. Caſt! what?—Home! what?—Friends! what?—Life! what?—What is any thing? all is nothing but thee. I want no money; I want nothing but thee. O what a wretched ſinner am I! O tell me thy way! O tell me by Munſhee; tell me by the Sahaibt. We are going to Calcutta.—Many wicked things are there. O keep us all while we ſtay there.

"O that I had but love! O that I had but faith!—O that I had forgiveneſs! O that I had but thoſe things which thy people have. O Lord, how many evil things are in my mind every day! I am a wicked blaſphemous wretch! I have ſhame in me:—Wicked ſhame before the people, and wicked fear of men!—O put far away my ſins. Forgive me; and teach me what I ſhall do. I will do any thing. O that I did but know what to do!"

Here he burſt into a flood tears, with now and then ſuch fervent cries, as I never before heard: he continued in prayer about half an hour. I explained the faithful promiſes of God to ſupply the poor and needy, and to ſatisfy the thirſty ſoul with living waters; ſpoke of the mind, and the inner man, delighting in God manifeſted in the fleſh, and crucified for ſin; that this was eating the fleſh and drinking the blood of Chriſt. After concluding, he returned to his boat, and wept there over his own ſinfulneſs, a long time.

Conſidering that this took place almoſt two months after the dream, and obſerving the deep concern of his mind, I cannot doubt but that it has pleaſed God to awaken this man. He continues, a living witneſs to thouſands, of the vanity of paganiſm, and the reality of the chriſtian religion. The Brahmans and relations of theſe people, who find their intereſts ſhaken, have raiſed reports, ſtirred up enemies, and brought accuſations againſt them evidently falſe; but they behave, on theſe trying occaſions, like chriſtians, who have their truſt and hope in God; and they are to be baptized on my return to that country, and ſo loſe Caſt for ever, in which many will join them, and become ſtated hearers of the Goſpel.

* He had heard read John vi. 53.

† Sahaib, i. e. Sir. He meant Mr. Thomas.

A man of Parbotee's high authority among them being on our ſide, if he could only ſay that he thought the Bible might be true, and of divine authority, would be a very great bleſſing to any Miſſionary whoſe heart ſhould be ſtirred up to go and preach to them. But I bleſs God, and reflect on it with great comfort, that there are thouſands of Hindoos, Brahmans, and others, who are ready to own as much, and more than this; and if theſe were dead, I ſhould go over to them, with all joy and confidence of hope, aſſuredly gathering, from theſe tokens, and many others, that the Lord hath called me to preach unto them the unſearchable riches of Chriſt; and I hope and pray, he will call others more fit for, and worthy of, this delightful work than myſelf.

In addition to what may be gathered from the above, of their religion and manners, I ſhall mention a few things which ſhew, that the neceſſity of ſome atonement for ſin, is one of their prevailing ideas. I believe that human ſacrifices are very rare, if not entirely unknown among them: although about four years ſince there was an account of one in the India papers; but there are doubts of the authority from whence it came. Sacrifices are made, however, of buffaloes, kids, and lambs, which are to be publickly ſeen at their ſtated ſeaſons. They have alſo a cuſtom of uſing ſeveral voluntary tortures, which every perſon, who has reſided in the country for a year or two, muſt be more or leſs acquainted with. I ſhall deſcribe two or three of them;

1ſt. That of ſwinging. The perſon who makes this atonement has two iron fleſh-hooks paſſed through the integuments, on each ſide the back-bone; and being ſuſpended by ropes attached to theſe hooks, he is drawn up about 40 feet in the air, and there twirled round for a conſiderable time; all which he bears, without any expreſſion of pain or impatience. Whatever he throws down of fruit, or the like, is caught up with great avidity, and counted ſacred. Sometimes the ſkin has given way, and the perſon has been daſhed to pieces: ſo now, in all that I have ſeen, cloth has been paſſed round the middle, for the hooks to hold by with the ſkin. The ceremony may be ſeen in almoſt every town once a year.

Another torture is after this manner: The man paſſes threads through each of his ſides, in ſix places; and the threads being thirty yards long, and fixed at each end, he dances backward and forward as in a rope-walk.

A third is running a ſpit of four feet long all through the tongue, and drawing it backwards and forwards. Beſides which, I might mention ſitting in one poſition for years, expoſed

posed to fires in hot weather, and cold dews in cold weather. Many other things of a like nature are common among them.

I shall conclude with an instance I heard from some of our religious brethren at Calcutta. Mr. Swartz, or one of the Malabarian missionaries, related it to them.

A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and, while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, This is what I want; and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed.

In the year 1787 I began to learn to speak and write the Bengalee. In 1788 I could converse freely with them, especially with those I was well acquainted with. In 1789 I began to find that my pronunciation was defective, and consequently my preaching, for the most part, could not be understood: all the time I spent among them was five years and a half; but most of this time I have preached twice every Lord's day to a congregation of Europeans in the country. Considering these things, I doubt not but a person of a moderate capacity may attain, in two or three years, as much knowledge of the language as I have; and I can now express myself in prayer, preaching, and conversation, comfortably to myself, and so as to be understood by others.

I am Rev. and Dear Sir,

Your's affectionately,

JOHN THOMAS.

A Short Account of Mrs. VALTON, who died Nov. 16, 1793.

[By Mr. JOHN VALTON.]

JUDITH VALTON was born of parents who were members of the established Church; they feared the LORD, and endeavoured to bring up their children in his discipline

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and inſtruction; inſtilling into their minds their duty towards GOD, and all mankind. The pious labours of the parents were much bleſſed to Judith, who was the youngeſt of the ſurviving children. From her infancy ſhe was ſerious and thoughtful, and moſt dutifully devoted to her parents. At the age of thirty ſhe was married to a gentleman of plentiful fortune, to whom ſhe behaved with all the affection of a Chriſtian wife. She was a moſt tender nurſe to him during a long affliction. After having lived twelve years with an indulgent loving huſband, ſhe became a widow.

During her married ſtate, ſhe kept up a diſtant correſpondence with Miſs Johnſon, with whom ſhe became providentially acquainted; and at times ſhe uſed to attend the Preaching of the Methodiſts, and received the word with pure affection. Frequently her convictions were painful, inſomuch that ſhe never could reliſh the people and pleaſures of the World. Her huſband kept his coach, and ſuitable attendants; but theſe were matter of ſhame, not pride, to her; and ſhe moſt ſtudiouſly avoided every thing that was held in honour among the children of the world. After the death of her huſband, ſhe ſold the carriage, diſmiſſed her attendants, and joined her invaluable friend and mother in the Lord, Miſs Johnſon. She likewiſe entered into union with the deſpiſed people called Methodiſts. About twelve months ſhe reſided with Miſs Johnſon, and received from that mother in Iſrael, every help her inexperience required.

For the benefit of her health, ſhe took a cottage in a village about ſeven miles from Briſtol; the two firſt years ſhe ſpent her Summer at that place, and then retired there altogether: where in a ſhort time, ſhe introduced the Goſpel, and ſupported it during her reſidence in the village, which was about twelve years. She eſteemed the Meſſengers of God very highly for their Maſter's ſake. She was not only a ſincere lover of the preachers, but a foſtering mother to the young converts, watching over them with tender ſympathy, and chriſtian anxiety. The poor of the pariſh alſo very feelingly affected her, and the breaſts of her charity were drawn out to their relief. About fourteen years ago, ſhe was much grieved to ſee the profligacy of the poor children in the village, who were running about, and making an uproar in the ſtreets on the Lord's-day.

She laid this deeply to heart, and confiding in the grace of God, invited them to her houſe; and began, I believe, the firſt Sunday School in England. As the ſervice at the Church was only once on the Lord's-day, in the Morning and Evening alternately, ſhe ſpent the vacant half day in teaching them to read, and inſtructing them in the principles

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of Religion. This work of mercy was always begun and ended with singing and prayer. It was also her custom, to take the children with her to the Church; a place, which before they were quite strangers to. She provided them with Bibles, Testaments, and other necessary books, at her own expence; and also, greatly assisted their parents in clothing them. Her pious endeavours met with the blessing and concurrence of the Lord, so that the children became New Creatures, in their conduct and conversation. No noise was heard in the streets, and the village wore a different aspect. The children most dearly loved and reverenced her, and in their little way, shewed all the acknowledgement they were capable of. She continued this labour of love for several years, when Providence sent an able School-Master to the village, to whom she delivered them up. A few of the principal inhabitants then concurred with her, and made a handsome allowance to the Master, for this additional service.

If it is not a trespass upon modesty, I would here observe, that between twenty and thirty years ago, I was providentially led into the same thing, where I lived. Soon after I was converted to God, I was greatly affected at the sight of the wickedness of the people around me. I began to read religious tracts to a few persons, weekly; and at last, God opened my mouth and heart, to speak a little to them extempore, about three times a week. I formed a society which is now pretty large, and they have a preaching house, and the word preached to them every week. I set up an evening school for the benefit of a company of rude children, that wrought all day in the chalk hills, and lime kilns. Two or three of my brethren, assisted me in the evenings, and I met and catechised the children on the Lord's-day morning, and procured them necessary books, &c. much good would have been done hereby, had not their wretched parents prevented it, by suffering the children to absent themselves from school.

But to return to her, who some years ago pledged her troth to me before the Altar. It is about nine years since I had, by loud and long preaching, in a glorious revival of religion, near Leeds, in Yorkshire, brought myself near to the grave. I was under the Physicians hands for some time, and was reduced so low, that I was not able to preach, nor scarce to pray with the family. While I was in that situation, I received a condoling letter from that man of God, now in Abraham's bosom, Mr. Fletcher. He therein told me, he thought a nurse, in the quality of a wife, might be a blessing to me, and hinted to Mrs. Purnell, who with Miss Johnson, had, some time before, been a tender nurse to him.

Accordingly,

Accordingly, after much prayer, I wrote a letter to her on the subject. In her answer, she did not refuse, nor would she consent to travel. As I was determined to take a Circuit, as soon as I should be able, I gave up all thoughts of an union between us. About two years after, I was appointed a Supernumerary in the Bristol Circuit. Finding that I was not likely to take a Circuit again as an effective man, and being told by Dr. Whitehead, that if I would preach less, I might be able to continue for some years; I concluded that my call was now to act only as a Supernumerary, and which, to this day, is all that I can safely do. I now thought of renewing my application to Mrs. Purnell, and having consulted Mr. Charles Wesley, he heartily concurred, and strongly inforced it. Mr. John Wesley at first objected, but afterwards fully approved of it. I then retired for a few weeks to Brean, and gave myself up to prayer and humiliation. I had during that time sweet communion with God, and gracious manifestations of his love and mercy. The Lord removed all impediments, and with the concurrence of every disinterested person, we were solemnly united at St. James's Church, Bristol. Our reciprocal love, I believe, increased to the last. I will say no more. She is gone to heaven, and I mean to follow her, the Lord being my helper. Near seven years I possessed this inestimable treasure.

On the 5th. of Sept. last, She felt the first approach of the disorder which caused her death. Her sufferings were very great, and most affecting to all that beheld her distress. She endured her affliction for about ten weeks, when it pleased the Lord to sign her soul's release, and take her home to himself. A few days before she died, I apprehended, one evening, that the silver cord was loosening, and her dissolution approaching; I thought she would speak no more. I was much pained in my mind that she had said nothing in the way of triumph, which I expected. While I was musing, my mind was exercised on her account, the words of our Lord were brought with sweet power to my soul, "Blessed are the poor in spirit, for theirs is the kingdom of God." More suitable words could not be applied. I believe, few persons that ever lived, were more eminent for this amiable grace, than herself. I was satisfied. I then besought the Lord, that he would open her lips, that she might shew forth his praise. The Lord indulged me. She immediately awoke, when I asked, "If Jesus was precious to her." If so that she would give me a sign. She spoke aloud, and said, "Under God, I have no fear." O how happy was I in this declaration. I could not help saying, before several friends, Now, angels, ye may come and convey her home.

And

And I could have ſung aloud the praiſes of my God. She ſaid ſeveral times, during her affliction, "I the chief of ſinners am, but Jeſus died for me? He has promiſed me, that he will never leave me nor forſake me; he has loved me with an everlaſting love." Her dear friend, Miſs Johnſon, gave her faithful attendance, and was indeed my chief ſupport, under God. It is amazing with what patience ſhe endured the chaſtening of the Lord, conſidering the ſeverity of her ſuffering. We could not but admire the innocence that appeared in her countenance, and the ſimplicity of her words.

A few days before ſhe died, theſe words were ſtrongly impreſſed upon her mind, "Woman, thou art looſed from thy infirmity." She expected that death would have releaſed her that night; but not finding it ſo, ſhe expreſſed her ſurpriſe in the morning. I told her, I believed that from that time the commandment came forth for her deliverance, and that God would ſoon ſend his angels for her. On the 15th. of Nov. ſhe had a very reſtleſs night, and continued ſo till three the next morning, when ſhe was more compoſed; about nine o'clock ſhe ſweetly fell aſleep, and entered into the joy of her Lord. Such an eaſy death I never ſaw. I could ſcarce believe ſhe was dead. Happy ſoul, the days of thy mourning are ended. Lovely and pleaſant haſt thou been to me! I went immediately on my knees, and with a bleeding heart, and ſpirit of reſignation, uttered my ſoul to God in the language of the patient man, "The Lord gave, and the Lord has taken away, Bleſſed be the name of the Lord."

Since her removal, I have been graciouſly ſupported, thro' the mercy of my God, and have only now to pray that I may improve this awful providence. Her dear remains were depoſited in our pariſh Church, attended with the tears, and genuine ſorrow of both poor and rich. The cries of the poor ſounded her knell through all the pariſh, and her works ſhall praiſe her in the Gates. As her death has deprived me of the greateſt part of her annuity, I can little more than deſire to aſſiſt the poor and needy. But I bleſs God for a willing mind. My ſoul has ſaid unto the Lord, Thou art my portion, my goods are nothing unto Thee. By grace I am ſaved!

I would now make a few remarks on her conduct, which may illuſtrate the grace of God, and promote his glory. She was a woman of much prayer. Her uſual hour of riſing was about ſix, both winter and ſummer. From that time, to near half after ſeven, ſhe was engaged in ſupplication to God, and as much in the evening, beſides her other viſits to the throne of Grace. She uſually read the word of God upon

upon her knees, and had that bleſſed book treaſured up in her heart. In my abſence ſhe read, ſung, and prayed with the family, morning and evening. The Tabernacles of the Lord were amiable to her, and her great delight was in his ſanctuary. She ſcarce ever gave alms to the poor, without giving them ſerious advice reſpecting their ſouls. A year or two before her death, ſhe became a contributor to ſupport a day ſchool of girls, and was the principal inſpector or Governeſs over them. In this labour of love ſhe uſed to ſpend many hours every week, and had the ſatisfaction to find that her labour was not in vain. The leading feature in her character was poverty of ſpirit. I ſcarce ever met with any, who had ſuch humbling views of their own unworthineſs, and made ſo little account of their pious endeavours. Her pity for the poor was great, and ſo was her care to conceal every act of charity. She truly verified the Poet's words, "did good by ſtealth, and bluſht to find it fame." Her left hand knew not what her right hand did. Her tender care and affection for me were great indeed, and I have only now to bemoan my unworthineſs of her. In a word, I will add, ſhe was the beſt of wives, and one of the beſt of women;

"And ſhe was mine, and I was—was moſt bleſt.—
"Gay title of the deepeſt miſery!
"Good loſt, weighs more in grief, than gain'd in joy—
"Like bloſſom'd trees, o'erturn'd by vernal ſtorms."

The Hiſtory and Deſcription of the Tree which produces the BALM of GILEAD. From the Travels of James Bruce, of Kinnaird, Eſq; F. R. S.

THE great value ſet upon the Baleſſan, Balſam, or BALM of GILEAD, in the Eaſt, remounts to very early ages: It is coeval with the India Trade for Pepper, and the beginning of it conſequently loſt in the darkneſs of the firſt ages. We know from Scripture, the oldeſt hiſtory extent, as well as moſt infallible, that the Iſhmaelites, or Arabian carriers and merchants, trafficking with the India commodities into Egypt, brought with them Balm as part of the cargo with pepper; but the price that they paid for Joſeph was ſilver, and not a barter with any of their articles of Merchandiſe.

Strabo alone, of all the antients, hath given us the true account of the place of its origin, "Near to this, that hiſtorian ſays, "is the moſt happy land of the Sabeans, and they are a very great people. Amongſt theſe, Frankincenſe, Myrrh, and Cinnamon grow, and in the coaſt that is about

Saba

Saba, the Balſam alſo." Among the Myrrh-trees behind Azab all along the coaſt, to the Straits of Babelmandeb, is its native country. It grows to a tree about fourteen feet high, ſpontaneouſly and without culture, like the Myrrh, the Coffee, and Frankincenſe-tree; they are all equally the wood of the country, and are occaſionally cut down and uſed for fuel. We need not doubt but it was early tranſplanted into Arabia, that is, into the South part of Arabia Felix, immediately fronting Azab, the place of its nativity; the high country of Arabia was too cold to receive it, being all mountaneous; water freezes there. The firſt plantation that ſucceeded ſeems to have been at Petra, the ancient metropolis of Arabia, now called Beder, or Beder Hunein.

Joſephus, in the Hiſtory of the Antiquities of his country, ſays, That a tree of this Balſam was brought to Jeruſalem by the Queen of Saba, or (Sheba) and given among other preſents, to Solomon, who, as we know from Scripture, was ſtudious of all ſorts of plants, and ſkilful in the deſcription and diſtinction of them. Here it ſeems to have been cultivated and to have thriven, ſo that the place of its origin came to be forgotten.

Notwithſtanding this poſitive authority of Joſephus, and the great probability that attends it, we are not to put it in competition with what we have been told from Scripture, as we have juſt now ſeen, that the place where it grew, and was ſold to merchants, was in Gilead in Judea, more than 1730 years before Chriſt, or 1000 before the Queen of Sheba; ſo that reading the verſe, nothing can be more plain than that it had been tranſplanted into Judea, flouriſhed, and had become an article of Commerce in Gilead long before the period Joſephus mentions: "And they ſat down to eat bread, and they lifted up their eyes and looked, and behold a company of Iſhmaelites came from Gilead with their camels, bearing Spicery, and Balm, and Myrrh, going to carry it down to Egypt;" Gen. xxxvii. 25. Now, the ſpicery, or Pepper, was certainly purchaſed by the Iſhmaelites at the mouth of the Red Sea, where was the market for Indian goods, and at the ſame place they muſt have bought the Myrrh, for that neither grew nor grows any where elſe than in Sheba, or Azabo, eaſt to Cape Gardefan, where were the ports for India, and whence it was diſperſed all over the world.

The Iſhmaelites, or Arabian carriers, loaded their camels at the Mouth of the Red Sea with pepper and myrrh. For reaſons not now known unto us, they went and compleated their cargo with Balſam at Gilead, ſo that contrary to the authority of Joſephus, nothing is more certain, than 1730

years before Chriſt, and 1000 years before the Queen of Sheba came to Jeruſalem, the Balſam-tree had been tranſplanted from Abyſſinia into Judea, and became an article of commerce there, and the place from which it originally was brought, through length of time, combined with other reaſons, came to be forgotten.

Theophraſtus, Dioſcorides, Pliny, Solinus, and Serapion, all ſay, that this Balſam came only from Judea. The words of Pliny are, "But to all other odours whatever, the Balſam is preferred, produced in no other part, but the Land of Judea, and even there in two Gardens only; both of them belonging to the King, one no more than twenty acres, the other ſtill ſmaller."

At this time, I ſuppoſe, it got its name of Balſamum Judaicum, or Balm of Gilead, and thence became an article in merchandiſe and fiſcal revenue, which probably occaſioned the diſcouragement of bringing it any more from Arabia, whence it very probably was prohibited as contraband. We ſhall ſuppoſe 30 acres planted with this tree would have produced more than all the trees in Arabia do at this day. Nor does the plantation of Beder Hunein amount to much more than that quantity, for we are ſtill to obſerve, that even when it had been, as it were, naturalized in Judea, and acquired a name in the country, ſtill it bore evident marks of its being a ſtranger there; and its being confined to two royal gardens alone, ſhews it was maintained there by force and culture, and was by no means a native of the country. And this is confirmed by Strabo, who ſpeaks of it being in the King's Garden at Jericho. This place being one of the warmeſt in Judea, ſhews likewiſe their apprehenſions about it, ſo that in Judea, we may imagine it was pretty much in the ſtate of our myrtles in England, which though cultivated in greenhouſes in all the reſt of the Iſland, yet grow beautifully and luxuriantly in Devonſhire and Cornwall, the weſtern parts of it.

Diodorus Siculus ſays, it grew in a valley in Arabia Felix; he ſhould have ſaid, on a number of gentle, ſloping hills in Arabia Deſart, which have a very ſmall degree of elevation above the plain, but by no means reſembling a valley. This place was the ſcene of three bloody battles between Mahomet and his kinſmen, the Beni Koreiſh, who refuſed to be converts to his religion, or acknowledge his divine legation. Theſe are at large deſcribed by ſeveral of the hiſtorians of that nation, with circumſtances and anecdotes, as well intereſting and entertaining, as elegantly told. They ſhew plainly that Mahomet's tribe the Beni Koreiſh, did not receive their fanatical manners and diſpoſitions from Mahomet and his religion,

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but were juſt as obſtinate, ignorant, and ſanguinary when they were Pagans, as they were afterwards when converted and became Mahometans. The laſt of theſe battles, which was deciſive in Mahomet's favour, gave him the ſovereignty of Mecca, and was attended with the extirpation of ſome of the principal families of this tribe. At this time the Balſam is ſuppoſed, by being ſold in Judea, and not acceſſable by reaſon of the commotions in Arabia, to have become almoſt forgotten in that laſt part, where the trade from Abyſſinia, its native country, was likewiſe interrupted by this innovation of religion, and by Mahomet's profanation of the Caaba, or Temple of the Sun, the ancient reſort of the Sabean merchants carrying on the trade of India. This interval the impoſter thought proper for a pretended miracle; he ſaid, that from the blood of Beni Koreiſh ſlain, there had ſprung up this grove of trees, from the juice of which all the true believers on his ſide received a cure for their wounds, however fatal they appeared, nay, ſome of them were revived from even death itſelf. Since that time it has maintained its reputation equal to that which it had in antiquity.

Proſper Alpinus ſays, That one Meſſoner an eunuch, governor of Cairo, in the year 1519, cauſed to bring from Arabia 40 plants, which he placed in the garden of Mattareah, where he ſuperintended them. It was many times renewed, and has as often periſhed ſince. Bellonius ſays, that in his time there were ten plants at Mattareah, and he is of opinion, that in all ages they grew well in Arabia, which is not true, for thoſe of Beder are conſtantly ſupplied with new plants ſo ſoon as the old ones decay. There were none exiſting at Mattareah the two ſeveral times I have viſited Cairo, but there were ſome of the Chriſtians ſtill living there that remembered one plant in that garden.

There were three productions from this tree very much eſteemed among the ancients. The firſt was called Opobalſamum, or juice of the balſam: the next was Carpobalſamum, made by the expreſſion of the fruit when in maturity: the third was Xylobalſamum, the worſt of all, it was an expreſſion or decoction of the ſmall new twigs, of a rediſh colour. Theſe twigs are ſtill gathered in little faggots, and ſent to Venice, where I am told they are an ingredient in the Theriac, or of ſome ſort of compound drug, made in the laboratories there: But the principal quantity of Balſam in all times was produced by inciſion, as it is at this day. Concerning this, too, many fables have been invented and propagated.

Tacitus ſays, that this tree was ſo averſe to iron that it trembled upon a knife being laid near it, and ſome pretend

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the inciſion ſhould be made by ivory, glaſs, or ſtone. There is no doubt but the more attention there is given to it, and the cleaner the wound is made, the better this Balſam will be. It is now, as it probably ever has been, cut by an ax, when the juice is in its ſtrongeſt circulation in July, Auguſt, and beginning of September. It is then received into a ſmall earthen bottle, and every day's produce gathered and poured into a larger, which is kept cloſely corked. The Arabs Harb, a noble family of Beni Koreiſh, are the proprietors of it, and of Beder where it grows. It is a ſtation of the Emir Hadje, or Pilgrims going to Mecca, half way between that city and Medina. Some books ſpeak of a white ſort brought by the caravans from Mecca, and called Balſam of Mecca, and others a Balſam called that of Judea, but all theſe are counterfeits or adulterations. The Balſam of Judea which I have already mentioned, was long ago loſt when the troubles of that country withdrew the royal attention from it; but as late as Galen's time, it not only exiſted, but was growing in many places of Paleſtine beſides Jericho, and there is no doubt but it is now totally loſt there.

When Sultan Selim made the conqueſt of Egypt and Arabia in 1516, three pounds was then the tribute ordered to be ſent to Conſtantinople yearly, and this proportion is kept up to this day. The remainder is ſold or farmed out to ſome merchants, who to increaſe the quantity, adulterate it with oil of olives and wax, and ſeveral other mixtures, conſulting only the agreement of colour, without conſidering the aptitude of mixing; formerly we were told it was done by art, but nothing is eaſier detected than this fraud now.

The Opobalſamum or juice flowing from the Balſam-tree, at firſt when it is received into the bottle, from the wound from whence it iſſues, is of a light, yellow colour. Apparently turbid, in which there is a whitiſh caſt, which I apprehend are the globules of air that pervade the whole of it in its firſt ſtate of fermentation; it then appears very light upon ſhaking. As it ſettles and cools, it turns clear, and loſes that milkineſs which it firſt had when flowing from the tree into the bottle. It then is the colour of honey, and appears more fixed and heavy than at firſt. After being kept for years, it grows a much deeper yellow, and of the colour of gold. I have ſome of it which I got from the Cadi of Medina, in 1768; it is now ſtill deeper in colour, full as much ſo as the yelloweſt honey. It is perfectly fluid, and has loſt very little either of its taſte, ſmell, or weight. The ſmell at firſt is violent and ſtrongly pungent, giving a ſenſation to the brain like to that of volatile ſalts when raſhly drawn up by an incautious perſon. This laſts in proportion

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to its freſhneſs, for being neglected, and the bottle uncorked, it quickly looſes this quality, as it probably will at laſt by age, whatever care is taken of it.

In its pure and freſh ſtate it diſſolves eaſily in water. If dropt on a woollen cloth, it will waſh out eaſily, and leaves no ſtrain. It is of an acrid, rough, pungent taſte, is uſed by the Arabs in all complaints of the ſtomach and bowels, is reckoned a powerful antiſeptic, and of uſe in preventing any infection of the plague. Theſe qualities it now enjoys, in all probability, in common with the various balſams we have received from America, ſuch as the Balſam of Tolu, of Peru, and the reſt; but it is always uſed, and in particular eſteemed as a coſmetic: as ſuch it has kept up its reputation in the Eaſt to this very day. The manner of applying it is this; they firſt go into the tepid bath till the pores are ſufficiently open, they then anoint themſelves with a ſmall quantity, and as much as the veſſels will abſorb; never-fading youth and beauty are ſaid to be the conſequences of this. The purchaſe is eaſy enough. I do not hear that it ever has been thought reſtorative after the loſs of either.

I had two very fine trees brought from Beder Hunein; the firſt by the Cadi of Medina at Yambo; the ſecond at Jedda, by order of Youſef Kabil, Vizir or Miniſter of the Sherriffe of Mecca; the tree was five feet two inches high, from where the red root begins, or which was buried in the earth, to where it divides itſelf firſt into branches. The trunk at thickeſt was about five inches diameter, the wood light and open, and incapable of poliſhing, covered with a ſmooth bark of bluiſh white; a part of the bark is of a reddiſh brown. It flattens at top like trees that are expoſed to ſnow blaſts, or ſea air, which gives it a ſtunted appearance. It is remarkable for a penury of leaves. The flowers are like that of the Acacia tree, white and round, only that three hang upon three filaments or ſtalks, where the Acacia has but one. Two of theſe flowers fall off and leave a ſingle fruit; the branches that bear this are the ſhoots of the preſent year; they are of a reddiſh colour, and tougher than the old wood; it is theſe that are cut off and put into little faggots, and ſent to Venice for the Theriac, when bruiſed or drawn by fire, and formerly theſe made the Xylobalſamum."

[Bruce's Travels, Vol. V.]

An

An Account of the EARTHQUAKES in ITALY.

[*Continued from page* 90.]

THE town of Monteleone, antiently Vibo Valentia, is beautifully ſituate on a hill, overlooking the ſea, and the rich plains before-mentioned, bounded by the Appenines, and crowned by Aſpramonte, the higheſt of them all, interſperſed with towns and villages, which, alas! are no more than heaps of ruins. The town of Monteleone ſuffered little by the firſt ſhocks of the earthquake; but was greatly damaged by that of the 28th of March, (though only twelve lives were loſt) and all the inhabitants are reduced to live in barracks, many of which are well conſtructed with either planks or reeds, covered with plaiſter on the outſide.

All agreed here, that every ſhock of the earthquake ſeemed to come with a rumbling noiſe from the weſtward, beginning uſually with the horizontal motion, and ending with the vorticoſe, which is the motion that has ruined moſt of the buildings in this province. The ſame obſervation I found to be a general one throughout this province. I found it a general obſervation alſo, that before a ſhock of an earthquake, the clouds ſeemed to be fixed and motionleſs; and that, immediately after a heavy ſhower of rain, a ſhock quickly followed. I ſpoke with many here, and elſewhere, who were thrown down by the violence of ſome of the ſhocks; and ſeveral peaſants in the country told me, that the motion of the earth was ſo violent, that the heads of the largeſt trees almoſt touched the ground from ſide to ſide; that, during a ſhock, oxen and horſes extended their legs wide aſunder, not to be thrown down; and that they gave evident ſigns of being ſenſible of the approach of each ſhock. I myſelf obſerved, that in the parts that have ſuffered moſt by the earthquakes, the braying of an aſs, the neighing of a horſe, or the cackling of a gooſe, always drove people out of their barracks, and was the occaſion of many Paternoſters and Ave-Marias being repeated in expectation of a ſhock.

From Monteleone I deſcended into the plain, having paſſed through many towns and villages, which had been more or leſs ruined, according to their vicinity to the plain. The town of Mileto, ſituated in the bottom, I ſaw was totally deſtroyed, and not a houſe ſtanding. At ſome diſtance I ſaw Soranio and the noble Dominician Convent a heap of ruins: but as my object was not to viſit ruins, but the greater phænomena produced by earthquakes, I went on to Roſarno. I muſt, however, firſt mention the moſt remarkable inſtance I met with of animals being able to live long without food, of which there have been many examples during theſe preſent earthquakes.

earthquakes. At Soriano two fattened hogs, that had remained buried under a heap of ruins, were taken out alive the forty-second day; they were lean and weak, but soon recovered. One of his Sicilian Majesty's engineers, who was present at the taking them out, gave me this information.

It was evident to me, in this day's journey, that all habitations situated on high grounds, the soil of which is a gritty sand stone, somewhat like a granite, but without the consistence, had suffered less than those situated on the plain, which are universally levelled to the ground. The soil of the plain is a sandy clay, white, red, or brown; but the white prevails most, and is full of marine shells, particularly scollop-shells. This valley of clay is intersected in many places by rivers and torrents coming from the mountains, which have produced wide and deep ravines all over the country. Soon after we had passed through the ruined town of St. Pietro, we had a distant view of Sicily, and the summit of Mount Ætna, which smoked considerably. Just before we arrived at Rosarno, near a ford of the River Mamella, we passed over a swampy plain, in many parts of which I was shewn some hollows in the earth, of the shape of an inverted cone; they were covered with sand, as was the soil near them. I was told, that, during the earthquake of the 5th of February, from each of these spots a fountain of water mixed with sand had been driven up to a considerable height. I spoke to a peasant here, who was present, and was covered with the water and sand; but he assured me it was not hot, as had been represented. Before this appearance, he said, the river was dry, but soon after returned and overflowed its banks. I afterwards found, that the same phænomenon had been constant with respect to all the other rivers in the plain during the formidable shock of the 5th of February. I think this phænomenon is easily explained, by supposing the first impulse of the earthquake to have come from the bottom upwards, which all the inhabitants of the plain attest to be fact; the surface of the plain suddenly arising, the rivers, which are not deep, would naturally disappear, and the plain, returning with violence to its former level, the rivers must naturally have returned, and overflowed, at the same time that the sudden depression of the boggy grounds would as naturally force out the water that lay hid under their surface. I observed in the other parts where this phænomenon had been exhibited, that the ground was always low and rushy.

Between this place and Rosarno we passed the river Messano, or Metauro, which is near the town above-mentioned, on a strong timber bridge, seven hundred palms long, which had

had been lately built by the Duke of Monteleone. From the cracks made on the banks and in the bed of the river by the earthquake, it was quite ſeparated in one part, and the level on which the piers were placed having been variouſly altered, the bridge has taken an undulated form, and the rail on each ſide is curiouſly ſcolloped; but the parts that were ſeparated having been joined again, it is now paſſable: the Duke's bridgeman told me alſo, that at the moment of the earthquake this great river was perfectly dry for ſome ſeconds, and then returned with violence and overflowed, and that the bridge undulated in a moſt extraordinary manner. When I mention the earthquake in the plain, it muſt be always underſtood the firſt ſhock on the 5th of February, which was by far the moſt terrible, and was the one that did the whole miſchief in the plain, without having given any previous notice. The town of Roſarno, with the Duke of Monteleone's palace there, was entirely ruined; but the walls remained about ſix feet high, and are now fitting up as barracks. The mortality here did not much exceed 200 out of near 3000. It had been remarked at Roſarno, (and the ſame remark has been conſtantly repeated to me in every ruined town that I have viſited) that the male dead were generally found under the ruins in the attitude of ſtruggling againſt the danger; but that the female attitude was uſually with hands claſped over their heads, as giving themſelves up to deſpair, unleſs they had children near them, in which caſe they always were found claſping the children in their arms, or in ſome attitude which indicated their anxious care to protect them—a ſtrong inſtance of the maternal tenderneſs of the ſex! The only building that remained unhurt at Roſarno was a ſtrong built town gaol, in which were three notorious villains, who would probably have loſt their lives had they been at liberty. After having dined in a barrack, the owner of which had loſt five of his family by the earthquake, I proceeded to Laureana, often croſſing the wide extended bed of the river Metauro.

The environs of Laureana, which ſtands on an elevation, is the garden of Eden itſelf; nothing I ever ſaw can be compared to it. The town is conſiderable; but as the earthquake did not come on ſuddenly, as in the plain, not a life was loſt there. I lodged in the barracks of a ſenſible gentleman of Mileto, Don Domenico Acquanetta, who is a principal proprietor of this town. He attended me the next day to the two tenements, called the Macini and Vaticano, mentioned in the former part of this letter, and which were ſaid to have changed their ſituation by the earthquake. The fact is true, and eaſily accounted for. Theſe tenements were

ſituated

ſituated in a valley ſurrounded by high grounds; and the ſurface of the earth, which has been removed, had been probably long undermined by little rivulets which came from the mountains, and now are in full view on the bare ſpot the tenements had deſerted. Theſe rivulets have a ſufficiently rapid courſe down the valley, to prove it's not being a perfect level, as was repreſented. I ſuppoſe the earthquake to have opened ſome depoſitories of rain-water in the clay hills which ſurround the valley, which water, mixed with the looſe ſoil, taking it's courſe ſuddenly through the undermined ſurface lifting it up with the large olive and mulberry trees, and a thatched cottage, floated the entire piece of ground, with all it's vegetation, about a mile down the valley, where it now ſtands, with moſt of the trees erect. Theſe two tenements may be about a mile long, and half a mile broad. I was ſhewn ſeveral deep cracks in this neighbourhood, not one above a foot in breadth; but which, I was credibly aſſured, had opened wide during the earthquake, and ſwallowed up an ox, and near an hundred goats. In the valley above-mentioned I ſaw the ſame ſort of hollows in the form of inverted cones, out of which, I was aſſured, that hot-water and ſand had been emitted with violence during the earthquakes, as at Roſarno; but I could not find any one who could poſitively affirm that the water had been really hot, although the reports which government received affirm it. Some of the ſand thrown out here with the water has a ferrugineous appearance, and ſeems to have been acted upon by fire. I was told that it had alſo, when freſh, a ſtrong ſmell of ſulphur, but I could not perceive it.

From hence I went through the ſame delightful country to the town of Poliſtene. To paſs through ſo rich a country, and not ſee a ſingle houſe ſtanding on it, is moſt melancholy indeed! Wherever a houſe ſtood, there you ſee a heap of ruins, and a poor barrack, with two or three miſerable mourning figures ſitting at the door, and here and there a maimed man, woman, or child, crawling upon crutches. Inſtead of a town, you ſee a confuſed heap of ruins, and round about them numbers of poor huts or barracks, and a larger one to ſerve as a church, with the church bells hanging upon a ſort of low gibbet; every inhabitant with a doleful countenance, and wearing ſome token of having loſt a parent.

I travelled four days in the plain, in the midſt of ſuch miſery as cannot be deſcribed. The force of the earthquake was ſo great there, that all the inhabitants of the towns were buried either alive or dead under the ruins of their houſes in an inſtant. The town of Poliſtene was large, but ill ſituated

between two rivers, subject to overflow: 2100 out of about 6000 lost their lives here the fatal 5th of February. The Marquis St. Giorgia, the baron of this country, whom I found here, was well employed in assisting his tenants. He had caused the streets of his ruined town to be cleared of rubbish, and had erected barracks on a healthy spot near it, for the remainder of his subjects, and on a good plan. This prince's activity and generosity is most praise-worthy; and, as far as I have seen hitherto, he is without a rival. I observed, that the town of St. Giorgia, on a hill about two miles from Polistene, though rendered uninhabitable, was by no means levelled like the towns in the plain. There was a nunnery at Polistene: being curious to see the nuns that had escaped, I asked the Marquis to shew me their barracks; but, it seems, only one out of twenty-three had been dug out of her cell alive, and she was fourscore years of age. After having dined with the Marquis in his barrack, near the ruins of his very magnificent palace, I went through a fine wood of olive, and another of chesnut-trees, to Casal Nuovo, and was shewn the spot on which stood the house of my unfortunate friend the Princess Grace Grimaldi; who, with more than four thousand of her subjects, lost her life by the sudden explosion of the 5th of February, that reduced this town to atoms. I was told by some here, who had been dug out of the ruins, that they felt their houses fairly lifted up, without having had the least previous notice. In other towns some walls and parts of houses are standing: but here you neither distinguish street nor houses; all lie in one confused heap of ruins. An inhabitant of Casal Nuovo told me he was on a hill at the moment of the earthquake, overlooking the plain; when, feeling the shock, and turning towards the plain, instead of the town, he saw in the place of it a thick cloud of white dust like smoke, the natural effect of the crushing of the buildings, and the mortar flying off.

From hence I went through the towns of Castellace and Milicusco (both in the same condition as Casal Nuovo) to Terra Nuova, situated in the same lovely plain, between two rivers, which with the torrents from the mountains, have, in the course of ages, cut deep and wide chasms in the soft sandy clay soil, of which the whole plain is composed. At Terra Nuova the ravine or chasm is not less than 500 feet deep, and three quarters of a mile broad. What causes a confusion in all the accounts of the phænomena produced by this earthquake in the plain, is the not having sufficiently explained the nature of the soil and situation. They tell you, that a town has been thrown a mile from the place where it stood, without mentioning a word of a ravine; that woods and

corn-

corn-fields have been removed in the same manner: when, in truth, it is but upon a large scale, what we see every day upon a smaller, when pieces of the sides of hollow ways, having been undermined by rain-waters, are detached into the bottom by their own weight. Here, from the great depth of the ravine, and the violent motion of the earth, two huge portions of the earth, on which a great part of the town stood, consisting of some hundreds of houses, were detached into the ravine, and nearly across it, about half a mile from the place where they stood; and, what is most extraordinary, several of the inhabitants of those houses, who had taken this singular leap in them, were nevertheless dug out alive, and some unhurt. I spoke to one myself who had taken this extraordinary journey in his house, with his wife and a maid servant: neither he nor his maid-servant were hurt; but he told me his wife had been a little hurt, but was now nearly recovered. I happened to ask him, what hurt his wife had received: his answer, though of a very serious nature, will nevertheless I am sure, make you smile, Sir, as it did me. He said, she had both her legs and one arm broken; and that she had a fracture on her skull, so that the brain was visible. It appears to me, that the Calabresi have more firmness than the Neapolitans; and they really seem to bear their present excessive misfortune with a true philosophic patience. Of 1600 inhabitants at Terra Nuova, only 400 escaped alive. My guide there, who was a priest and physician, had been shut up in the ruins of his house by the first shock of the earthquake, and was blown out of it, and delivered by the succeeding shock, which followed the first immediately. There are many well-attested instances of the same having happened elsewhere in Calabria.

In other parts of the plain, situated near the ravine, and near the town of Terra Nuova, I saw many acres of land with trees and corn-fields that had been detached into the ravine, and often without having been overturned, so that the trees and crops were growing as well as if they had been planted there. Other such pieces were lying in the bottom, in an inclined situation, and others again that had been quite overturned. In one place, two of these immense pieces of land having been detached opposite to one another, had filled the valley, and stopped the course of the river, the waters of which were forming a great lake; and this is the true state of what the accounts mention of mountains that had walked, and joined together, stopped the course of the river, and formed a lake. At the moment of the earthquake the river disappeared here as at Rosarno; and, returning soon after, overflowed the bottom of the ravine about three feet in depth,

so

so that the poor people who had been thrown with their houses into the ravine from the top of it, and had escaped with broken bones, were now in danger of being drowned. I was assured, that the water was salt, like that of the sea; but this circumstance seems to want confirmation.

[*To be continued.*]

A remarkable Dream of Dr. DODDRIDGE; preserved by the Rev. SAMUEL CLARKE, son of the late Dr. CLARKE, of St. Alban's. Mr. CLARKE relates the Narrative in the following manner:

THE Doctor and my Father had been conversing together, one evening, on the nature of the separate state, and the probability that the scenes in which the soul would enter, upon its leaving the body, would bear some resemblance to those with which it had been conversant while on earth, that it might by degrees be prepared for the more sublime happiness of the heavenly World. This, and other conversation, probably gave rise to the following dream.

The Doctor imagined himself dangerously ill at a friend's house in London: and after lying in this state for some time, he thought his soul left the body, and took its flight in some kind of fine vehicle (which though very different from the body it had just quitted) was still material. He pursued his course till he was at some distance from the city, when turning back, and reviewing the town, he could not forbear saying to himself, "How trifling and how vain do "these affairs, in which the inhabitants of this place are so "eagerly employed, appear to me, a separate spirit." At length, as he was continuing his progress, and though without any certain director, yet easy and happy in the thoughts of the universal Providence and Government of God, which extends alike to all states and worlds; he was met by one who told him he was sent to conduct him to the place appointed for his abode; from hence he concluded that it could be no other than an angel, tho' (as I remember) he appeared under the form of an elderly man.—They went accordingly together till they came in sight of a spacious building, which had the air of a palace; upon enquiring what it was, his guide told him it was the place assigned for his residence at present; upon which the Doctor observed, that he remembered to have read while on earth, That eye hath not seen, nor ear heard, nor heart conceived, what God hath laid up for his servants: whereas, he could easily have conceived an idea of such a building as this, from others he had seen, though,

there represented in a most lively manner. It may easily be imagined how much this would affect his mind; the many temptations and trials he had been exposed to, and the signal instances of the divine goodness towards him in the different periods of his life, which by this means were all presented at once to his view, excited the strongest emotions of gratitude, especially when he reflected that he was now out of the reach of any future distress; and that all the purposes of divine love and mercy towards him were happily accomplished. The exstacy of joy and thankfulness, into which these reflections threw him, was so great that it awoke him out of his sleep. But for some considerable time after he arose, the impressions continued so lively, that tears of joy flowed down his cheeks; and he said, that he never on any occasion remembered to have felt sentiments of devotion, love and gratitude, equally strong.

Letters from Mr. Abraham John Bishop.

No. I.

Dear Brother, Halifax, Nova Scotia, Aug. 31, 1791.

I Hope you received the few lines I sent you from the Downs, on the 10th of July, informing you that we were proceeding on our voyage to America. On the 28th, we carried away our main-top mast, and main-top-gallant; but, blessed be the Lord, we received no other damage. On the 30th, we arrived here.

I am at a loss to express my gratitude to the Father of Mercies for his tender care over me. His Blessing follows me every where, and he with-holds no good thing from me. He was graciously pleased to give me favour with the people on board the vessel, so that they permitted me to exhort, and preach; and likewise to reprove them, when necessary. How far my poor labours have been blessed to their souls, will be made evident at the great Day. I found much love to them all, and liberty when I preached to them.

On my arrival at Halifax, I was kindly received by the Brethren, especially by Mr. Machinton, who requested me to make his house my home. He has the cause of God much at heart. He proposes going with me into the country, and introducing me among the French settlers. How great is the Lord's goodness to them that put their trust in him. He makes the way plain before me, and inclines the hearts of men to help me in my difficulties. I am sorry I ever mistrusted his faithfulness and mercy. At present, I find my

my soul happy in GOD; and my whole desire is to do and suffer his blessed Will. The trials I experienced when at Sea, have been salutary; and my faith is strengthened by the exercises I have gone through.

I waited upon the Lieutenant Governor, with my Letter from the Secretary, who received me very courteously; he commended much the errand I was come upon, and offered me his service. He said I might be ordained here, if I pleased. But upon consulting with my friends, I was informed, that my labours would be more useful to remain as I was, that the credentials I brought with me, were sufficient, and it would be far the best to enjoy my liberty, and not be tied by the forms of the church.

Give my most affectionate Love to the Brethren in London. I have not forgotten their kindness to me. May you go on unanimously in the work of our common Lord and Master. May we bear a faithful and undaunted testimony to Him before all men, that when we finish our course on earth, we may reign with him for ever. I remain, with earnest wishes for your spiritual prosperity, your affectionate Brother,

ABRAHAM J. BISHOP.

No. II.

My dear Brother, St. John's, Nov. 1, 1791.

I Left Halifax on the 17th of September, and arrived in this city on the 24th. The poor people received me joyfully, and soon procured a good place to preach in. I have continued to labour among them, and likewise up the River St. John's, about fourteen miles from this place. The LORD is pleased to bless my labours amongst them; and crowned our assemblies with his gracious presence. I have joined a small Society up the River, consisting of fourteen members; and another here of twenty Whites, and about twenty-four Blacks. Most of the Blacks were awakened under the Ministry of one of their own colour, who has been with them for some time. I have wrote to Dr. Coke to send two English Preachers to relieve me in the spring, that I may proceed farther into the Country. I hope it will not be very difficult to find two Preachers, whose love to precious souls, and the blessed Redeemer's kingdom, will prevail with them to put their lives in their hands, and come over to my help; especially as the way is clear, and the door open. We make a public collection weekly, to assist in defraying

the expences. One of the Preachers will be wanted at St. Hene's about ninety miles from St. John's. Many persons, from various parts of the country, importune me, with the greatest earnestness, to visit them, whom I am obliged to refuse, at the present, for want of time; as I have so much work on my hands.

I remain, &c.

ABRAHAM J. BISHOP.

No. III.

Dear Brother, St. John's, April 1, 1792.

HAVING a few moments to spare, I take the opportunity of giving you an account of the glorious work which the Lord is carrying on in this part of the World. From this place to St. Hene's, about two hundred souls have been converted, within these last six months; a considerable number are under divine convictions, seeking the LORD in truth and sincerity; and whom, I trust, will soon enter into liberty. I have never seen such a work before. The Society in St. John's are increased to eighty; above half of them have found peace with GOD. They have purchased a Church, ready furnished with a pulpit and galleries, and the people continue to attend diligently. But I need help, for my body is very weak, and the work is great, both here and up the River.

I have been twice up the River, and they are very solicitous for my return; but I cannot leave this place till a Preacher relieves me. The LORD has raised up and prepared several of our members to exhort, and call sinners to repentance, and they have been useful among the people. A young man, in particular, who has been converted about three months, is very helpful to me; and I doubt not, if he keeps humble, but he will be useful to the Church. Mr. Black from Halifax, paid me a visit in November last, and took the charge of the Society while I went up the River; but some malicious persons hindered him from preaching, because he had not a license from the Governor. On my return, I found he was gone back to Halifax, but he has promised to re-visit us in the spring. When he comes, I purpose preaching in other parts of the Province where I have not yet been.

I hope the Reformation in this Province will be general. The experience of the young converts is truly wonderful. Children of ten, twelve, and fifteen years of age, rejoicing

in

And, happy in their unforeſeen releaſe
From all the rigors of reſtraint, enjoy
The terrors of the day that ſets them free.
Who then that has thee, would not hold thee faſt
Freedom! whom they that loſe thee, ſo regret,
That even a judgment making way for thee,
Seems in their eyes, a mercy, for thy ſake.

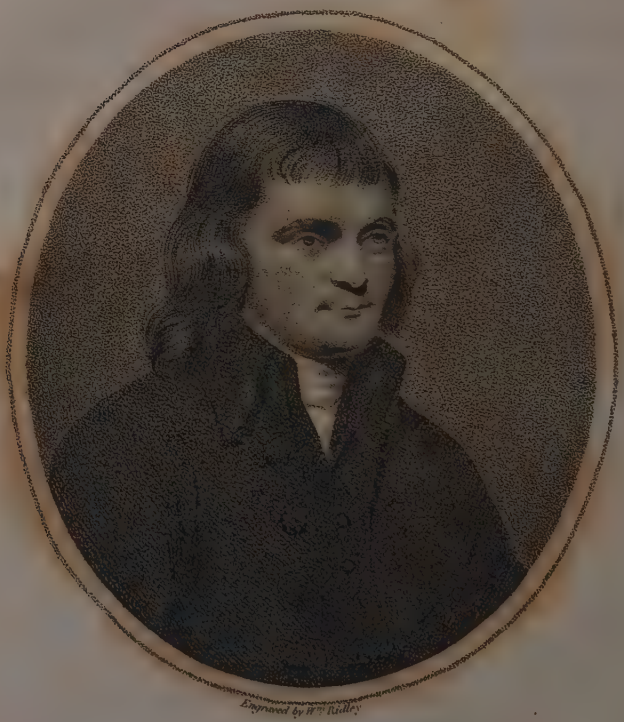
Such evil ſin hath wrought; and ſuch a flame
Kindled in Heaven, that it burns down to earth,
And in the furious inqueſt that it makes
On God's behalf, lays waſte his faireſt works.
The very elements, though each be meant
The miniſter of man, to ſerve his wants,
Conſpire againſt him. With his breath, he draws
A plague into his blood. And cannot uſe
Life's neceſſary means, but he muſt die.
Storms riſe to overwhelm him: or if ſtormy winds
Riſe not, the waters of the deep ſhall riſe,
And needing none aſſiſtance of the ſtorm,
Shall roll themſelves aſhore, and reach him there.
The earth ſhall ſhake him out of all his holds,
Or make his houſe his grave. Nor ſo content,
Shall counterfeit the motions of the flood,
And drown him in her dry and duſty gulphs.

What then—were they the wicked above all,
And we the righteous, whoſe faſt-anchor'd iſle
Moved not, while their's was rock'd like a light ſkiff,
The ſport of every wave? No: none are clear,
And none than we more guilty. But where all
Stand chargeable with guilt, and to the ſhafts
Of wrath obnoxious, God may chuſe his mark:
May puniſh, if he pleaſe, the leſs, to warn
The more malignant. If he ſpar'd not them,
Tremble and be amazed at thine eſcape
Far guiltier England, leſt he ſpare not thee.

Happy the man who ſees a God employed
In all the good and ill that checquer life!
Reſolving all events, with their effects
And manifold reſults, into the will
And arbitration wiſe of the Supreme.
Did not his eye rule all things, and intend
The leaſt of our concerns (ſince from the leaſt
The greateſt oft originate), could chance
Find place in his dominion, or diſpoſe
One lawleſs particle to thwart his plan,
Then GOD might be ſurprized, and unforeſeen

Contingence

Contingence might alarm him, and disturb
The smooth and equal course of his affairs.
This truth, philosophy, though eagle-eyed
In nature's tendencies, oft overlooks,
And, having found his instrument, forgets
Or disregards, or more presumptuous still
Denies the power that wields it. God proclaims
His hot displeasure against foolish men
That live an atheist life: involves the Heaven
In Tempests, quits his grasp upon the Winds
And gives them all their fury: bids a Plague
Kindle a fiery boil upon the skin,
And putrify the breath of blooming health.
He calls for famine, and the meagre fiend
Blows mildew from between his shrivel'd lips,
And taints the golden ear. He springs his mines,
And desolates a nation at a blast.
Forth steps the spruce philosopher, and tells
Of homogeneal and discordant springs
And principles; of causes how they work
By necessary laws their sure effects,
Of action and re-action. He has found
The source of the disease that nature feels,
And bids the world take heart and banish fear.
Thou fool! will thy discov'ry of the cause
Suspend the effect or heal it? Has not God
Still wrought by means since first he made the world,
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservoir of means
Form'd for his use, and ready at his will?
Go, dress thine eyes with eye-salve, ask of him,
Or ask of whomsoever he has taught,
And learn, though late, the genuine Cause of ALL.



Mr JONATHAN CROWTHER,

Aged 32:

A Preacher of the Gospel.

THE Arminian Magazine,

For APRIL 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[*Continued from page* 119.]

IN September 1777, I travelled in Roanoak Circuit, North Carolina. The cruelties which the poor Negroes suffered affected me greatly. I endeavoured frequently to inculcate the doctrine of Freedom, in a private way, which procured me the displeasure of some interested persons. I set apart times to preach to the Blacks, and adapted my discourses to their capacity; these were refreshing seasons from the presence of the LORD: Often were their sable faces overflowed with penitential tears, while their hands of faith were stretched out to embrace Salvation through Jesus Christ. Their captivity and sufferings were sanctified, and drove them to the Friend of sinners; many of them were exceedingly happy, through the manifestations of pardoning mercy.

I was fully persuaded that Christian Perfection was attainable in this life, and contended for it both in public and private. But at this time the LORD discovered more fully to me, all the secret corruptions of my heart; I expected, in a few moments, to be in Eternity, and had such a sight of the purity of GOD, of Heaven, and of the divine Law, that I was humbled to the very dust. I had no expectation of entering into Heaven, without a greater likeness to my adorable Redeemer; and the continual cry of my soul was, "LORD, "save me from inbred sin." For more than a week, this earnest struggle continued. If my appointments had not been made, I am apprehensive I should have declined preaching, till the Blood of Christ had cleansed me from all filthiness. The enemy strove hard to rob me of the consciousness of pardoning Love, and at times I was brought very low; but through Grace, I retained the witness of my Justification.

One day I went to my appointment, and while the people were assembling, I withdrew at a distance from the house and wrestled with the LORD. I thought I could not meet the people, unless I was fully cleansed from all inward sin. After

the congregation had waited a conſiderable time, I returned to the houſe; but my ſtruggle ſeemed to be at a height; I intended to pray with the congregation and then diſmiſs them. However, after prayer, this text occurred to my mind, "Bleſſed are the pure in heart, for they ſhall ſee God." The Lord gave me uncommon liberty while I deſcribed 1. The impurity of the heart; 2. How it is to be purified; 3. The happy conſequences following. While I was ſpeaking of the travail of the ſoul for purity, all my inward diſtreſs vaniſhed away, and I found myſelf unſpeakably happy. I am conſcious that the Lord deepened his work in my ſoul, but I did not embrace the witneſs of the Spirit; however, I found daily, an abundance of divine peace and joy. From this time I preached the Doctrine of Chriſtian Perfection more than ever. The plan ſeemed as plain to me as the noon-day ſun; many of the children of God were convinced of the neceſſity of it, and ſome were brought into perfect liberty.

The Work of the Lord proſpered in the circuit, notwithſtanding ſome were ſtirred up to perſecute. One day, a very wicked man came into the houſe where I was preaching. He ſuppoſed my diſcourſe pointed at him; and he ſtood for a conſiderable time ſwelling, and threatening in his heart, that he would pull me down, and beat me. Before the ſermon was concluded, he gave heed to the things that were ſpoken, and the ſpirit of conviction took hold upon him; before he left the houſe, he profeſſed faith in Jeſus Chriſt. I truſt he became a changed man. From thence I went to the houſe of a friend, whoſe brother (who lived next door) was a violent perſecutor. He came into the houſe, while I was at family prayer in the evening, with a loaded gun, and ſtood with it preſented a conſiderable time, but had not power to draw the trigger. A few days after, being in a rage with his brother for receiving the preaching, he ſhot at him, and ſlightly wounded him.

During my ſtay in this circuit, ſinners were daily convinced and converted; and at the Spring Quarter-meeting we had ſome lively witneſſes of perfect love; others were greatly excited to ſeek that bleſſed liberty. Glory be to God, I had many precious hours, while traverſing the foreſts of Virginia and Carolina, endeavouring to gather poor loſt ſinners to the Redeemer's fold. I often thought, that the conſolations afforded me, were an ample compenſation for all the difficulties and trials I met with, in wandering up and down; and with regret ſurveyed the backwardneſs which I felt at my firſt entrance into the Lord's vineyard. But thanks be to his bleſſed name, I now go willingly, and deſire cheerfully to obey all his commandments, and do all the little good I can to promote his glory.

In

In the month of May, 1778, we had a comfortable conference at Leesburgh. Three Preachers, and myself, were appointed for the Peninsula, including Delaware and part of Maryland. There was at that time great persecution against the Methodists. Brother H. was apprehended by the Rulers, and put into confinement. Brother L. thought it his duty to return to Virginia; and poor Brother C. was too weak to travel much; so that for a considerable time I was left almost alone. A company of men embodied themselves, with a backslider at their head. It was soon rumoured through the country, that the Methodists were enemies to the American cause, and were going to meet the English army. Some time before this, the English preachers had embarked for Europe. All these circumstances united to render the prospect very gloomy. If the Lord had not been on our side, we should have been torn to pieces by our enemies. Mr. Asbury suffered very much, for near twelve months; but he found an asylum at the house of a good old Judge; and we have since seen the hand of the Lord in his preservation, and continuation among us.

My exercises, during these troubles, were very great. All my friends in Kent, intreated me not to hazard my life by travelling at large. At first I hearkened to their intreaties, and tarried reluctantly some days among them. I applied unto the Lord for direction in this dilemma, and he graciously heard my supplication; he gave me such a consciousness of his paternal care, and almighty protection, that taking leave of my kind friends, I ventured out, without any dread of my worst enemies. I travelled through the country, and preached two or three times a day, to listening multitudes, who were frequently bathed in tears.

I went through Cecil, and part of the Delaware State. A blessed flame was kindled in the hearts of many; and others were anxious to know the way of salvation. At Mr. W's. I found Mr. Asbury much indisposed; after some edifying conversation with him, I went on to Maryland, and had great liberty in preaching among our persecuted friends in Queen Ann's county. Here I was threatened with imprisonment, but they did not lay hands upon me in the public congregation.

Next day, as I was going to Kent, John B. who was formerly a Judge in that county, met me on the road. When I came near him, he made a full stop, as if he wanted something. Not apprehensive of any danger, I enquired the distance to Newtown. He answered, "You must go to jail;" and instantly seized upon my horse's bridle. I requested that he would shew me his authority for proceeding in this manner. He alighted from his horse, and taking up a large stick

which lay in the way, beat me upon the head and shoulders for some time. Not being far from his quarters, he called out aloud for help. I saw several persons with a rope, running to his assistance. Providentially, at this moment, he let go his hold of my bridle, or, in all probability, they would have put an end to my life; for they appeared to be in the utmost rage. I now rode off, and got a considerable distance before he could mount; but being better acquainted with the country than I was, he took a nearer road, and came upon me again; as soon as we met, he struck at me with all his might. My horse made a full stop, the saddle turned, and I fell with violence to the ground. The fall, together with the blows I had received, deprived me of my senses. I was taken up insensible, and carried into a house not far distant. Upon being bled, I recovered my senses, but every one expected I had not many minutes to live. Indeed, I can say truly, that the only thing which induced me to wish to stay any longer in this world, was to promote the salvation of my fellow-creatures. I was so exceeding happy, that I could not contain myself. The Heavens seemed to be open, and by faith, I saw my Redeemer standing at the right hand of his Father, pleading for me.

My persecutor walked to and fro, in great agitation, and wishing that he had not molested me. I had a heart to pray for him, and desired he would sit down by me, and read such and such chapters. He did so. I then said to him, "If the Lord is pleased to take me away at this time, I have a witness within me, that I shall go to Heaven. I truly suffer for the sake of the Gospel of Christ Jesus. I freely forgive you; and intreat you to seek for the salvation of your soul, and never persecute any more the followers of the Lord." The poor unhappy man did not know which way to look. "I will "take you in my carriage," said he, "wherever you want to "go."

When he perceived I was likely to recover, his heart hardened again. He went to a magistrate, who was likewise a bitter enemy to the Methodists. They both came into my room in a great rage. The magistrate sternly demanded my name; he then took out his pen and ink, and began to make a mittimus to commit me to jail. I said to him, "Sir, as you are a justice of peace, how can you suffer men to behave in this manner?" He answered, "You have broken the Law." I replied, "How do you know that? And supposing I have broken the law, is this the way to put the law in force against me? I am an inhabitant of this state, and have property in it: if I mistake not, the law says, for the first offence the fine is five pounds, and double for every offence after. The grand crime that I am charged with, is,—Preaching the Gospel,

Gospel. My persecutor conducted himself more like a highwayman, than a person enforcing the law in a Christian country. Be well assured, this matter will be brought to light in an awful Eternity." Upon hearing these things, the magistrate dropped his pen, and made no further attempt to commit me to prison. By this time, the person who bled me, came with a carriage; and I found myself able to rise from the bed, and give an exhortation to the two gentlemen, and others who were present. I then rode to a friend's house, and in the evening, as I sat in bed, preached from the words of our Lord, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: But be of good chear; I have overcome the world." John xvi. 33.

The sufferings which I passed through, I can truly say, were for my good; and I believe, they were useful to others; for the work of the Lord greatly prospered, and I met with very little persecution in that country afterwards. In the morning I awoke about four o'clock, and desired our friend to prepare a carriage for me by six, as I had twenty-five miles to travel that day, and preach twice. Being disappointed in procuring a conveyance, though I was so bruised, as scarce able to turn in bed, yet I looked up to the Lord for help, and obtained it. I was enabled to get on horseback, and travelled fifteen miles by 11 o'clock, where I preached to above five hundred persons, most of whom appeared to be much affected. I then rode ten miles farther, and preached to some hundreds, with great freedom. O how precious was Christ to me! I seemed as if I could have died for him.

After a few days rest, I returned to the place where I had been so ill-treated, and found that the spirit of persecution was, in a good measure, subsided. The way was wonderfully opened for the Gospel; I had many hearers, and the word was blessed to their souls.

From Queen Ann's, I travelled through the Delaware State, and had many opportunities of inforcing the Truth, on attentive multitudes, who flocked together from various parts. In the neighbourhood of Mr. S. the people had been deprived of the Word for some time. While I was preaching among them, the divine presence so powerfully overflowed my soul, that I almost thought myself in Heaven; and many of the poor persecuted people were exceeding happy. Many were awakened that day. At the Love-feast, the sanctifying operations of the Holy Spirit, were remarkable. Our happy friends returned to their habitations, rejoicing in the Lord, and praising him for the abundant consolations afforded them.

July

July 19, I visited the people of Mashey Hope. Before the hour of preaching, I was sorely tempted, and greatly afraid that I should not be an instrument of doing any good. There was a large congregation. Soon after I stood up before the people, the powers of darkness fled before me; and the Lord gave me great liberty. The Word ran through the congregation, and many were thoroughly awakened. After sermon, I spent some time in comforting, and praying for the distressed. In the afternoon, I preached in a place about four miles off, with much liberty. A few months ago, the people here were fast asleep in their sins; but now, through the divine blessing, many are awakened, and turned from darkness to light, and from the power of Satan to God.

In July, I went into Talbot county, in Maryland, and preached amongst them about a fortnight. In this place I received a very extraordinary relation: For three evenings successively, the people were much alarmed by an uncommon voice. The last night that it was heard, there were several reputable persons present. The congregation were then engaged in solemn supplication; and they were exhorted to pray mightily. When one of them asked, who it was, he received for answer, "I am a good spirit." At the quarter-meeting, a man who was awakened by hearing the voice; stood up and said, "Curiosity that day brought me out; but I was cut to the heart, and rested not till I found peace to my soul."

In August, I went to Kent Island; where I frequently preached to a very gay, high-minded people. But a great change for the better, has since taken place in that island. At the quarter-meeting in Kent, I had only a few local preachers to assist me: But the Lord was present, both in public worship, and at the love-feast. The hearts of many were glad, and I spoke freely of the Goodness of God.

One day after preaching, my Brother John came, and looking at me wishfully, said, "I shall never see you again in this world!" In a few days after, he was taken ill. The evening before he died, a physician who was with him, being asked, how soon, he thought, my brother would die, answered, "He will not stay till the morning." My brother over-hearing the conversation, cried out, "Doctor, I shall not go till "eight o'clock in the morning." He was greatly beloved by all the people of God, was a leader of three classes, and spent much of his time in public and private exercises of Religion. He retained his senses perfectly to the last moment; exhorting his wife, and a brother who lived with him, to stand fast in the faith; and intreating the servants to seek the Lord.

He

He then, in a very affecting manner said, "There is now "but one thing which lies heavy upon my mind, and that is "the case of my two unconverted brothers. Tell them from "me, I never expect to see them in Heaven, unless they re-"pent, and turn to the Lord." At eight o'clock, he resigned his soul into the hands of the Lord, a faithful witness of perfect love. I got to my brother's house on the day of his interment, being a fortnight after he had taken his farewell of me. His message was conveyed to my two brothers, who lived on the Western Shore, and had a happy effect upon them; both of them sought the Lord truly, and found him to the Salvation of their souls.

[*To be continued.*]

A SERMON

On the NATIVITY of CHRIST.

Luke ii. 13, 14.

[*Concluded from page 127.*]

II. IN considering the second part of the Song of the Angels, PEACE ON EARTH, we may observe; That the same holy affection which moved the angels to wish that God might have the Glory due to him from the creature, moves them to wish Peace to Men likewise; because, we cannot glorify God, 'till we have the knowledge of our Peace with him through Christ.

"But why cannot we glorify God without this knowledge?" The reason is; Peace comes from righteousness. Christ is first the King of Righteousness, and then King of Peace: unless the soul be assured of righteousness or justification through Christ, it can have no Peace. We cannot heartily wish for the manifestation of the glory of him, that we think is our enemy: Therefore God must first speak Peace to the soul, and then we are fit to glorify God.

Peace, in general, is a harmony and agreement of different things. The best thing that man can attain unto is, to have Peace with his Creator. You may know what this Peace is by the Apostle, Eph. i. 10. That in the dispensation of the fulness of times, he might gather together into one all things in Christ. The word, Ἀνακεφαλαιώσασθαι, there used, is very expressive. It signifies to *recapitulate*, or *gather all to a head in Christ*. Out of Christ, there is a division, a separation, and a scattering, a breach that is five-fold.

1. There

1. There is a ſcattering and a diviſion from God, the fountain of good, with whom we had communion in our firſt creation: His delight was then in his creature; but we loſt that bleſſed communion, and our ſins have ſeparated between God and us.

2. There is a ſeparation between the holy Angels and us; for they being good ſubjects, take part with their prince, and therefore join againſt rebels.

3. There is a diviſion and ſcattering between man and man. Since the fall there is a ſpirit of diviſion among men, 'till the Goſpel again brings Peace; eſpecially there is no ſound Peace between men in the ſtate of nature, and thoſe that are God's children.

4. There is a ſeparation between man and the other creatures. They are ready to be in arms againſt any man that is in the ſtate of rebellion againſt God. If God do but give them leave, they preſently make an end of ſinful men.

5. They have no Peace with themſelves. They ſpeak Peace to themſelves; but alas! God ſpeaks none to them. They make a covenant with death and hell; but death and hell make no covenant with them. So it is forced Peace; it is a dead ſleep. They conſider not the war they are in with God, with angels, with other men, with other creatures, and with themſelves. They ſuppoſe all is Peace; but when God opens their conſcience, there is a hell in their hearts, that when let looſe, makes them to ſuffer a hell upon earth; they enter into the pains of hell before their time.

Chriſt at his coming brings all into one again; he brings God and man together again, by offering himſelf a ſacrifice, by making full ſatisfaction to the divine Juſtice. Sin only ſeparates between God and us, and that Chriſt takes away; therefore he is called by St. Paul, Chriſt our Peace. And by Iſaiah, *The Prince of Peace.* He was qualified to be our Peace, as being a friend to both parties; having married our nature on purpoſe, that he might, in our nature, bring God and us together.

If then we are at Peace with God, all other Peace will follow: For good ſubjects will be at peace with rebels, when they are brought into ſubjection to their King, and all join in one obedience; by this means, the angels are brought to be at peace with us. As for men, there is a ſpirit of union between them. The ſame ſpirit that knits us to God by faith, knits us to one another by love. And we have Peace with the creatures; for when we have peace with God, He makes all other things peaceable. The Heathen could ſay, *Tranquillus*

quillus Deus, tranquillat omnia; when God is at Peace, He makes all ſo.

Again: Being at Peace with God, there is Peace in our hearts. When we are aſſured that he is our Father, he ſeals it upon our conſcience by his Spirit; and then peace flows into our hearts like a river.

This bleſſed Peace, in all its branches, is founded in Chriſt; Chriſt is the Cauſe and the Foundation of it. For though theſe words were ſpoken at the incarnation of Chriſt, yet we are to refer them to the whole work of his mediatorſhip, in the ſtate of his abaſement, and his ſtate of exaltation; our Peace is wholly founded upon him. He was born, and became man, and was made a ſacrifice for ſin for us; and then he roſe again, to ſhew that he had ſatisfied God's anger, and that Peace was fully eſtabliſhed: Therefore the Holy Spirit was ſent after the reſurrection of Chriſt, as a teſtimony, that God was appeaſed; and now Chriſt is in Heaven, as a prieſt, to make interceſſion for us: So that Chriſt is our Peace, from his incarnation to his death, from thence to his reſurrection, aſcenſion, and interceſſion. All Peace with God, with angels, and with creatures, is ſtabliſhed in Chriſt.

This ſhould teach us, that in all our intercourſe with the Father, we ſhould take Chriſt with us. We muſt not offer ſacrifice without the High Prieſt. There is no intercourſe between God and us, 'till we are reconciled through Chriſt, in whom we muſt offer all our ſacrifices. Chriſt is the true mercy-ſeat; Jeruſalem was the glory of the world, and the temple was the glory of Jeruſalem, but the Mercy-ſeat was the glory of the temple, becauſe that pointed to Chriſt, in whom we have intercourſe with God the Father.

But why does he ſay, Peace on Earth? 1. Becauſe Peace was wrought upon earth by Chriſt, when he offered himſelf a ſacrifice of a ſweet-ſmelling ſavour. And, 2. Becauſe here on earth we muſt be partakers of it. We defer to make our Peace with God, from time to time, and think there will be Peace made in another world. But if Heaven be not entered into here, it will never be entered afterwards; for the Church is the ſeminary of the heavenly Paradiſe. All that are taken to Heaven, muſt be planted in the church, and grow up there a while, under the means of ſalvation. Therefore labour to have Peace on Earth, or elſe you can never glorify God; and if we glorify him not on earth, we ſhall never do it in Heaven.

I ſhall now give a few directions to maintain this Peace continually. To keep our daily Peace with God, requires a great deal of watchfulneſs over our thoughts, and over our words and actions. Watchfulneſs is the preſerver of Peace. It is not here, as it is in a peace between two kings, that are co-ordinate

co-ordinate one with another; but it is a Peace between the King of Heaven, and rebels, that are taken to be ſubjects; therefore we muſt walk in humble terms. We muſt watch over our carriage, that we do not grieve the Spirit of God. If we do not watch againſt ſin, we cannot enjoy daily Peace; but God will ſuffer our knowledge to laſh our conſcience, and make us more miſerable than carnal men, who never had a ſight of his goodneſs. Oh! the miſery of a man, that once had Peace, and is fallen again into ill terms with God.

2. In order to maintain Peace with God, we ſhould renew our covenant, and purpoſes every day. If we have fallen into any ſin, let us make uſe of our great Peace-Maker, Chriſt; who is in Heaven to make Peace between God and us. Let us deſire God, for his ſake, to be reconciled unto us. Let us intreat him, to teſtify it to us by his holy Spirit.

3. Take the direction of the Apoſtle, when we find any trouble in the world, not to trouble ourſelves over much. Caſt your care upon God. Let your requeſts be made known to him with thankſgiving. Pray for future favours, and thank him for paſt. Then the Peace of God that paſſeth all underſtanding ſhall keep your hearts and minds in the knowledge and love of Chriſt Jeſus.

4. If we would maintain this Peace, let us be always doing that which is good, and pleaſing to God. "Finally Brethren, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think of theſe things; and then, the God of Peace be with you."

To ſtir us up the more, to ſearch the grounds of our Peace: I beſeech you, conſider the fearful ſtate of a man, that hath not made his Peace with God. Notwithſtanding Chriſt hath died, that will not ſerve the turn, unleſs a man take him by faith. Therefore, thoſe that have not been brought by the Spirit of God, to communion with Chriſt, alas! they are under the wrath of God. Then, aſk thy ſoul; haſt thou ſued out thy pardon? Is there reconciliation wrought between God and thee?

If we do not make our Peace with God, what a dreadful caſe are we in? God himſelf ere long, will appear our enemy; Chriſt, who we think will ſave us, will be our Judge, and a terrible Judge. If his wrath be kindled, who ſhall abide it? As for the Holy Spirit, how can they look for comfort from him? They have grieved him; therefore he will grieve their conſcience: as he is the God of all comfort and conſolation, ſo he is the ground of all terror to wicked men, when he hath knocked at their hearts, to open, and to let him in, but they would not. The angels are ready executioners

tioners of God's vengeance, upon all occaſions: And the creatures, wait but for a command from God, to execute his wrath upon ſinners. The Heavens are ready to rain upon them, as in the flood; the earth is ready to ſwallow them up, as it did Korah; the beaſts that carry us, and all the creatures we uſe, wait but for a command from above to deſtroy us; our meat to choak us, the air to infect us, the water to drown us, if we are at variance with God. As for the devils, they are ready to be tormentors of the wicked. They that tempt to ſin now, will torment for it hereafter. Therefore, "Where ſhall the ungodly appear?" Where ſhall he hope for comfort? Neither from God, nor angels, nor devils, nor wicked men, nor good men, none of them will yield him comfort. They are all ready to ſerve the Lord of Hoſts againſt his enemies.

Indeed, God ſhews his patience here, but when his wrath comes, at the day of judgment; when God hath forſaken ſinful men; when the Judge of all, hath ſaid, "Depart ye curſed!" no creature ſhall miniſter them the leaſt comfort; the ſun ſhall ſhine upon them no more; the earth ſhall bear them no longer; as Dives had not a drop of water to comfort him in thoſe flames, no more ſhall any miſerable wretch that comes into that place of torment. Therefore if we are not at Peace with the Lord of Hoſts, every creature is ready to be in arms againſt us.

Let us not then delude ourſelves, but get into the ark in time; that when any publick calamity ſhall come, we may be ſafe in Chriſt. If we are at Peace with God, by faith in Chriſt, every thing will miniſter comfort to us; we cannot think of God, but as our Father; of Chriſt but as our Redeemer, and reconciler, the Holy Spirit takes upon him the term of a comforter; angels are miniſtering ſpirits: As for God's people, they have a common ſtock of prayers for us; every one that ſaith, Our Father, thinks of us; and for all other things, they are at Peace with us; in the greateſt extremities, God will deliver and ſupport us. As troubles increaſe, ſo will comforts increaſe; and the very troubles themſelves are at Peace with us; all work for the beſt to them that love God. Even in the greateſt confuſions and tumults of nations, "the Righteous is afraid of no ill tidings," becauſe his heart is fixed upon God's love in Chriſt: While the wicked, when war and deſolation, and ſigns of God's anger appear from Heaven, "Shake as the trees of the foreſt."

When death comes, then is the upſhot of all. Oh! the miſeries of a man, in the evil day, that hath not made his Peace with God! While to the godly, the ſting of death is taken away. He that hath made his Peace with God, can ſay with old Simeon, "Lord, now let thy Servant depart in

Peace, for mine eyes have seen thy salvation." He is willing to yield his soul to God, because he is at Peace with him. They die in Peace, and commend their souls to God, as to a faithful Creator; as St. Paul saith, "I have fought the good fight, I have kept the faith; henceforth is reserved for me a crown of righteousness; and not for me only, but for all those that love his appearing."

And after death, what comfort are those in, that have made their Peace with God in Christ? The godly have comfortable thoughts of those blessed times to come. They cannot think of death and judgment, without much comfort. "Lift up your heads, for your redemption draws near." Therefore let us not conceive slightly of this Peace. It is not a freedom from petty ills, and an advancement to a little good; but it is a deliverance from the wrath of God, before which no creature can stand, no, not the angels themselves; from hell and damnation; from the curse of God, and from the kingdom of Satan: It is a freedom from that condition, which all the powers of the world shall tremble at, and an advancement to the greatest good: It is a freedom from bondage, and an advancement to son-ship. Therefore let us have high thoughts of this Peace, as the angels had, when they sang, glory to God on high, on earth Peace, and

III. GOOD-WILL TOWARDS MEN.

This is the spring and root of all. The angels begin with, Glory to God, and then they come to Peace on earth. Now there is no Peace, but what issues from grace; grace is God's free good-will and pleasure; therefore the angels say, "Good-will towards men."

We may learn hence, 1. That God hath now a gracious good-will towards men. 2. That this good-will, is the foundation of all good. 3. That this is founded upon Christ.

1. God now shews good pleasure towards men. The love that God bears towards man, as it is a propension in him to do good, is love: As it is free, it is his good pleasure or grace; as it is to persons in misery, it is mercy. The foundation of all is love; but the terms differ according to circumstances: Good pleasure and grace, imply freedom in the party loving; and mercy implies misery in the party loved. Now this good-will and grace, is toward men:

2. This good Will of God to restore lapsed man, by the sending his Son, is the ground of all good to man. Whatsoever good thing we have in Christ, comes freely. He that gave Christ, "Shall he not also with him freely give us all things?" The very grace to keep the covenant, is a free gift. "I will take away your stony heart, and give you a new heart, and cause you to walk in my statutes." He humbled himself wondrously, in vouchsafing to enter into cove-

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nant; it was humiliation on God's part, and exaltation to us; therefore, we may cry, grace, grace! There is nothing but grace, and free love, in the whole of our salvation.

But if all the good which comes to man, be merely from God's good-will, let us empty ourselves, and give him the glory of all. It is easily spoken, but not so easily done; for man naturally is proud, and unwilling to give the glory of all goodness and happiness, to God's free grace. But we must beg grace of God, to work our hearts to this, more and more to empty ourselves of ourselves, and to give God the glory of all: But,

3. This free love and grace of God, is only through Christ: Therefore the angels pronounce at the birth of Christ, good-will to men. What we have by grace, we have only by Christ; because he hath given satisfaction to God's justice, that so grace may be conveyed, and derived unto us without prejudice to any other attribute in God; and the embracing power and grace in us, is faith.

IV. The first use we shall make of what hath been said, shall be to observe, that all that are not in Christ, lie open to the vengeance, and wrath of God.

But how shall I know that I am in the state of grace? The Holy Spirit must ascertain this: For as the work of salvation was so great, that only Christ could satisfy God; so the doubts of man's heart, the guilt of his conscience, and the fear of God's wrath, upon such guilt, is such, that God must assure the sinner, that he is reconciled to him; and the Holy Spirit must ascertain this to the soul. The soul will never be happy except it see and know in particular, God reconciled in Christ: the Spirit must seal it to the soul: being above conscience, he only can quiet our conscience.

Now the Spirit that worketh this in us, and assures us of God's good pleasure, changes and purifies our dispositions, that we may delight in God: For there is a mutual good pleasure; God hath a pleasure in us as his, and we have a good pleasure in God, wrought by the Spirit; the Spirit not only witnesses, but works this sweet and gracious disposition towards God; God delights in us, and we in God. Christ delights in the Church above all things; the Church is his spouse, his body, his friends, his children; and those that have the Spirit of God, delight in them too. My delight is in the sons of men, saith Christ; which he shewed, by taking the nature of man upon him: So all that have the Spirit of Christ, delight in the Church and people of God.

God delights in obedience, more than sacrifice: His people yield their bodies and souls a sacrifice to Him: God accepts them through Christ, and he is acceptable to them in Christ Jesus, and they seek out what pleases him and is acceptable

to him: As the ſons of Iſaac, ſought out what might pleaſe their father, ſo God's children ſeek out what duties God reliſhes beſt. Thankſgiving is a ſacrifice, with which God is well pleaſed: The Spirit infuſing the love of God into their hearts, ſets their wills at liberty, to deviſe to pleaſe God in all things.

Therefore, if we have taſted God's good-will towards us, we have a good pleaſure to him again. Whatſoever is God's pleaſure ſhall be our pleaſure: what pleaſes him, ſhall pleaſe us. If it pleaſe him to exerciſe me with croſſes, and afflictions; what pleaſeth God ſhall pleaſe me; for every thing that comes from Him, taſtes of that free love and mercy; "all the ways of God are mercy and truth." His way of correction is a way of love; therefore, if it pleaſe him, it ſhall pleaſe me; my will ſhall be his.

But if we do not find ourſelves yet to be the people of God, what ſhall we do? Attend upon the means of ſalvation, the Goſpel of Peace, and do not ſtand diſputing. Diſputing and cavilling hinder many; therefore leave diſputing, and fall to obeying. God hath a gracious purpoſe, to ſave all that repent of their ſins, and believe in Chriſt: This is Goſpel. I will leave ſecret things, for they belong to God; revealed things only belong to me. I will caſt myſelf into the arms of his mercy in Chriſt, and then let God do as he pleaſe: If I periſh, I will periſh in the arms of Chriſt.

If thou doubteſt of God's love; caſt thyſelf upon the love of God in Chriſt, and then it is out of queſtion. Whoſoever caſts himſelf by faith upon Chriſt, he fulfils the covenant of grace. Stand not diſputing and wrangling, but through grace, believe and obey, and then all queſtions concerning thy eſtate are reſolved; all is clear.

The very worſt of men are deſirous of obtaining pardoning mercy; they are content that God ſhould forgive their ſins. But we ſhall never be ſaved without entire mercy; we muſt not only be pardoned, but renewed in righteouſneſs and holineſs. Every evil temper muſt be ſubdued; every affection and appetite muſt be regulated by reaſon and by grace. We muſt be cleanſed from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of the Lord.

Thoſe that have not the Spirit, who deſire not healing and ſanctifying grace, as well as pardoning grace, are deceiving themſelves. Let us remember this eſpecially; becauſe moſt men think, "Oh! God is merciful, and his love is free in Chriſt; and though I am unworthy, yet God will have mercy upon me!" But haſt thou a real deſire, to partake of God's whole mercy, to make thee good, as well as to make thee his child, and entitle thee to Heaven? And does this deſire influence every power of thy ſoul to ſeek the Lord? Doſt

thou

thou conſtantly and deeply mourn for thy ſins and follies? Art thou earneſtly hungering and thirſting after righteouſneſs, more than for thy daily food? Or if thou haſt obtained a manifeſtation of pardoning mercy, art thou now on full ſtretch for entire purity of heart; fighting and ſtriving againſt all the ſubtle reaſonings, and crafty arguments, of men and devils, who plead for the dominion and indwelling of ſin? Doſt thou give all diligence to be found of Chriſt in Peace, without ſpot and blameleſs? Is thy inward ſincerity demonſtrated by ſhewing mercy to others, according to thy ability; and promoting peace and good-will among all men? If theſe marks of chriſtian ſincerity are found upon thee, there is then good hope concerning thy ſalvation: But if not, thy caſe is dangerous, if not deſperate; thou art deceiving thyſelf, and in the high road to everlaſting perdition.

To conclude: The love of God is a love that reaches to the filling of nature, with all the happineſs it is capable of. What ſupported the ſpirit of Daniel in the lion's den? Of the three young men in the midſt of the furnace? Of St. Paul in the dungeon? The beams of God's love in Chriſt, brake into the priſon, into the furnace, into the dungeon. A few of thoſe beams will enlarge the heart more, than any affliction in the world can caſt it down. That is excellent which Moſes ſaith, Deut. xxxii. 16. where after recounting the many bleſſings of Joſeph, he cloſes all with the chief and ſpring of all the reſt, "The good pleaſure of him that dwelt in the buſh." You know that God appeared in the buſh, when it was flaming. The burning buſh ſhewed the ſtate of Iſrael, in the midſt of the furnace of perſecution: The buſh, though on fire, was not conſumed: Why? Becauſe the good-will of God was in the buſh. So let us be in any perſecution, or like Moſes's buſh, all on fire, yet the fire ſhall not conſume nor hurt us: Why? The good pleaſure of him that dwelt in the buſh is with us. "I will be with thee in the fire, and in the water," ſaith the Lord; not to keep thee out, but I will be with thee in it: So that in the greateſt perſecutions that can be, the good-will of him that dwelt in the buſh will be with us; ſo that we ſhall not be conſumed; though we be afflicted, we ſhall not deſpair: Why? The good pleaſure of God dwells in the buſh, in the Church. In the midſt of afflictions and perſecutions, he is with us. Who can be miſerable, that hath the Preſence, the Favour, and the Good Will of God?

The

The Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL's Preface to the Gospel according to St. MARK.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the Evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius, who quotes him: "This is "what was related by the elder (that is, John, not the Apos-"tle, but a disciple of Jesus;) Mark being Peter's inter-"preter, wrote exactly whatever he remembered, not indeed "in the order wherein things were spoken and done by the "Lord; for he was not himself a hearer or follower of our "Lord, but he afterwards, as I said, followed Peter, who gave "instructions as suited the occasions, but not as a regular "history of our Lord's teaching. Mark, however, committed "no mistake in writing such things as occurred to his memory: "for of this one thing he was careful, to omit nothing which "he had heard, and to insert no falsehood into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the Apostles, by whom he had been intrusted with a ministry in the church.

2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel, whilst Peter and Paul were preaching at Rome, he adds: "After their de-"parture [ἐξόδου,] Mark also, the disciple and interpreter of "Peter, delivered to us, in writing, the things which had "been preached by Peter." The Greek ἔξοδος, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out

out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us, that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this, *The Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that Apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew.

3. But as to the person here named Mark, authors are not equally agreed. Some have thought that he is the person of whom mention is several times made in the Acts, and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, and whose mother's name was Mary; of whom we are likewise told that he was sister's son to Barnabas. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable, that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after (for though among good men there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected,) we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony. Col. iv. 10. 2 Tim. iv. 11. Philem. 24. But we hear not a syllable of his attending Peter, as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the Evangelist Mark, that though they cannot be said to contradict each other, they can hardly be understood as spoken of the same individual. The Evangelist is not said to have derived any part of his information from our Lord himself, or even from any of his Apostles, except the Apostle Peter (for no other is ever named,) whose disciple he is always represented as having been; and who, doubtless, speaks of him when he says, *Marcus my son saluteth you*; 1 Pet. v. 13. a

denomination commonly given, in thoſe times by the miniſter, to every one who by his means had been converted to the Chriſtian faith. But as to the nephew of Barnabas, we have ſeen how differently he is repreſented in the Acts, as well as in Paul's Epiſtles. And if we recur to tradition (for hiſtorical evidence cannot be pretended,) it repreſents him as having been a diſciple of our Lord, and one of the Seventy, whom Jeſus in his lifetime ſent out to preach the Goſpel. Beſides, no ancient author, in ſpeaking of this Evangeliſt, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and thoſe of Peter's interpreter, concur in nothing but the name, Mark, or Marcus; too ſlight a circumſtance to conclude the fameneſs of the perſon from, eſpecially when we conſider how common the name was at Rome, and how cuſtomary it was for the Jews, in that age, to aſſume ſome Roman name when they went thither.

4. Further, that Mark wrote his Goſpel in Greek, is as evidently conformable to the teſtimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only perſon who has ſtrenuouſly maintained the contrary, affirming that this Evangeliſt publiſhed his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in ſupport of his opinion. The external evidence of teſtimony is clear againſt him; but ſomething like internal probability may be urged in favour of his ſentiment. 'This Goſpel,' ſays the Cardinal, 'was publiſhed 'at Rome, for the benefit of the Romans. Can we then 'ſuppoſe it would be written in any other than the language 'of the place?' I ſhall admit that this Goſpel was publiſhed at Rome; though that is not univerſally believed, ſome rather ſuppoſing it to have been at Alexandria, after Mark had been entruſted with the ſuperintendence of that church; and though the deſign of the publication had been the benefit of thoſe reſiding at Rome, it would not have been excluſively intended for the natives. Let it be obſerved, that the miniſtry of Peter, to whom Paul tells us, the Goſpel of the circumciſion was committed, was chiefly employed in converting and inſtructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was cuſtomary with ſuch of the Jews as went abroad (I may ſay generally with travellers of all nations, eſpecially from the Eaſt,) to make themſelves maſters of the Greek tongue, which was become a kind of univerſal language, and was more uſed by ſtrangers at Rome, than the language of the place. It was with ſuch that the firſt Chriſtian miſſionaries were principally concerned. The Apoſtle Paul accordingly wrote to them in Greek, and not in Latin, which would not have

have been done, if the former language had not been then better underſtood in the Chriſtian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epiſtle in Greek, neither was there any in Mark's giving them his Goſpel in that language. The only thing I know which looks like an ancient teſtimony in favour of the opinion of Baronius, is the inſcription ſubjoined to this Goſpel in Syriac, and in ſome other Oriental verſions. But it ought to be remembered, that theſe poſtſcripts are not the teſtimonies of the tranſlators. They proceed merely from the conjecture of ſome tranſcriber, but when written, or by whom, is equally unknown.

5. From this Goſpel, as well as from the former, we ſhould readily conclude that the Author was by birth and education a Jew. The Hebraiſms in the ſtyle (or examples of what has been called the idiom of the ſynagogue) are very evident throughout the whole. At the ſame time, as ſome critics have obſerved, there are ſeveral expreſſions here uſed, which clearly indicate that the writer had been accuſtomed for ſome time to live among the Latins. Not only does he uſe the Latin words, which are to be found in other Goſpels, and ſeem to have been then current in Judea, as λεγεων *legion*, and δηναριον *a denarius*; but he employs ſome which are peculiar to himſelf, as κεντυριων *centurion*, and σπεκουλατωρ *ſentinel*. Theſe have been pleaded as evidences that the original was Latin; but, in fact, they are much ſtronger marks of a Greek writer who had lived ſome years among the Latins, and had been accuſtomed to uſe, and hear uſed by others, ſuch names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their converſation with ſuch foreign words as thoſe now deſcribed. This is not always as people are apt to ſuſpect, the effect of affectation: for it is manifeſt from experience, that ſuch words, in conſequence of the recent habit, do moſt readily ſuggeſt themſelves to the memory of the ſpeaker or writer, even though uſing a different tongue. There are ſome other internal evidences which have not eſcaped the notice of the inquiſitive, that this Goſpel was written in a country of ſtrangers, or at leaſt beyond the confines of Judea, where the names of places, and the peculiar phraſes relating to religious ceremonies, could not be ſo familiar to the people, not even to the Jews, as they would be in any part of Paleſtine. The firſt time the Jordan is mentioned, ποταμος is added to the name for explanation: for though no perſon in Judea needed to be informed that Jordan is a river, the caſe was different in diſtant countries. The word γεεννα, which, on account of its figurative application in the New Teſtament, is, in Engliſh, always rendered *hell*, is ſtrictly and originally the name of a place

near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch, a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This Evangelist, therefore, when he mentions it, very properly adds for explanation, το πυρ το ασβεστον, *the unquenchable fire*, ch. ix. 43. Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term χρηματα *riches*, which could not be mistaken any where, supply its place; and though he finds it convenient on one occasion, ch. vii. 11. to employ the Oriental word *Corban*, he immediately subjoins the interpretation ὁ εστι δωρον, *that is, a gift*. In another place, he adopts the terms κοιναις χερσι, which, though not Oriental words, make a sort of Oriental phraseology, that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding, τουτ' εστιν, ανιπτοις; *that is, unwashen*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner, which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time, and place of publication, as well as the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

6. There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs ευθυς and ευθεως, than is found in any other writer of the New Testament, his beginning sentences oftner with και, and και ελεγεν αυτοις, idioms not unfrequent with the rest. Augustin

guſtin conſiders this Evangeliſt as the abridger of Matthew. *Marcus Matthæum ſubſecutus tanquam pediſſequus et breviator ejus videtur.* It is indeed true, that Mark ſometimes copies the very expreſſions uſed by Matthew. That he is not, however, to be conſidered as an abridger, may be evinced by the following reaſons: Firſt, he omits altogether ſeveral things related by Matthew, our Lord's pedigree, his birth, the viſit of the Magians, Joſeph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the hiſtory of our Lord's miniſtry, he begins very properly with the preaching of the Baptiſt. Again, there are ſome other things in Matthew, whereof, though they fall within the time to which Mark had confined himſelf, he has taken no notice; and ſome things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the ſame arrangement with his predeceſſor; and his relation of ſome facts, ſo far from being an abridgment of Matthew's, is the more circumſtantial of the two. His ſtyle in general, inſtead of being more conciſe, is more diffuſe. That he had read Matthew's Goſpel, cannot be doubted. For their exact conformity in expreſſion in ſeveral places, Grotius has an ingenious manner of accounting. He ſuppoſes that Mark had carefully read Matthew's Goſpel in the original Hebrew, before it was tranſlated into Greek; and that he had the particulars freſh in his memory, when he was occupied in writing his Goſpel. Again, he ſuppoſes that the tranſlator of Matthew into Greek has thought it ſafeſt to adopt the expreſſions of Mark, wherever they would ſuit the Hebrew, from which he was tranſlating. But this, it muſt be confeſſed, though not implauſible, is mere conjecture. It is generally our Lord's diſcourſes which are abridged by Mark. As to his miracles, he has rather more fully related them. The additional circumſtances and incidents recorded in this Goſpel, appear to reſt upon the authority of the Apoſtles, but principally on that of Peter.

On GRATITUDE for divine MERCIES.

THE ALMIGHTY GOD moſt juſtly expects Praiſe, or Thankfulneſs, from every rational creature, for Benefits received; and more eſpecially from thoſe who know Him, and have taſted that he is gracious. The paying of this Rent-penny, is the only heavenly work that can be done upon earth; it is the only joyful employment, that ſhall laſt to all Eternity. Will not the very Heathens themſelves riſe up in judgment againſt unthankful Chriſtians? Plato, when ready to die, gave God thanks for three things; 1. That he was made a Man; 2. That he was born in Greece; and 3. That he lived in the time of Socrates. How much more

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should our lips shew forth the high praises of God, who hath not only made us men, but NEW MEN? That we are born of God, adopted into his family, and regenerated by his holy Spirit? That we have breathed, not in Greece, but in Britain? O the riches of Free Grace! That we have our residence in a Land of Liberty, overflowing with the glorious Light of the Gospel! Why did not the Lord shut thee up with the rest of the World in darkness, and in the shadow of Death? And yet, ungrateful wretch, thou wilt hardly confess, that *the lines are fallen happily, and thou hast a goodly Heritage.* How seldom is such language as this heard from thee; "Blessed be the Lord, that my lot is fallen in so fair a ground; that I was born in Britain; and not in the Deserts of Asia, or Africa. Blessed be God that I have had more than the light of the sun, moon, and stars, to conduct me to Jesus! Thanks be to the Lord, that so many wells of Salvation have been opened unto me!"

If Plato thanked God for living in the days of Socrates, we may say, That greater than Socrates have been among us. We have had those with whom we have taken sweet counsel, and with whom we have gone to the House of God together; who have been burning as well as shining lights; many examples of close-walking, heavenly Christians, have we enjoyed; and who were endued with Wisdom from above, far superior to what either Socrates or Plato could pretend to. We have been blessed with the society of serious, active Christians; such as would not suffer sin to rest upon us; who have admonished us faithfully, and daily told us, "This is the Way, walk herein." What extraordinary helps we have had! But O the cursed unthankfulness of our hearts towards God; notwithstanding his bestowing upon us so many lights to guide us, so many fires to warm us, and so much salt to season us!

Instead of giving God the glory of all, how have we sacrificed to our own nets, and to other instruments? We have praised ourselves, rather than God, for what we have; we have not ascribed the glory to God, but to instruments; like unto that Cardinal, who wrote down, What such a lord did for him, and what such a pope conferred upon him; whereupon another inferred, "This man remembered his friends, but forgot God." "Saul hath slain his thousands, and David his ten thousands;" but God hath little or no share in the triumph.

How sensible are we of our wants and straits? But how unaffected with the Goodness of God towards us? How full of complaints, but empty of acknowledgments? Has not the want of some one thing robbed us of the comfort of all other enjoyments, and God of the praises that were due to his Name?

Name? We have been more troubled for the want of that one thing, than thankful for many mercies. Like Haman, one Mordecai not bowing to our desires, has made us heavy and senseless under all our honours. Like Ahab, we have been more dejected for want of Naboth's vineyard, than we have blessed God for a kingdom. Are we not longer, and heartiest, in the petitionary part of prayer? We are still craving the supply of wants, but too seldom engaged in blessing God for what he largely bestows upon us: Our petitions are long, but our praises are short. Do we not satisfy ourselves in being glad for mercies and deliverances? Whereas it is one thing to be glad of a deliverance, but another thing to be thankful for it. This is the return which God looks for. "O that men would praise the Lord for his Goodness!"

It was a Law, and a Statute ordained for Israel, to help their memories, that they should WRITE, what God had done for them; and by this means provide, that the generations to come might know his wonderful works. How unjust are we to our children, if we deprive them of a faithful record of God's mercies to us? By such a record they might read the right way, in sailing heaven-ward; by our falls, they might know where the rocks and quicksands lie, and so shun them; and by our deliverances they might be encouraged to trust in the Lord, amidst storms of temptation and affliction.

Have we not neglected to call upon others to join us in praising God? A thankful heart is filled with enlarged desires: it does not think it enough to praise God alone, but would have all to unite in this blessed work.

Can we forget the horrible pit, and the miry clay, from which we have been delivered? Are we unmindful of the blessed Jubilee, when the Lord said to the Prisoners, "Go forth: and to them that were in darkness, shew yourselves." Paul remembered many circumstances of his conversion; the time, the place, and the manner of it; and also, what he was before conversion. And shall we forget that the Lord hath "translated us from the kingdom of Satan, into the kingdom of his dear Son?" How grateful ought we to be for Christ? He is the River which maketh glad the City of God. His bleeding, dying Love, should ever be remembered by us, with hearty thanksgivings. How thankful should we be for the Covenant of Grace, the Bow in the Cloud, after a deluge of sin and misery, the forfeited lease of eternity renewed, the Magna Charta of the City of God? And in particular, for the promise of the Spirit, in all his offices and operations, for the application of the purchased possession?

How

How ſeldom do we remember to thank the Lord for outward bleſſings? You began, perhaps, with a little, like Jacob; and now, behold, you have two troops; a troop of children, friends, and an eſtate, or good trade, to maintain them. While others have only one meſs, you have Benjamin's portion, riches and Chriſt too; and ſhould not you cry out, "Bleſs the Lord, O my ſoul; and all that is within me, bleſs his holy Name?"

You have had the ſentence of death in yourſelves; you have been with David and Paul, in the mouth of the lion, or other dangers, and yet your lives are given you for a prey. What a multitude of preventing mercies have you been made partakers of! How many have died much younger than you? Whilſt the Lord hath lengthened out your days in order to repentance? Numbers have died in an inſtant, and been ſnatched away into eternity without a moment's warning, whilſt you have had various meſſengers to notify the approach of Death? How many have been led to ſhameful and violent Deaths, whilſt you have been kept from ſuch diſmal ends? And yet how ſeldom do you admire his Providence, and preventing Loving-kindneſſes? You have a guard of angels to attend you day and night, to ſecure you from danger; but how little do you bleſs the Lord for the heavenly hoſt?

We ought to imitate the antient Chriſtians, whoſe mouths were always full of—"Thanks be unto God." When they heard of perſecution or protection, croſſes or comforts, their language was, "God be praiſed." The pious Mr. Bradford ſaid, "If the Queen will releaſe me, I will thank her; if ſhe keep me in priſon, I will thank her; if ſhe burn me, I will thank her." Thou ſhouldeſt ſay from thine heart, "Bleſſed be God, that I am reckoned worthy to ſuffer for his Name;—that he counts me a ſon, and chaſtens me for my profit, that I may be partaker of his Holineſs." The apoſtle Peter would not have any one aſhamed who ſuffers as a Chriſtian; but to glorify God on this behalf, and to rejoice, inaſmuch as he is partaker of the ſufferings of Chriſt. Alas, how far have we been from praiſes, when the ſtorms were high, and threatened our tabernacles?

How often does God charge us to remember mercy, and to praiſe him for it? "Ye that fear the Lord, praiſe him. Praiſe him, O ye ſervants of the Lord. Praiſe thy God, O Zion. Praiſe him for his mighty acts. Praiſe him according to his excellent greatneſs." Did we oftner recount the mercies of God, the fire of Love would burn within our breaſts. God took it ill of the Iſraelites, that they remembered not his Hand, nor the day in which he delivered them. Our Saviour was grieved that his diſciples remembered not the

five

five loaves, and the number of baskets they took up: But if we forget the multitude of divine mercies conferred upon us, we are far more criminal than they. When we were ripe for judgment, then mercy stept in. Was it not the Providence of God that brought you to such a place, to such a preacher, to such a text? And did not he give you the hearing ear, and the understanding heart? Did not the Lord break your heart, when it was harder than the nether-millstone? Did not he quicken, strengthen, enlighten, and excite you to believe unto salvation? Did not he cause the walls of Jericho to fall, as by the voice of rams-horns: by weak, inconsiderable means? Did he not alienate thy heart from those idols, that were dearer to thee than thine eyes? Did not he present the face of Christ as lovely to thy soul? And hath not Christ fed thee with fresh supplies of free grace; and watered thee every moment? How many doubts hath Christ answered, and how many scruples hath he satisfied thee in? And yet, O wretched heart, how unthankful hast thou been?

O let not our ingratitude cause the showers to be with-held; —nor the sun to set on the prophets at noon-day;—nor the manna to cease falling before our doors. Our water was become wine; our gleanings were better than the world's vintage; God dealt with us as sons. Let us remember the mercies we enjoy this day. Do not we sit under our own vines? Have we not our solemn assemblies? Do not we go in troops to the house of the Lord? Do we fear the shaking of the spear? Hath not God given the churches rest? May we not be as holy as we please? Have we not as much liberty as we desire? Shall we be troubled then, because every Mordecai does not bow to us? Let each of us then say to himself, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Yea, let us "Rejoice evermore; pray without ceasing; and in every thing give thanks; for this is the Will of God, in Christ Jesus, concerning us."

An Account of the EARTHQUAKES in ITALY.

[*Continued from page* 158.]

THE whole town of Mollochi di Sotto, near Terra Nuova, was detached into the ravine, and a vineyard of many acres near it, lies in the bottom of the ravine, as I saw, in perfect order, but in an inclined situation; there is a foot-path through this vineyard, which has a singular effect, considering its present impracticable situation. Some water-mills,

that were on the river, having been jammed between two such detached pieces as above described, were lifted up by them, and are now seen on an elevated situation, many feet above the level of the river. Without the proper explanations, it is no wonder that such facts should appear miraculous. I observed in several parts of the plain, that the soil, with timber trees and crops of corn, consisting of many acres, had sunk eight and ten feet below the level of the plain; and in others again I perceived it had risen as many. It is necessary to remember, that the soil of the plain is a clay mixed with sand, which is easily moulded into any shape. In the plain, near the spots from whence the above-mentioned pieces had been detached into the ravines, there were several parallel cracks; so that had the violence of the shocks of the earthquake continued, these pieces also would probably have followed. I remarked constantly, in all my journey, that near every ravine, or hollow-way, the parts of the plain adjoining were full of large parallel cracks. The earth rocking with violence from side to side, and having a support on one side only, accounts well for this circumstance.

From Terra Nuova I went to Oppido. This city is situated on a mountain of a ferrugineous sort of gritty stone, unlike the clay soil of its neighbourhood, and is surrounded by two rivers in a ravine deeper and broader than that of Terra Nuova. Instead of the mountain on which Oppido was situated having split in two, and by its fall on the rivers stopped their course, and formed great lakes, as we are told, it was (as at Terra Nuova) huge pieces of the plain on the edge of the ravine, that had been detached into it, nearly filled it up, and stopped the course of the rivers, the waters of which are now forming two great lakes. It is true, that part of the rock on which Oppido stood, was detached with several houses into the ravine; but that is a trifling circumstance, in comparison of the very great tracts of land, with large plantations of vines and olive trees, which have been detached from one side of the ravine clear over to the other, though the distance is more than half a mile. It is well attested, that a countryman, who was ploughing his field in this neighbourhood with a pair of oxen, was transported with his field and team, clear from one side of a ravine to the other, and that neither he nor his oxen were hurt. After what I have seen, I verily believe this may have happened. A large volume might be composed of the curious facts and accidents of this kind, produced by the earthquakes in the valley; and, I suppose, many will be recorded in the account of the late formidable earthquakes, which the Academy of Naples intend to publish, the President having already sent into Calabria fifteen members, with draftsmen in proportion, to collect the

facts,

facts, and make drawings for the sole purpose of giving a satisfactory and ample account of the late calamity to the public: but, unless they attend, as I did, to the peculiar nature of the soil where those accidents happened, their report will generally meet with little credit, except from those who are professed dilettanti of miracles, and many such do certainly exist in this country. I met with a remarkable instance here of the degree of immediate distress to which the unfortunate inhabitants of the destroyed towns were reduced. Don Marcillo Grillo, a gentleman of fortune, and of great landed property, having escaped from his house at Oppido, which was destroyed by the earthquake, and his money (no less than twelve thousand pieces of gold) having been buried under the ruins of it, remained several days without food or shelter during heavy rains, and was obliged to a hermit in the neighbourhood for the loan of a clean shirt.

Having walked over the ruins of Oppido, I descended into the ravine, and examined carefully the whole of it. Here I saw, indeed, the wonderful force of the earthquake, which has produced exactly the same effects as I have described in the ravine of Terra Nuova, but on a scale infinitely greater. The enormous masses of the plain, detached from each side of the ravine, lie sometimes in confused heaps, forming real mountains, and having stopped the course of two rivers, (one of which is very considerable) great lakes are already formed, and, if not assisted by nature or art, so as to give the rivers their due course, must infallibly be the cause of a general infection in the neighbourhood. Sometimes I met with a detached piece of the surface of the plain, (of many acres in extent) with the large oaks and olive trees, with lupins or corn under them, growing as well, and in as good order, at the bottom of the ravine, as their companions from whom, they were separated, do on their native soil in the plain, at least 500 feet higher, and at the distance of about three quarters of a mile. I met with whole vineyards in the same order in the bottom, that had likewise taken the same journey. As the banks of the ravine, from whence these pieces came, are now bare and perpendicular, I perceived that the upper soil was a reddish earth, and the under one a sandy white clay, very compact, and like a soft stone; the impulse these huge masses received, either from the violent motion of the earth alone, or that assisted with the additional one of the volcanic exhalations set at liberty, seems to have acted with greater force on the lower and more compact stratum, than on the upper cultivated crust; for I constantly observed, where these cultivated islands lay, (for so they appeared to be on the barren bottom of the ravine) the under stratum of compact clay had been driven some hundred yards farther, and lay in

confuſed blocks; and, as I obſerved, many of thoſe blocks were of a cubical form. The under ſoil having had a greater impulſe, and leaving the upper in its flight, naturally accounts for the order in which the trees, vineyards, and vegetation, fell, and remain at preſent in the bottom of the ravine. This curious fact, I thought, deſerved to be recorded, but is not eaſily deſcribed by words. When the drawings and plans of the Academy are publiſhed, this account (imperfect as it is) may, perhaps, have its utility; had my time permitted, I would certainly have taken a draftſman with me into Calabria.

In another part of the bottom of the ravine there is a mountain compoſed of the ſame clay ſoil, and which was probably a piece of the plain detached by an earthquake at ſome former period: it is about 250 feet high, and about 400 feet diameter at its baſis: this mountain, as is well atteſted, has travelled down the ravine near four miles, having been put in motion by the earthquake of the 5th of February. The abundance of rain which fell at that time, the great weight of the freſh detached pieces of the plain, which I ſaw heaped up at the back of it, the nature of the ſoil of which it is compoſed, and particularly its ſituation on a declivity, accounts well for this phenomenon; whereas the reports which came to Naples, of a mountain, in a perfect plain, having leaped four miles, had rather the appearance of a miracle. I found ſome ſingle timber trees alſo, with a lump of their native ſoil at the roots, ſtanding upright in the bottom of the ravine, and which had been detached from the plain abovementioned. I obſerved alſo, that many confuſed heaps of the looſe ſoil, detached by the earthquake from the plains on each ſide of the ravine, had actually run like a volcanic lava, (having probably been aſſiſted by the heavy rain) and produced many effects greatly reſembling thoſe of lava during their courſe down a great part of the ravine. At Santa Chriſtina, in the neighbourhood of Oppido, the like phenomena have been exhibited, and the great force of the earthquake of the 5th of February ſeems to have been exerted on theſe parts, and at Caſal Nuovo and Terra Nuova. The phenomena exhibited by the earthquakes in other parts of the plains of Calabria Ultra, are of the ſame nature; but trifling in compariſon of thoſe I have been deſcribing. The barracks erected for the remaining inhabitants of the antient city of Oppido, now in ruins, are on a healthy ſpot, at about the diſtance of a mile from the old town, where I found the baron of this country, the Prince of Cariatri, uſefully employed in the aſſiſtance of his unfortunate ſubjects. He ſhewed me two girls, one about ſixteen years of age, who had remained eleven days without food under the ruins of a houſe

at Oppido: she had a child of five or six months old in her arms, which died the fourth day. The girl gave me a clear account of her sufferings: having light through a small opening, she had kept an exact account of the number of days she had been buried. She did not seem to be in bad health, drinks freely, but has yet a difficulty in swallowing any thing solid. The other girl was about eleven years of age: she remained under the ruins six days only; but in so very confined and distressful a posture, that one of her hands pressing against her cheek, had nearly worn a hole through it.

From Oppido I proceeded through the same beautiful country and ruined towns and villages to Seminara and Palmi. The houses of the former were not quite in such a ruined condition as those of the latter, whose situation is lower, and nearer the sea. One thousand four hundred lives were lost at Palmi, and all the dead bodies have not been removed and burnt, as in most other parts I visited; for I myself saw two taken up whilst I was there: and I shall ever remember a melancholy figure of a woman in mourning, sitting upon the ruins of her house, her head reclined upon her hand and knee, and following with an anxious eager eye every stroke of the pickaxe of the labourers employed to clear away the rubbish, in hopes of recovering the corpse of a favourite child. This town was a great market for oil, of which there were upwards of 4000 barrels in the town at the time of its destruction; so that the barrels and jars being broken, a river of oil ran into the sea from it for many hours. The spilt oil mixed with the corn of the granaries; and the corrupted bodies have had a sensible effect on the air. This, I fear, as the heats increase, may prove fatal to the unfortunate remainder of the inhabitants of Palmi, who live in barracks near the ruined town. My guide told me, that he had been buried in the ruins of his house here by the first shock; and that, after the second, which followed immediately, he found himself sitting astride a beam at least sixteen feet in the air. I heard of many such extraordinary escapes in all parts of the plain, where the earthquake had exerted its greatest force.

From Palmi I proceeded through the beautiful woody mountains of Bagnara and Solano; noble timber oak-trees on high rocks, narrow vallies with torrents in their bottoms, the road dangerous both on account of robbers and precipices. My two guards instead of leading the way, as they had hitherto done, now separated, and formed an advanced and a rear guard. The narrow road was often interrupted by the fallen rocks and trees during the earthquakes, and obliged us to seek a new and still more dangerous road; but the Calabrese horses are really as sure footed as goats. In the midst of one

of

of these passes we felt a very smart shock of an earthquake, accompanied by a loud explosion, like that of springing a mine; fortunately for us, it did not, as I expected, detach any rocks or trees from the high mountains that hung over our heads. After having passed the woods of Bagnara, Sinopoli, and Solano, I went through rich corn fields and lawns, beautifully bounded with woods and scattered trees, like our finest parks, and which continue varying for some miles, till you come upon the top of an open plain on a hill, commanding the whole Faro of Messina, the coast of Sicily as far as Catania, with Mount Ætna rising proudly behind it, which altogether composed the finest view imaginable. From thence I descended a horrid rocky road to the Torre del Pezzolo, where there is a country seat and a village belonging to the Princess of Bagnara. There I found that an epidemical disorder had already manifested itself, as it probably will in many other parts of this glorious but unhappy country, in proportion as the heats increase, owing to the hardships suffered, and the air having been spoiled by new formed lakes. Several fishermen assured me, that, during the earthquake of the 5th of February at night, the sand near the sea was hot, and that they saw fire issue from the earth in many parts. This circumstance has been often repeated to me in the plain; and my idea is, that the exhalations which issued during the violent commotions of the earth, were full of electrical fire, just as the smoke of volcanoes is constantly observed to be during violent eruptions: for I saw no mark in any part of my journey of any volcanic matter having issued from the fissures of the earth; and I am convinced that the whole damage has been done by exhalations and vapours only.

The first shock felt at this place, as I was assured, was lateral, and then vorticose, and exceedingly violent; but what they call violent here must have been nothing in comparison of what was felt in the plain of Casal Nuovo, Polistene, Palmi, Terra Nuova, Oppido, &c. &c. where all agreed in assuring me, that the violence of the fatal shock of the 5th of February was instantaneous, without warning, and from the bottom upwards; and, indeed, in those places where the mortality has been so great, and where nothing is to be seen but a confused heap of ruins, without distinction of either streets or houses, the violence of that shock is sufficiently confirmed. From this place to Reggio the road on each side is covered with villas and orange-groves. I saw not one house levelled to the ground; but perceived that all had been damaged, and were abandoned; and that the inhabitants were universally retired to barracks in these beautiful groves of orange, mulberry, and fig-trees, of which there are many in the environs of Reggio. One that I visited, and which is reckoned

reckoned the richeſt in all this part of Magna Grecia, is about a mile and a half from the town of Reggio; and, what is remarkable, belongs to a gentleman whoſe name is Agamemnon. The beauty of the agrume (the general name of all kind of orange, lemon, cedrate, and burgamot trees) is not to be deſcribed; the ſoil being ſandy, the expoſition warm, and great command of water, a clear rivulet being introduced at pleaſure in little channels to the foot of each tree, are the reaſons of the wonderful luxuriancy of thoſe trees. Don Agamemnon aſſured me it was a bad year when he did not gather from his garden (which is of no great extent) 170,000 lemons, 200,000 oranges, (which I found as excellent as thoſe of Malta) and bergamots enough to produce 200 quarts of the eſſence from their rinds. There is another ſingularity in theſe gardens, as I was aſſured, every fig-tree affords two crops of fruit annually; the firſt in June, the ſecond in Auguſt.

But to return to my ſubject, from which my attention was frequently called away by the extraordinary and uncommon beauty and fertility of this rich province; I arrived about ſun-ſet at Reggio, which I found leſs damaged than I expected, though not a houſe in it is habitable or inhabited, and all the people live in barracks or tents: but, after having been ſeveral days in the plain, where every building is levelled to the ground, a houſe with a roof, and a church with a ſteeple, was to me a new and refreſhing object. The inhabitants of the whole country that has been ſo ſeverely afflicted with earthquakes, ſeem, however, to have ſo great a dread of going into a houſe, that when the earthquakes ſhall have ceaſed, I am perſuaded the greateſt part of them will ſtill continue to live in barracks. The barracks here (except ſome few that are even elegant) are ill conſtructed, as are in general throughout the country all barracks of towns that have been ſo little damaged as to allow the inhabitants to flatter themſelves with a hope of being able to return to, and occupy, their houſes again, when the preſent calamity is at an end.

Reggio has been roughly handled by the earthquakes, but is by no means deſtroyed. The archbiſhop, a ſenſible, active, and humane prelate, has diſtinguiſhed himſelf from the beginning of the earthquakes to this day, having immediately diſpoſed of all the ſuperfluous ornaments of the churches, and of his own horſes and furniture, for the ſole relief of his diſtreſſed flock, with whom he chearfully bears an equal ſhare of every inconvenience and diſtreſs which ſuch a calamity has naturally occaſioned. Except in this inſtance, and very few others, indeed, I obſerved throughout my whole journey a prevailing indolence, inactivity, and want of ſpirit, which is unfortunate, as ſuch a heavy and general calamity can only

be

be repaired by a disposition directly contrary to that which prevails: but as this government is indefatigable in its endeavours at remedying every present evil, and preventing such as may naturally be expected, it is to be hoped that the generous and wise dispositions lately made, will restore the energy that is wanting; and without which one of the richest provinces in Europe is in danger of utter ruin. Silk and essence of bergamot, oranges and lemons, are the great articles of trade at Reggio. I am assured, that no less than 100,000 quarts of this essence are annually exported. The fruit, after the rind is taken off, is given to the cows and oxen; and the inhabitants of this town assure me that the beef, at that season, has a strong and disagreeable flavour of begamot. The worthy archbishop gave me an account of the earthquakes here in 1770 and 1780, which obliged the inhabitants (in number 16,400) to encamp or remain in barracks several months, without, however, having done any considerable damage to the town. I was assured here, (where they have had such a long experience of earthquakes) that all animals and birds are in a greater or less degree much more sensible of an approaching shock of an earthquake than any human being; but that geese, above all, seem to be the soonest and most alarmed at the approach of a shock; if in the water, they quit it immediately, and there are no means of driving them into the water for some time after.

[*To be concluded in the next.*]

The Stations of the PREACHERS, and Numbers in Society, in the United States of AMERICA.

Superintendants. Thomas Coke, Francis Asbury.

Elders. Ira Ellis, Thomas Bower, Freeborn Garrettson, Isaac Lowe, Ruben Ellis, Richard Ivey, Bartholomew Mc Henry, Francis Poythress, A. G. Thompson, Philip Bruce, Nelson Reed, Joseph Everitt, John Mc Clasky, Robert Cloud, John Merrick, Jacob Brush, Jesse Lee.

VIRGINIA.

	Whites.	Blacks.
Amherst, John Jones, Daniel Hall	345	123
Orange, Wm. Moss, J. Rogers, Sam. Steward	550	58
Hanover, Stephen Rossel, N. Sebrell	520	138
Gloucester, John Ellis, Laur. Mansfield	658	74
Williamsburg, Pemberton Smith, Chr. Moring	490	234
Pomonkey, James Meacham, John Hutt	112	37
Franklin, B. Riggin, J. Wynn, H. Saunders	567	68

Cumberland,

	Whites.	Blacks.
Cumberland, Wm. Spencer, H. Crank	384	37
Bedford,	499	43
Mecklenburgh, Rice Haggard, Jacob Peck	479	52
Amelia, Stephen Davies, John Buxton	645	139
Brunſwick, J. Baldwin, Benj. Barnes	677	233
Greenſville, William Mackendree, J. Tucker	735	219
Suſſex, Joſiah Aſkew, D. Stringer	565	168
Surry, Daniel Southall, T. Eaſter	831	800
Bertie, Henry Merrit, J. Dawly	598	163
Portſmouth, Jeſſy Nicholſon, B. Blanton	787	557
Camden, Archer Davis, J. Hunter	539	278
Banks, Benjamin Wilſon	174	4
NORTH CAROLINA.		
Roan Oak, William Moody, A. Henly	394	459
Pamlico, Daniel Shines, Edward Hardy	346	55
Quotenty, Morris How, Abſalom Kinſey	407	405
Scoperlong, John Ahair ——	167	16
Matamaſkeat, Frederick Roper	164	47
Trent, Samuel Cowles, Peter Gautier	719	520
Goſhen, Rufus Wiley, William Ormond		
Bladen, Joſhua Cannon, Samuel Edney	403	64
Yadkin, George Mc Kenny, Joſeph Moore	439	14
Lincoln, John Mc Gee, F. Killingſworth	453	39
Anſon, James Parks —	241	40
Saliſbury, Aquilla Sugg, Simon Carliſle	555	31
New Hope, I. Fore, H. Hill, J. Jackſon	678	145
Tar River, J. Pace, E. Humphrey	627	117
Caſwell, Jonathan Bird, John Sproul	517	75
Guildford, J. Molley, En. George, W. Bellamy	613	57
SOUTH CAROLINA.		
Charleſton, Reuben Ellis, Daniel Smith	148	82
Ediſto, Francis Parker, Benjamin Torrant	538	163
Little Pee Dee, R. Lipſey, John Ruſſel,	700	33
Great Pee Dee, James Folliſon --	260	54
Santee, Iſaac Smith, J. Wood	300	150
Catauba, John Crawford ——	229	22
Cherokee, J. Richardſon, William Tallwood. J. Jenkins —	453	11
Buſh River, Tobias Gibſon —	76	12
Broad River, Arthur Lipſey, Coleman Carliſle	500	86
Union, — — —	236	24
Selenda, William Lilly, Sam. Anneſly, Joſeph Randell — —	266	6
George Town, William Mc Dowall —	49	100

	Whites.	Blacks.
Waſhington, Jonathan Jackſon, Hez. Arnold	332	91
Richmond, Bar. Mc Henry, Henry Leadbetter	590	85
GEORGIA.		
Burke, Benjamin Carter, George Clark	450	
North Savannah, John Bonner —	106	
Oconee, John Clark, James Holly —	220	21
Elbert, John Halliday — —	186	25
HOLSTEIN.		
New River, David Haggard, Daniel Lockett	278	17
Holſtein, Salathiel Weeks, James Ward	214	13
Green, Stephen Brooks, William Burke	268	8
Ruſſel, Jeremiah Norman —	115	2
KENTUCKY.		
Lexington, John Seawell, Benjamin Northcott, John Page — —	562	41
Danville, Wilſon Lee, Richard Bird	597	44
Limeſtone, John Ray — —	149	7
Salt River, Henry Birchett, Iſaac Hammer	381	27
MARYLAND.		
Cumberland, John Ball, Jon. Stephenſon	370	57
Calvert, Richard Parrot — —	700	1200
Annapolis, R. Bonfall — —	170	243
Severn, John Rowen, Nathaniel Greaves	900	450
Baltimore, James O. Cromwell, S. Browning	950	200
Prince George, J. Chalmer, Aquila Garrettſon	40	
Montgomery, Joſhua Wells, Thomas Bell	650	354
Frederick, Thomas Scott, Thomas Lyall	500	100
Bath, Rezin Simpſon, W. R. Nichols	320	41
Huntingdon, John Simmonds —	215	
Northumberland, J. Campbell, Wm. Calvert	250	
Little York, Sam. Rudder, Charles Cook	200	5
Hartford, — —	630	181
Baltimore-town, Richard Whatcoat	450	190
Fellſpoint, Joſeph Cromwell —	120	42
Dover, Walter Fountain, George Pickering	941	477
Milford, George Moore, Solomon Sharp	846	310
Somerſet, John Smith, John Beard	615	195
Northampton, John Millbarn, Hugh Works	600	248
Annameſſix, James Thomas, Joſeph Rowen	337	75
Dorſet, Joſeph Wyatt, James Painter	643	390
Talbot, Evan Rogers, Shadrach Boſtwick	400	343
Carolina, Thomas Jackſon, Joſhua Jones	799	271
Queen Ann, Chr. Spry, William Biſhop	532	416

Kent,

	Whites.	Blacks.
Kent, John Jerrell, John Fountaine	395	472
Cecil, Robert Sparks, James Wilfon	410	290
Ohio, Iſaac Lunsford, Laſtly Matthews, Daniel Hitt	364	6
PENNSYLVANIA.		
Philadelphia, John Mc Claſky, Henry Williams	297	31
Pittſburgh, Valentine Cook, Seally Bunn	156	
Redſtone, Jacob Peck, William Mc Lenahan	316	10
Alleghany, Samuel Breeze, Thomas Boyd	360	23
Tioga, John Hill	71	
Willmington, Sylveſter Hutchinſon	83	41
Cheſter, Joſeph Lovell, J. Wainwright	367	3
NEW YORK.		
New York, Tho. Morrell, Lemuel Green, Geo. Strebeck	511	130
New Rochelle, James Bell, Benj. Fizler	390	11
Croton, Peter Moriarty, Joſhua Taylor	318	7
Long Iſland, J. Riggan, James Boyd	266	23
Staten Iſland, Thomas Ware	77	2
Elizabeth Town, John Clark, Joſeph Trotten	190	3
Newburgh, Samuel Fowler, L. Mc Combs	394	6
Wioming, William Hardeſty	116	
Briſtol, Simon Miller, J. Robinſon	162	6
NEW JERSEY.		
Trenton, Gamaliel Bailey, D. Freeman	390	33
Flanders, Jethro Johnſon, Robert Mc Koy	268	
Barlington Robert Hutchinſon, Wm. Dogherty	507	47
Bethell, Robert Cann, Levi Rogers	457	3
Salem, Benjamin Abbitt, —— Bartine	554	23
Dutcheſs, Thomas Everard, Zeb. Kankey	546	7
Columbia, Samuel Wigton, Eliſha Pelham	226	3
Pittsfield, David Candell, Robert Dillon, J. Rexford	224	
Albany, Robert Green, David Valleau	161	
Cataraqui, Darius Dunham	165	
Cambridge, John Crawford, T. Woolſey	315	
Saratoga, Matthew Swain	182	
Otſego, Jon. Newman, James Covell	207	
Litchfield, Philip Wager, James Coleman	428	1
Fairfield, Joſhua Taylor, Smith Weeks	220	
Middleton, Richard Swain, Aaron Hunt	124	
Hartford, Hope Hull, George Roberts, F. Aldridge	195	
Lynn, Jeſſe Lee, Menzis Rayner	118	

	Whites.	Blacks.
Boston, Jer. Cofden	15	
Needham, John Allen	34	
Providence, Lemuel Smith		
Total number of Whites and Blacks	66,191	

On Education.

From Dr. Beattie's Elements of Moral Science. Vol. II.

THE preſent plain of education, as it is commonly conducted, ſeems to proceed on a ſuppoſition, that piety and virtue are not indiſpenſible parts of duty; for that the figure a man makes, and the gratifications he obtains, in this world, are of more value to him than eternal happineſs in the world to come. Accordingly, ſome pains are taken to cultivate his underſtanding, to adorn his outſide, and to fit him for the common arts of life; but the improvement of his heart, and the regulation of his paſſions and principles, are, comparatively ſpeaking, but little minded. Children are too often treated rather as playthings than as immortal beings, who have a difficult part to act here, and a ſtrict account to render hereafter. A man, indeed, is not a moral agent till he attain the uſe of reaſon. But before he can compare things together ſo as to draw inferences, he may contract habits of obſtinacy or obedience, fretfulneſs or contentment, good or ill nature, and even of right or wrong opinion: which ſhall adhere to him through life, and produce important conſequences. Therefore let no one think that moral diſcipline in the beginning of life is of little moment; it can hardly begin too early.

Not few are the methods taken, even by parents who mean well, which would ſeem to teach children vice rather than virtue, and to create and cheriſh evil paſſions, inſtead of preventing them. They are taught to threaten, and even beat thoſe by whom they think themſelves injured, or to beat other perſons or things in their ſtead; and thus learn to be peeviſh and revengeful; and thus too their notions of merit and demerit are confounded; for how is it poſſible for them to learn any thing good from ſeeing a ſtranger threatened, a dog puniſhed, or a footſtool beaten, for a fault committed by themſelves, or by the nurſe!—Their good behaviour is ſometimes rewarded ſo abſurdly, as to hurt their health, and teach them gluttony or ſenſuality at the ſame time. They are frequently

quently taught to consider strangers, especially those who are old and ill-dressed, as frightful beings, by whom they are in danger of being taken away: and thus they learn cowardice, dislike to strangers, disrespect to old age, and an abhorrence of poverty and misfortune, as if these rendered a man the object, not of pity, but of detestation.

They are from time to time entertained with stories of ghosts and other terrible things, which, they are told, appear in the dark; and hence receive impressions of terror which they find it difficult to get the better of, even when they come to be men. They are flattered on account of their finery, and so become fond of a gaudy outside; a passion which, if they do not subdue it, will go near to make them ridiculous. When they begin to speak, they are encouraged to speak a great deal; and thus learn petulance, and want of respect to their superiors.—They are sometimes threatened with dreadful punishments, and in the most boisterous language; and by this example of ferocity and passion are taught to be fierce and passionate. At other times they are, without sufficient reason, extravagantly caressed, which, while it enervates their minds, conveys a notion that their parents act capriciously, and that they may do so too.—Their slightest foibles and greatest faults are often blamed with equal severity; and the most trifling accomplishment more warmly commended than a generous sentiment, or virtuous action. You may have heard them blamed more bitterly for making an awkward bow, than for telling a lie; and praised more for their dancing, than for alacrity in obeying their parents. Does not this absurd conduct tend to poison their principles, deprave their judgment, and even pervert their conscience?

What can excuse the parent, or teacher, who chastises a child for a natural weakness of memory, or slowness of apprehension? Would it not be equally reasonable to punish him because Providence has given him a puny frame of body, or sickly constitution? And what notions of rectitude is a child likely to form, from seeing cruelty where there ought to be lenity, and from being punished because he cannot do what is above his strength? Many more instances might be given of parents and teachers, who really mean no harm, inuring children to vicious habits, and teaching them to form licentious opinions, in matters which the world in general considers as of little moment. But very trivial matters call forth the passions of a child; and whatever does so is of serious importance, because it must give rise to virtuous or to criminal practice, and tend to form habits either good or evil.

Let children be taught, as far as their capacity will admit, to form right opinions; to consider clothes, for example, as intended

intended more for uſe than for ornament; and food, as what is neceſſary to life and health, but muſt not be perverted to the purpoſes of ſenſuality. Let them be informed, that by nature all men are equal; a leſſon which they will eaſily learn, as pride is one of thoſe paſſions which they ſeldom or never acquire of themſelves; and let them be made to underſtand, that a man is contemptible, not becauſe he is old, or ugly, or poor, but becauſe he is of indecent behaviour. Let them be accuſtomed to reverence old age; and for their parents to entertain the moſt profound reſpect, without repining at their commands, or venturing on any pretence to diſpute their opinion. This will make them affectionate and dutiful; for the more they reſpect a parent or a teacher, the more they will love him; this will alſo teach them to be modeſt, obedient, and docile; and ſoon impreſs them with a ſenſe of their being ſubject to moral diſcipline, and accountable for their conduct.

When vices are practiſed, or without diſapprobation named, in the preſence of childten; when a parent or teacher puniſhes at one time a fault, which he overlooks at another; or neglects to take cogniſance of a tranſgreſſion whereof the child knows that he cannot be ignorant:—theſe are ſo many leſſons of immorality, which cannot fail to corrupt a young mind. To correct a child when one is in a paſſion, gives him an example of two vices at once, rage and revenge; for all correction of this kind is likely to be, and to the ſufferer will appear to be, exceſſive; and ſeem to have, and perhaps really has, ſomething vindictive in it. To bodily puniſhment we are not to have recourſe till all other means of reformation have been attempted in vain; and let this laſt remedy be applied, if at all applied, with temper and ſolemnity; that the child may ſee we are driven to it againſt our will, from a regard to our duty, and his good. Honour and ſhame are much more liberal motives; and experience proves that they may for the moſt part, if not always, be more effectual. Theſe, indeed, may be employed, with good ſucceſs, through the whole of life, as a preſervative from vice, and a curb to every inordinate paſſion.

Whether a public ſchool, or the privacy of domeſtic education, be preferable, has long been matter of controverſy, and is not likely to be ſoon determined. Experience will not ſettle the point; for men of every character, and of all degrees of genius and literature, have been formed both by the one method and by the other. Suppoſing the teachers in both equally conſcientious, and of equal ability, one might ſay, perhaps, that the former is the beſt ſcene of diſcipline for this world, and the latter for that which is to come. In the former there are, no doubt, ſuperior opportunities of acquiring

acquiring habits of activity, a free and manly behaviour, with knowledge of the world and of human nature, as well as of making valuable connexions in the way of acquaintance and friendship. But in the latter may be expected more modesty and innocence, stricter rectitude of principle, fewer temptations to irregularity, and less danger from bad company.

Perhaps if the two methods were to be united: if they who frequent public schools were also to be continually under the eye of an attentive parent or tutor (which, comparatively speaking, could happen but to few,) the objection to those crowded seminaries might in part be obviated. But without such private inspection, great schools, especially in great towns, would seem to be extremely dangerous. Horace informs us (Sat. 1. 6.) that he was educated in a way similar to what is here proposed; that his father, though by no means wealthy, brought him from his native village to Rome, and put him under the best masters; but did himself carefully inspect every part of his son's education and behaviour. What the poet has written on this subject merits particular attention, and does honour both to his father's worth and wisdom, and to his own gratitude and filial piety. A more amiable picture of a father and a son is hardly to be met with in pagan antiquity.

The Spanish Bull.

From a Collection of Letters written from Barcelona.

An Emigrant, who had borrowed some money of his companion, killed him in a duel, because he refused to lend him more. He was refused burial for many reasons, and, among others, because he had not a Bull, the necessary accomplishment to every individual in Spain, to enable him to eat or drink, to abstain from either, to go to bed, or sleep in his chair. No matter what it is: a Bull must be had. As the history of this precious adjunct is not generally known, we shall transcribe it from our author.

"To understand his misfortune, we must observe, that the church refuses its last offices to every one not furnished with the Bulla de la Cruzada. They refuse to bury him, if, under his pillow, at the moment of carrying away the corpse, it is not found. This Bull, which opens the gates of heaven to the greatest villain, is the most infamous tax which any nation has yet experienced. It began in the days of ignorance and fanaticism, when millions of Europeans went to Palestine,

Paleſtine, to kill or be killed. The court of Rome, which under this pretext, ſo often ranſomed the different powers of Europe, ſuggeſted, in 1509, this Bull of the Cruzade, to Ferdinand King of Arragon, who was engaged in a war againſt the Moors of Africa. The pope ordered that every good catholic, who expected the indulgence of heaven, ſhould be provided with one of theſe Bulls: the prieſts inculcated it as a duty, and it has ſince brought a conſiderable income to Rome, who has in Spain a perſon that farms the revenue. The price is fixed yearly by the pope's nuncio, and is never leſs than twelve ſous (about ſix-pence) or above a piaſtre, becauſe every one is taxed according to his ſuppoſed fortune. With this patent, he is cleared of thoſe crimes, which the pope alone, or the biſhops, can abſolve. He may eat eggs and milk in Lent, and other foods at different times, according to its tenour. Government does not abſolutely order the ſubjects of his catholic majeſty to buy this Bull; but, as I have ſaid, the prieſts refuſe the laſt conſolations to thoſe who neglect or deſpiſe the precaution; and, in Spain, no one is wiſe or bold enough to brave eccleſiaſtical cenſures."

The Method of treating the SMALL POX.

THE following Relation is the reſult of many years obſervation and experience. In the 23d year of my age, the practice of Inoculation for the Small Pox, began to be in vogue, in the country wherein I lived. My ſituation greatly expoſed me to take the diſorder in the natural way, which induced me to put myſelf under the care of one of the moſt famous Inoculators in that part of the country. Previous to receiving the infection, I lived five weeks on little elſe than bread and water, and took three doſes of Glauber's ſalts. The operation was then performed on both arms, near the place where iſſues are uſually made; and the ſame kind of diet ſtrictly adhered to. In about ten days after, I felt myſelf a little out of order, and was then removed to the ſick apartments, with ſeveral others who were Inoculated with me. We were indulged, though cautiouſly, the benefit of the open air; for old prejudices againſt ſo neceſſary an expedient, were not then entirely removed. However, heedleſs inattention, the almoſt inſeparable attendant of youth, ſupplied the place of what more mature judgment and experience has ſince brought into neceſſary practice.

A company

A company of us getting out one day, rather by ſtealth, and rambling about the meadows, I conceived a poſſibility of jumping over a piece of water that ſeparated one meadow from the other, and pretty deep; but not reflecting that I had lived near eight weeks chiefly on bread and water, whereby my ſtrength had been greatly diminiſhed, ſo that I fell ſhort of my intended purpoſe, and plunged into the midſt of the water, without any other inconvenience following than that of being well wetted: the Small Pox, being then far advancing towards maturation, ſoon terminated with the moſt favourable circumſtances.

Sometime after, conceiving it my duty to enter into connection with the travelling Preachers, I was appointed at the Leeds Conference to the London circuit; and in the year 1767 travelled with that good man *William Pennington*, in what was then called the Suſſex circuit. The Suttonian practice of Inoculation was then in the higheſt eſtimation in thoſe parts, and the whole country little better than a peſt-houſe. Many poor people caught the diſorder in the natural way, and died thereof; not being able to pay the exceſſive expences required by regular practitioners.

Being almoſt every day in company with people in every ſtage of the diſorder, and, obſerving the medicines and methods made uſe of by various practitioners, in the treatment of their patients; I had it ſtrongly impreſſed on my mind, to write an account thereof, and print it; thereby reducing the price, by making the method more generally known amongſt the common people: I therefore drew up the ſubſtance of the proceſs, as it appeared to me, in the compaſs of a penny pamphlet; this I ſhewed to Mr. Pennington, who tranſcribed it, and by our adding a few recipes at the end, we ſwelled it to the price of threepence, and publiſhed it under the title of "The general method of Inoculation, now practiſed with "great ſucceſs in the counties of Kent and Suſſex; in a "Letter to a friend, by a lover of mankind." I believe that pamphlet contained the eſſentials of the art (though there were ſome things in it, that now appear to me almoſt unneceſſary.) It had the deſired effect, an edition of fifteen hundred was ſoon diſpoſed off, without one inſtance of any bad conſequence attending it, that ever came to my knowledge.

In the year 1771, I ſettled on P—— C——n, and took upon me the care of a ſchool. The Small Pox was at that time very ripe in the place, and many died thereof: I offered to inoculate ſeveral poor children in the ſchool, and others, gratis. Theſe having the diſorder in the moſt favourable manner, I was ſoon importuned to inoculate others, and in a little

little time, acquired no small degree of fame in the profession; as not the least alarming circumstances attended, or followed the operation in any one.

After the malignancy of the disorder had subsided, and my school greatly increasing in the number of scholars, I found it impossible to attend both professions, with that care and assiduity which the nature thereof required; I was therefore under the necessity of relinquishing one or other of them; and not having been bred to the regular profession of Physic (a misfortune I have often lamented) I therefore laid aside Inoculation, as to the practical part thereof myself: but the importunities of the poor, many of whom had large families of children, and grown people who came at first as strangers to this place from different parts of the country, still prevailed on me to prepare them proper physic, they performing the operation on themselves, or getting some of their neighbours to do it for them; all of whom passed through the disorder, who previously applied to me before they were inoculated, with the greatest ease and safety; nor do I know an instance to the contrary on any one to whom I recommended the process.

From the experience of near twenty years, I am fully persuaded very little of the success of Inoculation depends on the simple performance of the operation; but on the physic, diet, and proper treatment, previous to the infection being taken, and during the process of the disorder. At the time I practised Inoculation, a company came to be Inoculated; they put themselves under the care of a Gentleman regularly bred to physic, and one of the most experienced in that profession in the place; but in spite of all his remonstrances, some of them lived as though they were come to the house of feasting, rather than abstinence: One of them died, and two others were with difficulty saved, though attended by two of the best physicians in the country; I saw them nearly as black as a coal; whilst others of the same company, who lived in a proper manner, passed through the disorder with the greatest ease and safety.

During the time of my practising Inoculation, some persons applied to me for physic, who were in danger of taking the natural Small Pox, but unwilling to be Inoculated; I observed that all who took the physic, and observed the rules for a proper regimen of diet, did as well, passing through the disorder with as few complaints, as those that were Inoculated. Particularly, a smith, his wife and three children, who had not had the Small Pox, were greatly alarmed by the fourth child bringing the disorder into the family: I prepared them the same physic as for Inoculation; they all had the disorder in the natural way, in the most favourable manner;

manner; the man attended his buſineſs in the ſhop all the time, and the woman (though otherwiſe ſickly) her houſhold affairs, making no other complaint than that they were hungry (for want of their uſual repaſt of meat;) and ſo ſlightly affected, as not to be ſure, in their apprehenſion, from having it again. This was alſo the caſe of another family of four children, who caught the diſorder from the ſmith's, they having previouſly taken the preparative medicines.

Since the year 1781, a great number have taken the phyſic, without one inſtance of any bad conſequences, previous to the infection being caught in the natural way. A few weeks ago a young man fell ill of the natural Small Pox, a few doors from my back gate; the good women ſupplied him with plenty of ſaffron, ſheep's dung, brandy, &c. &c. and he died in a few days; there were ſix children in the houſe, belonging to two families; I perſuaded their mothers to give them the preparative phyſic; they all had the diſorder in the moſt diſtinct manner, and paſſed through it with every favourable circumſtance imaginable.

The pills which I have given for near twenty years paſt, differ a little from thoſe preſcribed in the book above mentioned, and are as follows. Take nine grains of Calomel, and one grain of Cinnabar of Antimony. I lay this powder on a dutch tile, or marble ſlab, and drop upon it three or four drops of highly camphorated Spirits of Wine, and with a moiſtened crumb of bread, work it up into a conſiſtency to make four pills, which when dry have a reddiſh appearance, and are each of the ſize of a very ſmall pea. I weigh no more of the powder at a time, becauſe of making the pills equal, which is eaſily done by carefully dividing the maſs. Theſe pills, when dry, keep a long time, and each contains two grains of Calomel, which could not be ſo exactly formed, if a greater quantity was mixed up at once.

Where there is reaſon to fear any danger of taking the infection, or a deſire of having the diſorder in the natural way, I recommend the following method of taking the phyſic, i. e. Take one doſe, of four or five of the pills, at going to bed; and near an ounce of Glauber's ſalts early the next morning, drinking thin water-gruel to work it off. The ſalts, or ſome other purgative medicine, muſt in no wiſe be omitted in the morning, even if the pills wrought off themſelves in the night, which frequently happens. When it is difficult to get children to take the ſalts, a little jallap may be ſubſtituted in their room, but ſalts are always beſt. This doſe is to be conſidered as ſufficient for a healthy ſtrong perſon; children from two to four years of age, may take one pill;—from four to ſix or ſeven, one pill and an half;—from ſeven to ten or twelve years old, two pills;—from that age to ſixteen or ſeventeen,

three pills;—and then a whole dose of four or five. A second dose may be taken the third or fourth night following; and a third, the eighth or ninth night, abstaining, on those days the physic is working, from raw and unprepared vegetables. During the whole of the preparation, or whilst any danger remains of catching the infection, it is highly necessary to abstain from all animal food, butter, salt, &c. and whatever possesses a heating quality; drinking cold water; or imperial water, made with about two tea-spoonfuls of Cream of Tartar, and three or four pints, or more, of boiling water, and sweetened with sugar; too much of this liquor can hardly be drank before, and especially as soon as the fever appears.

I believe that those who follow these directions, carefully avoiding all animal food, strong and heating liquors, and who will keep themselves cool and exposed to the open air when the fever first appears, will do as well as if Inoculated; I have never seen an instance to the contrary in all that have applied to me for the above medicines: But I have seen, and frequently heard of the most fatal consequences, both in children and others, where there has not been a strict attention paid to proper physic, diet, and regulations, as to air and gentle exercise.

Women who give suck to young children, whether they are Inoculated, or have the disorder in the natural way, should take the greatest care how they diet themselves, and keep their milk cool. I have Inoculated several sucking children, who all did well; one six months old; the mother taking physic and dieting herself all the time: when at the next door, an infant of the same age, was Inoculated by a regular practitioner in physic, and no attention paid to physic and diet, this child died of the confluent sort, and nearly as white as a piece of cloth.

After the disorder is over, I always recommend two or three gentle doses of cooling physic; Salts are best; and that the patients be particularly careful in returning slowly to their accustomed way of living, both as to their usual food and exercise: for want of this, I believe, many have suffered much by boils and nauseous sores, and breakings out in different parts of the body; if not precipitated themselves into hasty consumptions, and almost instantaneous pains of death; very just punishments for their inordinate sensuality, and ingratitude to God, who having delivered them from so imminent danger, the only return they seem desirous to make him, for so great an instance of his providence, is to insult his goodness by a more shameful course of living in beastly sensuality.

I would be understood, that it is not my intention to persuade any one, or bias their minds either for, or against Inoculation,

Inoculation. I only relate the simple truth as it has been verified in every instance wherein I have been concerned, and the number of cases without the least misfortune, are sufficient, I hope, to persuade all considerate persons to avail themselves of so inestimable an instance of the Goodness of GOD in discovering to Mankind such an almost infallible antidote against one of the most dreadful disorders the human Race is liable to, in this state of probation.

The reason why I have not mentioned any other medicines in the treatment of this disorder, is, that I never had any need of the use of them; or, at least, only of cooling and opening things; which every person of common understanding can easily procure and administer, to keep the body cool and gently laxative; and of these, I have always found cold water, and the open refreshing air, the best. I am, with much respect, your affectionate friend,

PAIDAGOGOS.

Dr. DODDRIDGE's Account of the DEATH of a remarkable Malefactor.

THE following Event is of a public uncommon nature, in which the pious Dr. Doddridge was particularly concerned. We have inserted it, not only as an evidence of the Doctor's great benevolence, but also for the sake of the important reflections he makes upon it.

"April 5, 1741. At our Assizes last month, [at Northampton] one Bryan Connell, an Irish Papist, was convicted of the Murther of Richard Brymley, of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the Providence of GOD wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine, no one person in court believed it. I visited him after his conviction, with a compassionate view to his eternal Concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to Heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons

ſons with whom, he was, when the murther was committed. I was ſo ſtruck with the affair, that I obtained time of the Under ſheriff to make enquiry into the truth of what he had told me. Having ſent a wife and faithful friend to Whitchurch and Cheſter, to examine the evidence he appealed to, I found every circumſtance which the convict had aſſerted, proved; and the concurrent teſtimony of five credible perſons atteſted, that he was in Cheſhire, when the murder was committed. Theſe teſtimonies I laid before the Judge by whom he was condemned, for the deliverance of what in my conſcience I believed, and do ſtill believe, to be innocent blood. But the Judge did not think himſelf warranted to reprieve him; as the evidence given againſt him by the wicked woman was materially confirmed by two other witneſſes; and becauſe he thought the moſt dangerous conſequences might attend ſuch an examination of the affair as I propoſed. The Convict was accordingly executed. I had laboured with unwearied pains and zeal, both for the deliverance of his life and the ſalvation of his ſoul. What made the caſe more affecting to me was, that nothing could be more tender than his expreſſions of gratitude, and nothing more chearful than his hope of deliverance had been. Among other things I remember he ſaid, "Every Drop of my Blood thanks you, for "you have had compaſſion on every Drop of it." He wiſhed he might, before he died, have leave to kneel at the threſhold of my door to pray for me and mine; which indeed he did on his knees, in the moſt earneſt manner, as he was taking out to be executed. "You, ſaith he, are my redeemer in "one ſenſe" (a poor, impotent redeemer!) "and you have a "right to me. If I live I am your Property, and I will be "a faithful ſubject."

The manner in which he ſpoke of what he promiſed himſelf from my friendſhip, if he had been ſpared, was exceeding natural and inſtructing. Upon the whole, I never paſſed through a more ſtriking ſcene. I deſire it may teach me the following Leſſons: 1. To adore the awful Juſtice of God in cauſing this unhappy creature thus infamouſly to fall by her, with whom he had ſo ſcandalouſly ſinned, to the ruin of a very loving and virtuous wife. Thus God made his own Law effectual, that the Adulterer ſhould die. 2. To acknowledge the depths of the divine Counſels; which in this affair, when I think on all the circumſtances of it, are to me impenetrable. 3. To continue reſolute in Well-doing, though I ſhould be, as in this inſtance I have been, reproached and reviled for it. Some have ſaid, that I am an Iriſh Papiſt; others have uſed very contemptuous language, and thrown out baſe cenſures for my interpoſing in this affair; though I am in my conſcience perſuaded, that to have neglected that interpoſition,

interpoſition, in the view I then had of things, would have been the moſt criminal part of my whole life. 4. May I not learn from it Gratitude to him, who hath redeemed and delivered me? In which, alas! how far ſhort do I fall of this poor creature! How eagerly did he receive the news of a Reprieve for a few days! How tenderly did he expreſs his gratitude; that he ſhould be mine; that I might do what I pleaſed with him; that I had bought him; ſpoke of the delight with which he ſhould ſee and ſerve me; that he would come once a year from one end of the kingdom to the other to ſee me and thank me, and ſhould be glad never to go out of my ſight! O, why do not our hearts overflow with ſuch ſentiments on an occaſion infinitely greater! We were all dead men. Execution would ſoon have been done upon us: But "Chriſt has redeemed us to God with his blood." We are not merely reprieved but pardoned; not merely pardoned but adopted; made heirs of eternal Glory, and near the borders of it. In conſequence of all this, we are not our own, but bought with a price. May we glorify God in our bodies and ſpirits, which are his."

[Orton's Life of Dr. Doddridge, p. 181.]

A remarkable Cure of a Gutta Serena.

ELIZABETH WATKINS, aged nineteen, ſervant of Mr. Thomas Howells of Hay, was ſuddenly ſtruck blind, about ſeven weeks ago. She could not diſcern any perſon or object diſtinctly, ſo as to know a window from a board, but was obliged to be led about by the hand. A lighted candle placed near her eyes, appeared like the Moon in a miſt, as ſhe expreſſed herſelf. Upon applying to Mr. Jones, ſurgeon, in Hay, he electrifyed her, and uſed every other proper means, without affording her any relief. Her maſter then ſent her to Mr. Powell, ſurgeon, in Brecon, who is remarkably ſucceſsful in curing *Cataracts*. He told her, that the diſorder was a *Gutta Serena*, and that he could not promiſe her a cure. However Hugh Williams, the young woman's uncle, was reſolved to have Mr. Powell's aſſiſtance; and he accordingly adminiſtred the beſt medicines in his power, that the caſe required.

On the 2d of April, Mr. Powell viſited his patient, and found her neither better nor worſe. He told her, not to be diſheartened, as he believed ſhe might recover her ſight:—— meaning, that if ſhe did, it would be gradually, and at a diſtant period. The ſame evening ſhe attended a prayer meeting in Mr. Weſley's chapel. While ſhe was upon her knees, humbling herſelf before the Lord, and reflecting, that ſhe had been

been very sinful in repining at her affliction; Mr. P. who was then engaged in public prayer, expressed himself to this effect,——" Lord, I believe, thou canst do all things; the " same now, as when thou didst create man."——Upon hearing these words, she felt a sharp pain through each temple, which met at the inner angle of the eye, and she was instantly cured of her Blindness. She then looked round about her, and said to Miss W's servant maid, who led her to the chapel, " Jenny, I can see! I see every body in the chapel!" She walked home without any assistance; and two or three days after, was able to thread a very small needle, as Miss W. informed me. Her sight is now perfectly restored, and she is returned again to her place. The sole intention of making this fact public, is, to glorify the gracious RESTORER of all Health, spiritual and corporeal; and more especially as it happened in a public assembly. If any person can prove that it proceeded from *natural Causes*, let him do it: Till then, I am not afraid of appearing in the eyes of *some*, so much of an enthusiast (a word *too often* used, and *very little* understood) as to believe, that He who can do all things; and, no where, in his Word, restrains his power of working miracles to time or place, was the immediate Author of this cure.

Mr. Powell has informed me, That he can in no wise, attribute this *instantaneous* recovery to natural means; as he knows of none adequate to such an effect, except Electricity; which was tried in vain in this very case by Dr. Jones.

Hay, April 10, 1792. W. CHURCHEY.

A LETTER from Mr. ABRAHAM JOHN BISHOP, to the Rev. Dr. COKE.

St. George, Grenada, May 1, 1793.

My dear Brother,

I Humbly hope, through the tender mercies of the Almighty, these lines will find you safe arrived among our dear friends at London; and that all our brethren in Europe are in peace and harmony. In my last letter I informed you of the prosperity of the work in this Island; and that we had purchased a house, and converted it into a chapel. I have now the pleasure of acquainting you, that our chapel is finished, and is a commodious, comfortable place of worship; thanks be to our good Lord. The people contribute something towards defraying the expences of the chapel daily; and our society continues to increase. But I feel my poor body is weak, and I need help. In the Name of the Lord, I intreat the Conference to send an English Preacher to assist me;

me; I only require his paſſage to be paid; and hope we ſhall be able to ſupport him here. If he wants any thing to make his ſituation comfortable, he ſhall be welcome to a ſhare of my ſmall income. I ſhall expect a Preacher immediately after the Conference, otherwiſe the work will ſuffer, and the great labour I am engaged in, may ſhortly bring me to the grave. It is impoſſible to deſcribe the great weight I feel upon my mind, on account of the cauſe of God. I have no Claſs-leaders as yet, and am therefore obliged to attend to all myſelf. The miſeries of the people call loudly for help; and when the Lord opens a wide door for the preaching of his Goſpel, we ought to ruſh into it with all diligence.

Many and various have been the exerciſes of my mind, ſince I ſaw you, both from within, and from without. The wickedneſs of the Weſt Indies is exceeding great, and there are few to ſtand in the gap; very few on the Lord's ſide; ſo that Satan tyranniſes over the minds of men, almoſt without oppoſition:

The World he actuates and guides,
And on that troubled Ocean rides,
And reigns deſpotic there.

I often converſe with Mr. D. we are much united in ſpirit; and take ſweet counſel together. Four white young men have joined the Society, whoſe faces, I truſt, are Zion-ward. May the Lord increaſe their number.

Your's, in great ſincerity,

ABRAHAM J. BISHOP.

A Letter from Mr. FRANCIS HALLETT, Clerk of the Pariſh of St. George, to the Rev. Dr. Coke; giving an account of the Death of Mr. Biſhop.

Rev. Sir, Grenada, July 13, 1793.

MY worthy Friend, the Rev. Mr. D. filled up a letter which he found among the papers of my dear Brother, Mr. Abraham J. Biſhop, and forwarded it to you by the packet. As Mr. D. could not at that time write particularly, on account of his indiſpoſition, added to the great grief occaſioned by the loſs of Mr. Biſhop; I ſhall now attempt it.

On the 11th of June, Mr. Biſhop was ſo well, that he read prayers for Mr. D. in my School, adjoining to the Church. He complained, when he went home, of a head-ach, and eat very little that day. In the evening he had a fever, which

Mr. D. apprehending to be of a malignant nature, ſent for a phyſician. Mr. Biſhop, though not conſcious of the violence of his diſorder, ſaid to one of our friends, "I am ready to "go to Heaven." He earneſtly exhorted all who came near him; appeared entirely dead to the things of this world, and had a glorious proſpect of a bleſſed Eternity. His diſorder continuing to increaſe, it was thought expedient to have a conſultation of phyſicians; accordingly, two more of the moſt eminent of the faculty were called in: But it was not in the power of medicines to afford him relief; his work was finiſhed on Earth; and on the 16th of June, the Lord was pleaſed to receive his departing ſpirit. All who knew him, cannot but acknowledge, that he was uniformly pious. His zeal for the Truth was unbounded; he had his converſation in Heaven, and walked humbly and cloſely with God. O what a Friend! what a Brother, have I loſt! I have learned many uſeful leſſons from him, and am determined, through Grace, to practiſe what I have been taught. In the midſt of affliction the Lord has mercifully upheld me, and through his aſſiſtance I yet ſtand.

I believe the Spirit of God is ſtill with us, and indeed I can, in ſome good degree, ſpeak poſſitively. The meetings are continued at the chapel, by two or three of us who met in claſs with Mr. Biſhop; and on thoſe evenings we uſed to have preaching, I generally read one of Mr. Weſley's ſermons. There were 109 in ſociety; but ſome of them belonged to the Black Corps ſtationed here, and are now ſailed with the expedition againſt Martinico; and as that buſineſs has failed, I am informed they are to be ſtationed at Dominico: where, I fear, they will not enjoy the privilege of hearing the Word; there being no Preachers on that Iſland. I humbly hope, that the Lord will bleſs us with another Preacher, and that many ſouls will be brought to an acquaintance with our God. Mr. Dent has taken Mr. Biſhop's affairs into his hands; and I am confident that nothing will be wanting on his part. He preached Mr. Biſhop's funeral ſermon in the chapel, from Rev. xiv. 13. This Iſland, and Dominico, have been viſited with a ſevere affliction, which has carried off numbers, both rich and poor: among the reſt we have to lament the death of the honourable William Smith, a Member of Council, and a ſincere Friend of Mr. Biſhop. That the Lord may bleſs all your labours, to the advancement of his kingdom in the ſouls of men, ſhall be the conſtant prayer of your very obedient ſervant,

Francis Hallett.

Letter

Letter from Mr. Fletcher, to Mr. John Wesley.

Rev. Sir, Tern, Nov. 24, 1756.

AS I look upon you as my spiritual guide, and cannot doubt of your patience to hear, and your experience to answer a question, proposed by one of your people, I freely lay my case before you.

Since the first time I began to feel the love of God shed abroad in my soul, which was, I think, at seven years of age, I resolved to give myself up to him, and to the service of his Church, if ever I was fit for it; but, the corruption which is in the world, and that which was in my heart, soon weakened, if nor erased those first characters, which grace had written upon it. However, I went through my studies, with a design of going into orders; but afterwards, upon serious reflection, feeling I was unequal to so great a burden, and disgusted by the necessity I should be under to subscribe the doctrine of Predestination, I yielded to the desire of my friends, who would have me to go into the army: but just before I was quite engaged in a military employment, I met with such disappointments as occasioned my coming to England. Here I was called outwardly three times to go into orders; but upon praying to God, that if those calls were not from him, they might come to nothing, something always blasted the designs of my friends; and in this, I have often admired the goodness of God, who prevented my rushing into that important employment, as the horse into the battle. I never was more thankful for this favour, than since I heard the gospel in its purity. Before I had been afraid, but then *I trembled* to meddle with holy things; and resolved to work out my salvation privately, without engaging in a way of life, which required so much more grace and gifts, than I was conscious I possessed; yet, from time to time, I felt warm and strong desires, to cast myself and my inability on the Lord, if I should be called any more, knowing that he could help me, and shew his strength in my weakness: and these desires were increased, by some little success, which attended my exhortations and letters to my friends.

I think it necessary to let you know, Sir, that my patron often desired me to take orders, and said, he would soon help me to a living; to which I coldly answered, I was not fit, and that besides, I did not know how to get a title. The thing was in that state, when about six weeks ago, a gentleman, I hardly knew, offered me a living, which, in all probability, will be vacant soon; and a clergyman, I never spoke to, gave me of his own accord, the title of curate to one of

his livings. Now, Sir, the queſtion, which I beg you to decide is, Whether, I muſt and can make uſe of that title to get into orders? For, with reſpect to the living, were it vacant, I have no mind to it; becauſe, I think, I could preach with more fruit in my native country, and in my own tongue.

I am in ſuſpence: on one ſide, my heart tells me, I muſt try, and it tells me ſo, whenever I feel any degree of the love of God and man; on the other, when I examine, whether I am fit for it, I ſo plainly ſee my want of gifts, and eſpecially, of that *ſoul* of all the labours of a miniſter,—*love, continual, univerſal, flaming love*, that my confidence diſappears; I accuſe myſelf of pride to dare to entertain the deſire, of ſupporting one day the ark of God, and conclude, that an extraordinary puniſhment will, ſooner or later, overtake my raſhneſs. As I am in both of theſe frames ſucceſſively, I muſt own, Sir, I do not ſee which of theſe two ways before me, I can take with ſafety; and I ſhall gladly be ruled by you; becauſe, I truſt, God will direct you in giving me the advice, you think will beſt conduce to his glory, which is the *only thing* I would have in view in this affair. I know how precious your time is, and deſire no long anſwer,—*perſiſt*, or *forbear*, will ſatisfy and influence, Rev. Sir, your unworthy ſervant,

J. F.

POETRY.

The Country Fellows, and the Ass.

A FABLE.

Spoken at the breaking up of the Free-Grammar School, in Manchester.

A Country Fellow, and his Son, they tell
In modern Fables, had an Aſs to ſell.
For this intent, they turn'd it out to play,
And fed ſo well, that, by the deſtin'd day,
They brought the creature into ſleek repair,
And drove it gently to a neighbouring Fair.

As they were jogging on, a rural Claſs
Was heard to ſay,—"Look! Look there, at that Aſs!
"And thoſe two blockheads, trudging on each ſide,
"That have not either of 'em, ſenſe to ride;
"Aſſes all three!"—And thus the country folks
On man, and boy, began to cut their jokes.

The

The' old fellow minded nothing that they ſaid,
But every word ſtuck in the young one's head;
And thus began there comment there-upon,—
" *Ne'er heed 'em, Lad.*"—" Nay, Father, do, get on."—
" *Not I, indeed.*"—" Why then let me, I pray."—
" *Well do; and ſee, what prating tongues will ſay.*"

The boy was mounted; and they had not got
Much further on, before another knot,
Juſt as the aſs was pacing by, pad, pad,
Cried,—" O! that lazy looby of a lad!
" How unconcernedly the gaping brute
" Lets the poor aged fellow walk a foot!"

Down came the Son, on hearing this account,
And beg'd, and pray'd, and made his Father mount:
Till a third party, on a farther ſtretch,
" See! ſee!" exclaim'd, " that old hard-hearted wretch!
" How like a Juſtice there he ſits, or Squire;
" While the poor lad keeps wading thro' the mire!"

" Stop!"—cried the lad, ſtill deeper vext in mind,
" Stop, father; ſtop; let me get on behind."—
Thus done, they thought they certainly ſhould pleaſe,
Eſcape reproaches, and be both at eaſe;
For having tried each practicable way,
What could be left for jokers now to ſay?

Still diſappointed, by ſucceeding tone,—
" Hark ye, you fellows! Is that aſs your own?
" Get off, for ſhame! Or one of you at leaſt,
" You both deſerve to carry the poor beaſt,
" Ready to drop down dead upon the road,
" With ſuch an huge, unconſcionable load."

On this, they both diſmounted; and, ſome ſay,
Contriv'd to carry, like a truſs of hay,
The aſs between them: Prints, they add, are ſeen,
With man, and lad, and ſlinging aſs between:
Others omit that fancy in the Print,
As over-ſtraining an ingenious hint.

The Copy that we follow, ſays, the man
Rub'd down the aſs, and took to his firſt plan:
Walk'd to the Fair, and ſold him, got his price,
And gave his Son this pertinant Advice;—
" *Let Talkers talk; ſtick thou to what is beſt:*
" *To think of pleaſing all,—is all a Jeſt.*"

[DR. BYROM.

Exhorting

EXHORTING SINNERS.

AWAKE! obey JEHOVAH's Call,
Thou wretched,—ſin-deluded worm!
Ere thy frail Tabernacle fall,
Beat down by an eternal ſtorm:
Awake, before thou lift thine eyes
In Hell, with unavailing cries!

Awake, to Righteouſneſs awake,
With Mary ſeek the Crucified;
With Lot eſcape the burning Lake,
That yawning Tophet, large and wide;
Region of everlaſting night,
Inviſible to mortal ſight.

Abyſs of complicated woes,
Receptacle of ſad deſpair,
Where a tempeſtuous whirlwind blows
And blaſts the deathleſs Rebels there,
Scorch'd with an unextinguiſh'd flame,
Amid the dire ſulphureous ſtream.

Sinner, eſcape that ſecond Death,
Before the fire its victims ſeize;
Fly from the vengeance of that breath
Which kindled firſt the furious blaze,
When the rebellious hoſt was driven,
With flaming thunder-bolts from Heaven.

Wiſely on Earth your Time redeem,
The day's at hand;—far ſpent the night;—
Prepoſterous men, who fondly ſeem
By force to' invade Abaddon's right;
Ye court your bane, reject your care,
Reſolv'd to make Damnation ſure!

As if ye long'd for endleſs pains,
To dwell with Dæmons in the fire;
As if in love with Death and Chains,
To gratify your hearts deſire;
Heavens richeſt gifts ye trample down
Refuſe the Croſs, and ſpurn the Crown.

Hurried away by headſtrong Will,
GOD's Grace diſdaining to implore,
Madly ye ruſh thro' every ill,
But know, when Life's ſhort Race is o'er
On you will break Wrath's burſting flood,
The Wrath of an avenging GOD!

Behold,

Behold, where howling victims lie,
They bite their tongues, and gnash their teeth;
The gnawing Worm, that cannot die,
Inflicts an everlasting Death:
Each darling Sin distraction brings,
And Conscience, like an adder, stings.

Their Pride, unmortified by Grace,
And Lust, unquench'd in JESU'S Blood,
Allow them not a moment's space,
Like ravening wolves bereav'd of food,
The wretched captives howl and mourn,
Aud curse the hour that they were born.

There—parch'd with thirst their burning tongues
Invoke one cooling Drop in vain;
No gleam of Hope to them belongs,
No mitigation of their pain;
No period of their misery,
Thro' vast, vast, vast—ETERNITY!

Infatuated souls, awake!
Your fierce Damnation slumbers not:
ALMIGHTY GOD, for JESU'S sake,
That LAMB, once offered without Spot,
Rouse them from Sleep,—insensible
On the tremendous brink of Hell!

Before the brittle thread is broke,
Before the Day of Grace is past,
Touch and dissolve the flinty rock,
Extort the Mourner's cry at last,
"Where shall we fly? What shall be done,—
"That everlasting DEATH to shun!"

INCITEMENT TO PITY.

"Assist them, Hearts from anguish free!
"Assist them, sweet Humanity!"

LANGHORNE.

AH, ye! who meet stern Winter's frown,
Upheld by Fortune's powerful hand,
Who see the chilling snow come down,
With all her comforts at command:

O! think of their less happy doom,
Whom Poverty's sharp woes assail!
No sparkling fire, no chearful room,
Revives their cheek, cold, sunk and pale.

Deep

Deep howls the wind! the pelting rain
Drips through the ſhatter'd caſement cold:
While the ſad Mother's arms contain
Her Infants ſhivering in their fold:

In vain they raiſe their piteous cry,
And plead, at hungry Nature's call;
Their only food a Mother's ſigh!
Their only warmth the tears that fall!

Stretch'd on his miſerable bed,
The wretched Father ſinks in grief:
Pale Sickneſs reſts upon his head,
And only hopes from Death relief.

The Parent's tender, mournful eyes
Mingle their faint and humid beams:
Freſh woes from retroſpection riſe,
Freſh ſource from Mem'ry's fountain ſtreams!

O, RICH!—the tranſport might be thine,
To ſoothe their ſuff'rings into peace!
To bid the ſun of comfort ſhine!
And Want's oppreſſive empire ceaſe!

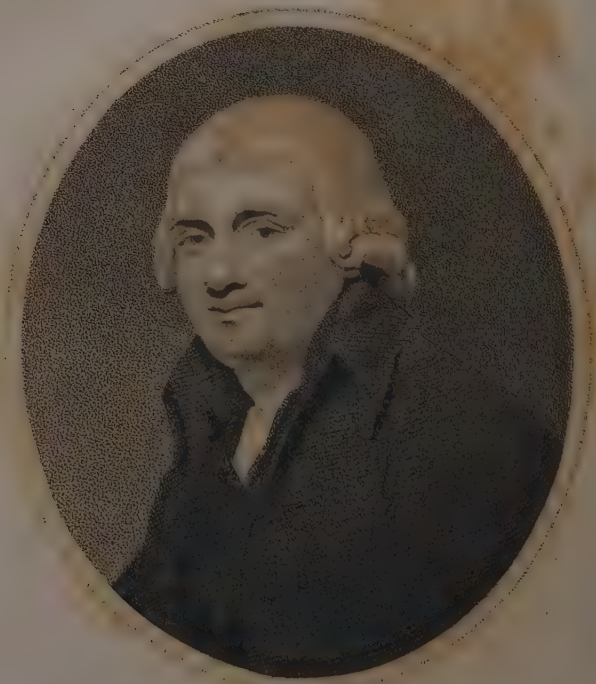
To ſee the glow of Health's return,
Re-animate their faded cheek!
Life's feeble ſpark, rekindled burn,
And give—what language cannot ſpeak!

On Fancy's pinion oft I roam,
With Pity, partner of my flight,
Forget awhile that grief's my own:
And taſte a ſoothing, ſweet delight.

Forget the *many*, poignant, woes,
That weigh this drooping form to earth;
Where reſtleſs Sorrow hopes repoſe,
'Scap'd from thoſe *ills* which gave it birth!

O! ye, embark'd for Pleaſure's ſhore,
Reſtrain awhile the fluttering ſail!
At Pity's call! retard the oar,
Nor let her plaintive pleadings fail!

MYRANTHA.



W. Ridley sculp.

Rev.d Will.m Blagborne

Aged 38.

Preacher of the Gospel.

Arminian Magazine,

For MAY 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[*Continued from page* 175.]

IN September 1778, I returned to Delaware, and preached at Muſk-mellon, in the houſe of Mr. W. one of the people called Quakers. For ſeveral days before, I had laboured under great exerciſes of mind, eſpecially while on my way to this place. The appointment was for Mr. Francis Aſbury, which made my trial the greater. Near a thouſand perſons were aſſembled, many of whom came out of curioſity. I preached from, "One thing I know, that whereas I was "blind, now I ſee," John ix. 25. Glory be to the Lord, he makes uſe of clay, in theſe days, to open the eyes of the blind. While I was deſcribing the darkneſs of the human mind, there were great weeping and mourning among the people. And the preſence of the Lord was in a ſpecial manner among us, while I was ſhewing the way in which ſinners are brought to Him, and the bleſſed privileges they enjoy. A great number were that day convinced and converted. I ſhall mention one particular inſtance of the divine power at this meeting. A man, noted for wickedneſs, came curſing and ſwearing to the preaching, as he afterwards told me. Under the firſt head of the diſcourſe, he felt the burden of ſin, like the weight of a mill-ſtone upon him. "I would," he ſaid, "have run out, but I was afraid to put one foot be- "fore the other, leſt I ſhould drop into Hell; for the pit "was diſcloſed to my view, and I ſaw no way to eſcape it. "I thought every moment I ſhould fall, but I held myſelf up "by the chair. Under the ſecond head of the diſcourſe, "while you were deſcribing the excellencies of Chriſt Jeſus, "I ſaw a beauty in him; and without any dependance upon "myſelf, I caſt my ſoul upon Him. At that moment, my "burden fell off, my ſoul was happy, and I went home re- "joicing in the Lord, my Strength and Redeemer. I knew this man ſix years after, and have no reaſon to doubt the ſoundneſs of his converſion. There was likewiſe an

officer cut to the heart; soon after he threw up his commission, and became a pious follower of Christ.

After the meeting, many persons came and invited me to preach at their houses. I went to Mother-kill, a place famous for wickedness. Here I met with a person of distinction, who had been awakened by an earthquake;—she found peace with God, soon after I came to the place, and in about a twelve-month, died, a witness of perfect love. When I first preached in this place, I had only a few hearers, but they gradually increased: under the second discourse, a young man was awakened, who afterwards became a light in the church of Christ. I preached at his father's house, and the work of the Lord prospered; a large society was raised up in that neighbourhood, who were an honour to their profession. The inhabitants about Mother-kill were Presbyterians; their pastor strove, by every means, to keep them from the Methodists; but his efforts were in vain, for they were convinced that there was more in religion than a mere form. Multitudes came to hear the word, and many large societies were formed in different places.

Sept. 12, 1778, I went to the town of Dover; a proverb for wickedness. An aged gentleman invited me to preach in the academy. Scarcely had I alighted from my horse, when I was surrounded by hundreds of men. Some cried out, "He is a good man;" others said, "Nay, he deceiveth "the people; he is one of Clowe's men; hang him! hang "him!" I know not what the event would have been, if the Lord had not interposed. The noise and tumult were so great, that I had no possible chance to speak for myself, and to all human appearance, I was in a fair way to be torn in pieces every moment. At this crisis, several gentlemen of the town, who were alarmed by the uproar, ran to my assistance. The chief of these were Mr. P. a merchant, who was formerly awakened under Mr. Whitfield; Mr. L. and the alderman of the town. They led me through the mob, and desired me to preach. I stood up at the door of the academy, and gave out, "If it bear fruit, well: and if not, "then after that thou shalt cut it down." It was not very difficult for me to be heard at the distance of a quarter of a mile; many listened at their windows and gardens. One woman was convinced, who sat in her window above a quarter of a mile off, and had no rest in her soul, until she found the pardoning mercy of God. I have seldom seen such a weeping congregation in a new place; but the Lord's presence was remarkably among us. I believe upwards of twenty persons were that day truly awakened. The mob were confounded; many of them hung down their heads: even their ringleader said, "I would go and ask his pardon,

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if I thought he would forgive me." From that day he took to the reading of his Bible; and no more officiated as a perſecutor.

In the evening I lectured at Mr. S's, the Gentleman who invited me to the town; many of the chief inhabitants were preſent, and we had a ſolemn time. Upon returning to my room, I was ſeverely aſſaulted by the enemy. I felt myſelf in a ſituation ſomething ſimilar to that of Jonas, when he was under the withered gourd; it ſeemed as if I had given all to the people, and had nothing left for myſelf. The enemy ſuggeſted, That the Lord would make uſe of me for the benefit of others, and then caſt me away, as a parent does a rod after correcting the child. I was under ſuch exerciſes, that I ſcarcely cloſed my eyes all the night. I believe theſe temptations were permitted, in order to keep me humble at the feet of the Saviour; and I hope I ſhall always be thankful for every trial the Lord is pleaſed to permit for the exerciſe of my faith.

Next day, I preached a few miles out of town, and returned to Dover in the evening, where I found many mourning after the Lord; and others endeavouring to perſuade them, that they were under a deluſion. But through the bleſſing of God, Truth prevailed, and became triumphant. I formed the penitents into a Society; the work ſpread, and many were truly converted. Among the reſt who at this time embraced the Goſpel, were an aged lady, and ten of her children, with their huſbands and wives. The lady had been a ſtrict communicant at the church for many years; but now ſhe was diveſted of her own righteouſneſs, and groaned for acceptance through Chriſt Jeſus; in a ſhort time the Lord viſited her with his forgiving Love, and moſt of her children. Such a family I have ſeldom ſeen in America.

The fields appeared white for harveſt, but the labourers were very few; this engaged me in ſtrong cries to the Lord, to open the way, and ſend out more. The Lord granted my requeſt; he raiſed up ſeveral young men, and ſent others from the Weſtern Shore. I wrote to Mr. Aſbury, informing him that the way was open into every part of the State, and requeſted him to viſit Dover; which he did accordingly, and brought in many whom I could not reach. The Lord gave us favour with Dr. M. miniſter of the church, and he became a great bleſſing to many ſouls. Prejudice and bitterneſs were diſpelled from the minds of the people in general, and there appeared a willingneſs in them to hear and embrace the Truth. Some hundreds were enabled to rejoice in the kingdom of Grace.

Sept. 19. I was preſent at the funeral of one of my brothers. It was a ſolemn ſeaſon. My youngeſt brother, from

Baltimore attended; he was a wild young man; but the power of God laid hold upon him, and he returned home a penitent mourner; After a few weeks, he came to see me again, and continued with me till the Lord set his soul at liberty.

Sept. 20. As I was walking in the fields alone, I heard the cries of a person on the top of a tree; looking up, I saw a man preparing to be his own murderer. He had tied a rope to a limb of the tree, with a noose in it, and was saying to himself, "O what a wretch I am! Once I had a day of "Grace, but now it is a gone case with me!"—He then attempted to put the rope over his head, bidding the world, "Farewell!" I instantly called out to him, to "Stop a few moments;" and after some time, prevailed upon him to renounce his wicked intentions, and come down from the tree. In the course of our conversation, I learned, that the good Spirit had strove with him from time to time; but he continually rebelled against the light that shone upon his conscience, till at last his heart was hardened; and the evil one persuaded him, That the day of Grace was past, and that it was better to plunge himself into Eternity as quick as possible, in order that he might know the worst of his doom. I found great satisfaction in being the instrument of providentially preserving a wretched creature from utter destruction.

Next day I went to Queen Ann's, and found the Work going on prosperously. Many were hungering and thirsting after righteousness. I visited poor John W. a brother of the Doctor's; he was near Death, and in an unconverted state. While he enjoyed health, he was a great persecutor; but the school of affliction had taught him a better lesson. He was now a humble penitent, and intreated the prayers of those he once despised. He most fervently warned his old companions to flee from their sins; and take example by him. I was greatly affected with his situation, and determined not to leave him in the arms of the wicked one. He cried out, "Oh! I am sleeping over Hell!" After praying with him frequently, I retired into a secret place, and wrestled with the Lord, in his behalf, for a considerable time, till I found a hope that God would shew him mercy. Returning to the house, I again called the family to prayer; many of whom were happy in the Lord. While we were at the Throne of Grace, the Lord visited the dying man, and set his soul at liberty from the bondage of sin and Satan. He spoke freely of the Love of Christ, which was shed abroad in his heart; and expressed a perfect resignation to the divine Will. I preached his funeral sermon to a multitude of serious hearers.

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Having a ſtrong impreſſion upon my mind to viſit the inhabitants of Somerſet and Suſſex County, I arrived there on the 24th of October, and preached in a foreſt, to ſome hundreds, who had aſſembled together to hear this new Doctrine: many of them expected to be greatly diverted; for they were a people deſtitute both of the form and power of Godlineſs. My text was, "Behold the Lamb of God, "which taketh away the ſins of the World." The firſt ſermon was only preparatory to the ſecond, which I preached, after a few minutes intermiſſion, from, "I ſaw the dead, "ſmall and great, ſtand before God, &c." The divine Power deſcended upon the congregation in a wonderful manner; I ſuppoſe above 30 perſons were under deep convictions, and ſoon after joined the Society; and I had invitations to preach from various parts of the country.

Next day, while I was preaching, a woman came with a piſtol, intending to ſhoot me: She made ſo great a diſturbance, that I was obliged to ſtop, till the people put her out and ſhut the door. This was a precious ſeaſon indeed. After the ſermon, I was ſurrounded by the people, who with many tears intreated me to pray for them, and not let the diſturbance prevent me from viſiting them again. The wife of Mr. N. a merchant in Saliſbury, was deeply awakened, and many others who came from a diſtance. This country was famous for gambling and dancing. But the works of darkneſs fled before the Light of the Goſpel. I joined many broken-hearted ſinners in ſociety, who ſoon became acquainted with the power of religion.

Nov. 7, on my way to Talbot quarterly meeting, I preached at Mr. P's. Two very dreſſy young women, who came on a viſit to their relations, were convinced, and began to cry for mercy. The Love-feaſt at Talbot began on Monday morning. Many rejoiced in the Lord, and ſpoke freely and feelingly of what he had done for their ſouls.

Nov. 10. I called again at Mr. P's, and found the young women dreſſed very plain, and in great diſtreſs. I lectured on the 16th of St. John. Afterwards we continued in prayer many hours, and the Lord graciouſly inclined his ear to our ſupplications. The young women were ſet at liberty, and likewiſe Dr. W. and two of his ſiſters.

Next day, being greatly refreſhed and ſtrengthened, I returned to Somerſet, and found the young converts growing in Grace, and increaſing in number. Mr. N. invited me to preach at Saliſbury, where a bleſſed work broke out; but the enemy ſtrove to interrupt its progreſs. The Sheriff came with a writ to take me to jail; after he had ſerved it, he informed me that I muſt be confined. To which I replied, that I was a ſervant of the Lord Jeſus, and that if he laid a hand

hand upon me, he must answer for it another day. The Sheriff was afraid to do me any injury; and a great number of both friends and enemies followed me to the next preaching-place. I spoke from Acts xiii. 41. "Behold, ye despisers, and wonder, and perish, &c." The power of God was amongst us, the persecutors trembled like a leaf, and had no inclination to arrest me, so that I went on my way rejoicing in God my Saviour.

I preached at Quantico, where many were converted and formed into a society; most of them were young persons.

In April, 1779, I went still farther into the Wilderness, in order to enlarge the circuit, where I met with a variety of trials, and was sorely tempted by the enemy. I had none to converse with, at first, who knew the Lord; yet he was with me daily, and made the wilderness my closet, in which I had constant communion with him. April 3, I preached at a place called the Sound, near the sea-shore, to about 200 people. There were several Baptists in this place. One of their preachers, who spoke after me, depreciated infant baptism. I requested the people to attend next day, and I would preach on the subject.

April 4, a number of people assembled. I preached from Mark xvi. 16. "He that believeth, and is baptized, shall be "saved, &c." The congregation, consisting chiefly of Church-men and Presbyterians, gave great attention, and were not displeased with hearing a vindication of Infant Baptism. If it was of no other service, it prepared their minds for matters of greater importance. After a short intermission, I preached again, from 1 Pet. iv. 18. "If the righteous "scarcely be saved, where shall the ungodly and the sinner "appear?" Though I continued more than three hours in the two sermons, yet the people were so greatly affected, that they seemed as if transfixed to their seats. From this time the work of the Lord began to prosper among them.

Next day, I preached at a place still nearer the Sea, and the same convincing power rested upon the congregation. Many of them thought but little of walking ten or twelve miles to hear the Word. I appointed a day to read and explain the Rules of our Society, and many came together. I preached first, and then explained the nature and design of a Christian Society. After examination, I admitted about thirty members. While I was preaching at another place, some distance off, a man suddenly started up from his seat, and exclaimed, "Sir, it is a shame for you to go on as you do! "Why, do you think you can make us believe that your "doctrine is true?" I stopt immediately, and desired him to point out wherein it was false. After some conversation, he was sorry for exposing his ignorance, and asked pardon

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for the interruption he had given. As he was a perſon of ſome note, it proved of advantage to the people.

I returned again to the Sound, and preached two or three times every day, to multitudes of attentive hearers. A perſon of ſome conſideration, ſet up a reading meeting, in oppoſition to us; but the power of God reached his heart, ſo that he gave it up, and joined the Society. Several perſons agreed to hire a Clergyman to preach againſt us; he came once, and appointed a ſecond time. I happened to meet him, one day, upon the road, and informed him, that I was the man againſt whom he preached in ſuch a place: I aſked, "Sir, have you ever heard a Methodiſt?" He replied, "No:" After an hour's converſation, in which I explained our doctrine; he promiſed, that he would never do the like again. And indeed, the people could not prevail upon him to preach againſt the Methodiſts, all the time he ſtayed in that country.

[*To be continued.*]

A SERMON, [from Dr. LEIGHTON] on PSALM cxix. 136

Rivers of water run down mine eyes; becauſe they keep not thy Law.

LOVE is the leading Paſſion of the Soul, all the reſt of the affections follow it. In the words before us we have a clear demonſtration of this fact, wherein the Pſalmiſt teſtifies his Love to God, by his eſteem and love of the Law, or Word of God. Indeed, every verſe in the Pſalm is a breathing, or declaration of this love, either in itſelf, or in the cauſes, or effects of it. Where he ſets forth the excellency of the divine Law, there we have the cauſes of his love. His obſerving and ſtudying God's Word; his deſire to know it more, and obſerve it better, theſe are the fruits of his affection to it. The love itſelf he often expreſſes in this manner, "Thy Word is pure, therefore thy ſervant loveth it:" "I "love thy commandments above gold, yea, above fine gold:" —But, as if he found it impoſſible to communicate by words the intenſeneſs of his affection, he expreſſes it moſt by intimating that he cannot expreſs it,—"O how I love thy Law!" Hence are his deſires (which are love in purſuit) ſo earneſt after it. Amongſt many pathetical breathings, he cries out, (verſe 20,) "My ſoul breaketh for the longing that it hath unto

unto thy judgments * at all times." Hence likewiſe his joy and delight (which are Love in poſſeſſion) "I have rejoiced "in the way of thy teſtimonies as in all riches." "I will "delight myſelf in thy ſtatutes; I will not forget thy Word." We have his abhorrence of things oppoſite, which is Love's antipathy, verſe 113, "I hate vain thoughts, but thy law do "I love: I hate and abhor lying; but thy law do I love." In verſe 139, we find his zeal, (which is no other but the fire of love kindled into a flame,) "My zeal hath conſumed me, "becauſe mine enemies have forgotten thy words." In verſe 158, his love for the divine Precepts ſhews its ſympathy and ſorrow for the violation of the law. "I beheld the tranſgreſſors, "and was grieved, becauſe they kept not thy word." And in the text, we find his grief ſwelling to ſuch a height, that it runs over into abundant tears, "Rivers of water run down "mine eyes, becauſe they keep not thy law."

The words have briefly *theſe Rivers* in their channel and courſe, (*they run down mine eyes,*) in their ſpring and cauſe, viz. his ſympathy with God's law broken by men: "becauſe "they keep not thy law." But both together clearly teach us, That good men are affected with deep ſorrow for the ſins of the ungodly.

More particularly conſider, 1. The Object of this affection. 2. The Nature of it. 3. The Degree or Meaſure of it. 4. Its Subject.

1. The Object is, the violation of God's commandments, or to take it as it is in the text, men that are trangreſſors of the law,—"they keep not thy law." It is true, the whole Creation groaneth under the burden of ſin in the effects of it; but ſin itſelf is man's enemy, he being that reaſonable creature to whom the law was given. Now in the general, it is matter of grief to a good mind, to conſider the univerſal depravity of man's nature. That he is a tranſgreſſor from the womb, that the carnal mind is enmity againſt God, it is not ſubject to his law, neither indeed can be. And this grief will pierce the deeper, by remembering from whence man is

* The Hebrew Word משפט, tranſlated *Judgment*, and in the plural *Judgments*, is generally ſuppoſed to ſignify judicial puniſhment inflicted on tranſgreſſors; but it is taken in a great latitude of ſignification: It means—Rule, form, order, model, plan, rule of right, or of religion; an ordinance, inſtitution; judicial proceſs, cauſe, trial, ſentence, condemnation, acquittal, deliverance, mercy, &c. Iſaiah xlii. 1, "He ſhall bring "forth [or *publiſh*] Judgment to the Gentiles;" in this place, and many others, it certainly means the Law to be publiſhed by the Meſſiah; the inſtitution of the Goſpel. See Biſhop Lowth on Iſaiah xlii.

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fallen. When he came out of the hands of his Creator, the Image of God was ſtamped upon him, and ſhone bright in his ſoul. The whole frame of his ſoul was regular and comely; the inferior faculties obeying the higher, and all of them ſubject to God. But how ſoon was man ſeduced, and then what a change enſued? Ever ſince that fatal day, there is ſuch a tumult and confuſion in all impenitent and unconverted ſouls, that they are perverſely deaf to the voice of God's law, and have an utter averſion to obey and keep it. Hence is that repeated complaint, "They are all gone out of the "way, and become abominable; there is none that doeth "good, no not one." Look abroad in the world, and what ſhall we ſee but a ſea of wickedneſs over the face of the whole, which draws from a diſcerning eye that beholds it, theſe rivers of tears? The greateſt part of mankind neither know the true God, nor the true religion, nor the right way of worſhipping Him. And even the people that are enlightened by the Goſpel of Chriſt, and profeſs to be his followers, manifeſt by their unholy lives, and filthy converſation, that they are enemies to the Truth as it is in Jeſus.

But more particularly, to branch this out a little in ſeveral ſorts of men; this godly grief has a very large ſphere, it will extend to remote people, remote every way, not only in place, but in manners and religion, even to heathens, and groſs idolaters: Yea, the very ſins of enemies, and of ſuch as are profeſt enemies to God, yet move the tender-hearted chriſtian to ſorrow and compaſſion: "Of whom I now tell you weep-"ing, that they are enemies to the croſs of Chriſt," Philip. iii. 18: Enemies, and yet he ſpeaks of them weeping; what he writes concerning them, he would have written in tears, if that had been legible. Thus you ſee the extent of this grief. But yet, out of all queſtion, it will be more intenſe in particulars of nearer concernment; it is the burden of the pious man's heart, that His Law, who made the world, and gives Being to all things, ſhould be ſo little regarded, and ſo much broken through all the World; but yet more eſpecially, that in his own Church, amongſt his own people, tranſgreſſion ſhall abound. Sins within the Church are moſt properly ſcandals; God manifeſts himſelf (ſo to ſpeak) moſt ſenſible of thoſe, and therefore the godly man is ſo too. Whether they be the continual enormities of profane perſons, who are by external profeſſion in the face of the viſible church; though indeed they be in it, but as ſpots and blemiſhes, as the Apoſtle ſpeaks; or whether it be the apoſtacy, or the groſs falls of true converts. All theſe are the great grief of the godly. The relations of men, either natural or civil, will add ſomething too; this ſorrow will be greater than ordinary in a

chriſtian, he will melt in a particular tenderneſs for the ſins of his kindred, parents or children, huſband or wife; and moſt of all, Miniſters for their people. How pathetically does this appear in St. Paul, 2 Cor. xii. 21, "And leſt when "I come again, my God will humble me among you, and "that I ſhall bewail many which have ſinned already, and "have not repented of the uncleanneſs, and fornication, and "laſciviouſneſs, which they have committed." A man cannot but be more particularly touched with the ſins of that nation, and of that city, and congregation, and family, whereof he is a member: as Lot dwelling among them of Sodom, in ſeeing and hearing, vexed his righteous ſoul from day to day, with their unlawful deeds. The ſins of more eminent perſons, either in church or commonwealth, will moſt affect a prudent chriſtian, becauſe their inclinations and actions import the publick much; therefore the Apoſtle, when he had exhorted to ſupplications and prayers for all men, particularly mentions kings, and ſuch as are in authority. And truly, when they are abuſed by miſadvice and corrupt counſel, ſome of theſe tears were very well ſpent, if poured forth before God in their behalf, for in his hand (as that wiſe king confeſſeth) are their hearts, even as rivers of waters; let their motion be never ſo impetuous, yet he turns them whither he pleaſeth. And who knows but theſe rivers of waters, theſe tears, may prevail with the Lord to reduce the violent current of that river (a king's heart) from the wrong channel?

But to proceed: The ſecond thing to be conſidered in this affection, is the nature of it, (1.) It is not a ſtoical apathy, an affected careleſſneſs, much leſs a delightful partaking with ſinful practices. (2.) Not a proud ſetting off their own goodneſs, with marking the ſin of others, as the phariſee did in the Temple. (3.) Not the deriſion and mocking of the folly of men, with that laughing philoſopher. It comes nearer to the temper of the other that wept always for it. It is not a bitter anger, breaking forth into railings and reproaches, nor an upbraiding inſultation; nor is it a vindictive deſire of puniſhment, venting itſelf in curſes and imprecations, which is the raſh temper of many. The diſciples motion to Chriſt was far different from that way; and yet he ſays to them, "You know not of what ſpirit ye are." We find not here a deſire of fire to come down from heaven, upon the breakers of the Law, but ſuch a grief as would rather bring water to quench it, if it were falling on them.

3. The degree of this ſorrow is vehement; not a light tranſient diſlike, but a deep reſentment; ſuch as cauſeth not ſome few ſighs, or ſome drops of tears, but rivers.

It is true, The meaſure and degree of ſorrow for ſin, whether their own or others, is different in divers perſons, that

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are yet true mourners. And they are alſo different in the ſame perſon, at divers times; not only upon the difference of the cauſe, but even where the cauſe is equal, upon the different influence and working of the Spirit of God. Sometimes it pleaſeth him to melt the heart more abundantly, and ſo he raiſes theſe rivers, in the eyes, to a higher tide than ordinary. Sometimes they remove again, but yet this godly ſorrow is always ſerious and ſincere; and that is the other quality here remarkable in it. It is not a feigned weeping only in publick; for the ſpeech is here directed to God, as a more frequent witneſs of theſe tears than any other; who is always the witneſs of the ſincerity of them, even when they cannot be hid from the eyes of men: For I deny not but they may, and ſhould have vent in publick, eſpecially at ſuch times as are ſet apart for ſolemn mourning and humiliation; yet, even then, uſually theſe ſtreams run deepeſt, where they are ſtilleſt and moſt quietly conveyed. But howſoever, ſure they would not be fewer, and leſs frequent alone, than in company. Jer. ix. 1, "Oh that my head were waters, and mine "eyes a fountain of tears, that I might weep day and night, "for the ſlain of the daughter of my people." And xiii. 17, "But if ye will not hear it, my ſoul ſhall weep in ſecret places "for your pride, and mine eye ſhall weep ſore, and run "down with tears, becauſe the Lord's flock is carried away "captive."

4. The ſubject of this affection is, not the ungodly themſelves that are profeſt tranſgreſſors of this law; they rather make a ſport of ſin, they play and make themſelves merry with it, as the Philiſtines did with Sampſon, 'till it brings the houſe down about their ears: But the godly are they that are affected with this ſorrow, ſuch as are careful obſervers of the Law themſelves, and mourn firſt for their own breaches; for theſe are the only fit mourners for the tranſgreſſion of others.

Now to enquire a little into the cauſe of this, Why the breaking of God's Law ſhould cauſe ſuch ſorrow in the godly, as here breaketh forth into abundance of tears; we ſhall find it very reaſonable if we conſider, 1. The nature of ſin, which is the tranſgreſſion or breach of the law, as the Apoſtle defines it. 2. The nature of this ſorrow and theſe tears. 3. The nature of the godly.

1. Sin is the greateſt evil in the world, yea, (in compariſon) it alone is worth the name of evil, and therefore may juſtly challenge ſorrow, and the greateſt ſorrow. The greateſt of evils it is, both formally, in that it alone is the defilement and deformity of the ſoul, and cauſally, being the root from whence all other evils ſpring; the fruitful womb that conceives and brings forth all thoſe miſeries that either man feels or hath cauſe to fear. Whence are all thoſe perſonal evils

incident to men in their eſtates, or in their bodies, or minds, outward turmoils and diſeaſes, and inward diſcontents, and death itſelf, in all the kinds of it? Are they not all the fruits of that bitter root? Whence ariſe theſe publick miſeries of nations and kingdoms, but from the national ſins of the people, as the deſerving and procuring cauſe at God's hand? And withal, often from the ambitious and wicked practices of ſome particular men, as the working and effecting cauſes, ſo that every way, if we follow theſe evils home to their original, we ſhall find it to be ſin, or the breaking of God's Law.

Ungodly men, though they meddle not with publick affairs at all, yea, though they be faithful and honeſt in meddling with them, yet by reaſon of their impious lives, are traitors to their nation; they are truly the incendiaries of ſtates and kingdoms. And theſe mourners, though they can do no more, are the moſt loyal and ſerviceable ſubjects, bringing tears to quench the fire of wrath. And therefore, ſorrow and tears are not only moſt due to ſin, as the greateſt of evils, but they are beſt beſtowed upon it, if they can do any thing to its redreſs; becauſe that is both the ſureſt and moſt compendious way to remedy all the reſt, ſin being the ſource and ſpring of them all.

This is the reaſon why Jeremiah, (ix. 1.) when he would weep for the ſlain of his people, is ſtraightway led from that to bewail the ſin of his people, verſe 2, 3, &c. And in his book of tears and lamentations, he often reduces all theſe ſad evils to ſin as cauſing them, "The crown is fallen from our "head, Woe unto us that we have ſinned." He turns the complaint more to the ſin than to the affliction.

[*To be concluded in our next.*]

The Authenticity of the Goſpels demonſtrated.

From Dr. Campbell's Preface to the Goſpel according to St. Luke.

LUKE, to whom this Goſpel, the third in order, has been, from the earlieſt eccleſiaſtical antiquity, uniformly attributed, was, for a long time, a conſtant companion of the Apoſtle Paul, and aſſiſtant in preaching the Goſpel, as Mark is ſaid to have been of the Apoſtle Peter. Of Luke we find honourable mention made once and again in Paul's Epiſtles, Col. iv. 14. But the moſt of what we can know of his hiſtory, muſt be collected from the Acts of the Apoſtles, a book alſo written by him in continuation of the hiſtory contained in the Goſpel. Though the Author, like the other Evangeliſts,

Evangelists, has not named himself as the author, he has signified plainly in the introduction of his work, that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the Apostle Paul to the Colossians, Chap iv. 10—14, where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the Apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe that in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them whether they were of the circumcision or not, inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one converted from Gentilism, might render it suspected that his conversion was rather to Judaism than to Christianity.

3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the Seventy, commissioned by our Lord to preach the Gospel, Luke x. 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching; but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. But that our Evangelist was, with all other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other Evangelists, and such as, I imagine, could not be exemplified in any writer, originally Gentile, unless his conversion to Judaism had been very early in life.

4. Further, Luke seems to have had more learning than any of the other Evangelists. And if he be the person mentioned

tioned in the above cited passage of the Epistle to the Colossians, of which I see no reason to doubt; he was by profession *a physician*. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which at that time seem to have abounded. I acknowledge that the word επεχειρησαν, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of those undertakings; for if all, or even most, were well executed, the number was an argument rather against a new attempt than for it. The very circumstance of the number of such narratives at so early a period is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity and awakened the attention of persons of all ranks and denominations; insomuch that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

5. Who they were to whom the Evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers, are forgeries manifestly of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarcely claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time that Luke began to write, the words of this Evangelist are sufficient evidence: for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second or the third, who had written on the subject; and if one of the two who preceded him, had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that whatever may be thought to be insinuated

here

here by the Evangelist, concerning the imperfect information of former historians, there is no hint given of their bad design.

6. Some have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek, Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already, that that Gospel remained a considerable time without any written translation into Greek. If so, the only authentic Gospel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

7. Luke, in composing this Gospel, is supposed by some to have drawn his information chiefly from the Apostle Paul whom he faithfully attended, as Mark did his from the Apostle Peter. They even proceed so far as to suppose that when Paul, in his Epistles, uses the expression *my Gospel*, Rom. ii. 16. xvi. 25. 2 Tim. ii. 8. he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the Evangelist, cannot be reasonably doubted; yet, from Luke's own words, we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that Apostle, and to have accompanied him regularly in his apostolical journies, from his voyage to Macedonia, till he was carried prisoner to Rome, whither also the Evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those Apostles and other disciples who had heard the discourses, and seen the miracles, of our Lord.

8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension; but Paul's journey into Achaia could not have been so early. Grotius supposes

that

that both the Gospel and the Acts were written soon after Paul left Rome, to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption, that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been composed and published long before. That it actually was some time before the other appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord's life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted, by way of explanation, as we find in the Gospels of Mark and John.

9. But though no certainty can be had about the precise time and place of publication, we have, in regard to the Author, the same plea of the uniform testimony of Christian antiquity, which was pleaded in favour of the preceding Evangelists, Matthew and Mark. Some indeed have thought that, as an Evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, mentioned in 2 Cor. viii. 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the Gospel, than in writing the history of its Author. The name Evangelist was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, Acts xxi. 8. 2 Tim. iv. 5. who attended the Apostles, and assisted them in their work. Luke was doubtless an Evangelist in this sense, as well as in the current, but later, acceptation of the term. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of

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the kind that had been attempted, which he called DIATESSARON (διὰ τεσσάρων) *of the four*, and which demonstrates that, at that time, there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the Evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When speaking of Luke, he recites many particulars which are peculiar to that Gospel. And though the reasons assigned by that ancient author, why the Gospels can be neither fewer, nor more, than four, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no gospel or history of Jesus, of any estimation in the church. From that time downwards, the four Evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be, regarded as the great foundations of the Christian faith.

10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two of his disciples, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other Evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded

up his increaſe, and, when he had not one day to live, vainly exulted in the proſpect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the phariſee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compaſſionate Samaritan; and ſeveral others; moſt of which, ſo early a writer as Irenæus has ſpecified as peculiarly belonging to this Goſpel; and has thereby ſhown to all after-ages, without intending it, that it is, in every thing material, the ſame book, which had ever been diſtinguiſhed by the name of this Evangeliſt till his day, and remains ſo diſtinguiſhed to ours.

11. In regard to Luke's character as a writer, it is evident, that though the ſame general quality of ſtyle, an unaffected ſimplicity, predominates in all the Evangeliſts; they are, nevertheleſs, diſtinguiſhable from one another. Luke abounds in Hebraiſms as much as any of them: yet it muſt be acknowledged, that there are alſo more Greciſms in his language than in that of any of the reſt. The truth is, there is greater variety in his ſtyle, which is probably to be aſcribed to this circumſtance, his having been more, and for a longer time, converſant among the Gentiles than any other Evangeliſt. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the ſeat of government, where people of the firſt diſtinction in the province had their reſidence, and to which there was great reſort of ſtrangers. Here the Greek language had long prevailed. Beſides, Luke's occupation, as a phyſician, may very probably have occaſioned his having greater intercourſe with thoſe of higher rank. Not that the profeſſion itſelf was then in great eſteem in that country; for it has been juſtly obſerved, that in Rome, as well as in Syria, ſlaves who gave early ſigns of quickneſs of parts and manual dexterity, were often inſtructed in phyſic, who, if they proved ſucceſsful, were commonly rewarded with their freedom. That Luke himſelf, whatever may have been his early condition in life, was, when a Chriſtian miniſter, a freeman and maſter of his time, is evident from his attendance on the Apoſtle Paul in his peregrinations for the advancement of the Goſpel. But the profeſſion of medicine and ſurgery (for theſe two were then commonly united) not only proved the occaſion of a more general intercourſe with ſociety, but ſerved as a ſtrong inducement to employ ſome time in reading. This may ſufficiently account for any ſuperiority this Evangeliſt may be thought to poſſeſs above the reſt, in point of language.

12. His name, Λουκας, *Luke*, in one place, Philem. 24. in the common tranſlation, rendered Lucas, is ſuppoſed to have

been a contraction of the Roman name *Lucillius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as, Ch. xii. 58. δος εργασιαν, *da operam, endeavour*; and καλως ποιειτε τοις μισουσιν ὑμας, Ch. vi. 27. *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*; whereas, in the parallel place in Matthew, chap. v. 44. the verb is construed more in the Greek manner with the accusative, καλως ποιειτε τας μισουντας ὑμας. But I see no reason why, in the Evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the ל prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other Evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the Evangelists has a considerable number of words which are used by none of the rest, but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with λεγω ὑμιν, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other Evangelists. Instead of it he sometimes says αληθως, sometimes ναι, and once επ' αληθειας λεγω ὑμιν, phrases never used by the rest. On the other hand, he oftner than they, employs the neuter article το, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel, Luke i. 62. ix. 46. xxii. 2. 4. 23. 24. 37. I recollect but two in the rest, one in Matthew, chap. xix. 18, and one in Mark, chap. ix. 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed, in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, επειδηπερ, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence

is an example, which occupies no less than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these Evangelists in the expression, as well as in the sense; sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the Evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned, simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them φιλαργυροι, Ch. xvi. 14. *lovers of money.* The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the Apostles, is expressed by Luke with more animation, Ch. vi. 16. ὁς και εγενετο προδοτης, *who proved a traitor*, than by Matthew, Ch. x. 4. who says, ὁ και παραδους αυτον; or by Mark, Ch. iii. 19. whose expression is, ὁς και παρεδωκεν αυτον; both which phrases, strictly interpreted, imply no more than *who delivered him up.* The attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Luke in language more animated than is used by any of the rest, ηρξαντο δεινως ενεχειν και αποστοματιζειν αυτον περι πλειονων, Ch. xi. 53. *began vehemently to press him with questions on many points.*—— On another occasion, speaking of the same people he says, Αυτοι δε επλησθησαν ανοιας, Ch. vi. 11. *But they were filled with madness.* In the moral instructions given by our Lord, and recorded by this Evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other Evangelists, he has been at more pains than any of them, to ascertain the dates of some of the most memorable events on which, in a great measure, depend the dates of all the rest. In some places, however, without regard

to order, he gives a number of detached precepts and inſtructive leſſons, one after another, which probably have not been ſpoken on the ſame occaſion, but are introduced as they occurred to the writer's memory, that nothing of moment might be forgotten. In regard to the latter part of the life, and to the death of this Evangeliſt, antiquity has not furniſhed us with any accounts which can be relied on.

Some Account of the Life and Death of Mr. Samuel Ibbs, of Margate, in Kent.

SAMUEL IBBS, was born in Staffordſhire, in 1764. At a proper age he was apprenticed to a draper and taylor, with whom he ſerved ſeven years. During that period, he was treated with much inhumanity, particularly by his miſtreſs, who was a woman of a fierce and turbulent diſpoſition: In one of her violent paroxyſms of paſſion, ſhe threw a knife at him, which ſevered his lower lip in two. Though expoſed to ſuch male-treatment, he worked for his maſter ſome time after his apprenticeſhip was expired.

From the place of his nativity he went to London, where he worked at his buſineſs a conſiderable time; by a cloſe application to which, in a moſt unhealthy ſituation, he greatly injured his health; being confined in a room along with about threeſcore perſons, he was unavoidably expoſed to the noxious effluvia, united to the pernicious dyes of many of the clothes, during an intenſely hot ſummer, which in all probability laid the foundation of a conſumption, that at laſt terminated his mortal exiſtence.

In 1788, he removed to Margate, and worked as a journeyman two years. An opportunity then offered of going into buſineſs on his own account, which he embraced; and being a good workman in every branch of his trade, his buſineſs increaſed rapidly, as long as his health permitted him to attend upon it. Though at this time his diſorder was accompanied with thoſe flattering deluſions of recovery ſo peculiar to conſumptions, that he fitted up a ſhop at a conſiderable expence, intending to enter on a much larger line of buſineſs; "but "Death ſtepp'd in, and baffled all thoſe views."

With regard to the dealings of God towards his ſoul, he has frequently ſaid, "That goodneſs and mercy followed him "all his days." His mind was illuminated as ſoon as reaſon was able to diſtinguiſh between good and evil. But being a youth of ſtrong paſſions, he was early drawn into various ſnares, for which his ſoul, even then, was pierced through with many ſorrows. He has repeatedly ſaid, That "the

"convictions

"convictions of the divine Spirit, and the terrors of a juſt "and holy Law, lay heavy on my ſoul, almoſt from my very "infancy." As he advanced in years, his conſtitutional ſins gained ſtrength, and led him captive. He found a law in his members, waring againſt the law of his conſcience, and bringing him into bondage to the law of ſin and death. And inſtead of flying to the ſtrong for ſtrength, he fooliſhly truſted in his own righteouſneſs; hoping that his own arm would bring him ſalvation in the time of trial; till repeated falls plunged him deeper and deeper into miſery. His diſtreſs was ſo great at times, that for many nights he durſt not cloſe his eyes in ſleep, for fear he ſhould awake in Hell.

He was in this unhappy ſtate, repenting and tranſgreſſing, when he came to London; where providentially meeting with ſome perſons who were ſeeking the Lord, they addreſſed him to this purpoſe, "Turn in with us, and we will do thee good." He accepted of their invitation, and diligently attended upon the miniſtry of God's Word; which was ſo far bleſſed to his ſoul, that the eyes of his underſtanding were enlightened in ſome meaſure. He ſaw on what a broken reed he had been leaning; how that like a poor culprit, who has violated the laws of the land, he had been appealing for juſtification to thoſe very ſtatutes by which his life was forfeited. He clearly diſcovered, that by the deeds of the law ſhall no fleſh living be juſtified; yet he had a glimmering hope, that as Jeſus Chriſt came into the world to ſave ſinners, he truſted he would ſave him. But it was almoſt hoping againſt hope, ſo deep into iniquity did he feel himſelf plunged.

At this time, he ſat under the miniſtry of that eminent ſervant of Chriſt, Mr. Scott, and had the plan of ſalvation, by Grace, through faith, clearly opened to him. During his attendance at the Lock Hoſpital, which was ſome months, the Lord dealt graciouſly with him, and drew him by the cords of love. And although he did not attain to the experimental knowledge of the pardon of ſin, yet his heart was prepared, in ſome good degree, for that bleſſing, when he left the metropolis and went to Margate.

His removal to Margate, was attended with many gracious Providences. He ſoon became acquainted with the little Society of Methodiſts at that place, and obſerved how ſweetly they ſeemed to go on, hand in hand, in the ways of religion; how chearfully they bore each others burden, fulfilling the law of Chriſt. Indeed, this ſociety was, at that time, (and may it long continue ſo!) "A proverb of reproach and love." Theſe conſiderations induced him to caſt in his lot with them. He continued diligent in all the means of Grace, particularly in that apoſtolical ordinance of Claſs-meeting; a ſcriptural inſtitution peculiar at this day to the Methodiſts. He was

encouraged

encouraged to cast himself, without reserve, upon the abundant mercies of God, and by faith to lay hold on the hope set before him; he received the Spirit of Adoption and Grace, who witnessed with his spirit, the forgiveness of sins, through the Blood of Jesus.

He walked in the clear light of God's reconciled countenance some time; and then departed from his first love, and fell into a dark, uncomfortable state. The causes of this declension were, 1, A vain imagination that he was now out of all danger of falling from his stedfastness. 2, As his adversaries were apparently fled, he became less mindful of his ways; and neglected to employ and improve the Grace he had received. 3, Being naturally of a very chearful disposition, even to excess, he did not take care to keep this temper within proper bounds; but lost a measure of that godly seriousness, so necessary to all Christians:—yielding to a spirit of levity, continually brought his mind into a dead, barren, wandering frame, and robbed him of a portion of his strength and activity. And even when by violent exertions of faith, he embraced the power of God to salvation, and enjoyed the comforts of it, his consolations were but transitory; owing to frequent relapses into improper facetiousness and trifling conversation. 4, To these causes of his fall from the Life of God may be added, his contracting a critical disposition, and consequently loosing a part of christian simplicity. His attention was more engaged to the letter, than to the Spirit;—whether the word was spoken in a grammatical eloquent style, than its agreeing with the law and the testimony.

His disorder by this time had made a considerable progress, which induced him to enter into a strict examination of the state of his soul. But alas! he could find no permanent consolations; no joyful hope of immortality! Neither could he receive with pleasure the kind importunities of his brethren, who laboured to excite him to give all diligence in working out his salvation. Indeed, when the complaint was first attended with alarming symptoms, he expressed much resignation to the divine Will; even though the prospect seemed gloomy and adverse, both for this life, and for that which is to come: But this apparent resignation bordered more upon stoical apathy, than a lively expectation that all things should work together for his good. Sometimes he appeared almost indifferent both to life and death; though the former promised no prosperity, nor the latter any happiness. But the repeated attacks and rapid progress of the consumption, roused him, in some measure, from this spiritual lethargy, and stirred him up to consider his latter end.

Being persuaded by his friends to consult Dr. Diamond, of Staplehurst, in Kent, who is famous for his skill in the treatment

ment of conſumptive diſorders; Mr. Ibbs went to that place, where he continued about a month under the Doctor's care. And although he obtained little relief for his bodily complaint, yet his ſoul profited much under the miniſtry of the venerable Mr. Chapman, whoſe lively experimental preaching, was bleſſed to his ſoul, and excited in him a thirſt after righteouſneſs.

About two months longer he was able to walk out a little, but the violence of the cough prevented his attendance upon the public means of grace. His temporal affairs being much deranged, greatly increaſed his inward conflicts. To depart out of this world into another, now appeared to him a ſerious and important buſineſs. Upon a friend's ſaying to him, "We muſt all die;"—he anſwered, "Very true; the whole "world will be dead in little more than fourſcore years; yet "ſtill it is an awful concern to every individual." About three days before he was confined to his room, he ſaid to me, "I ſaw ſomething laſt night which gave me great pleaſure: "I perceived that my legs were beginning to ſwell, and now "I know that I ſhall not be long here."

He was very fervent in his exhortations to all who viſited him, to prepare for the ſituation in which they then ſaw him. Eſpecially when young perſons came to enquire after his health, he would ſay, "I am not quite dead yet;—but I am "dying:—and young as you are, you muſt alſo ſoon die: "O call upon the Lord, while you are in health, to prepare "you for death: for I have now enough to do to bear my "pains; and yet I have a GOD to ſeek!"

Being with him a few days before his departure, he ſaid, "O pray for me; for I cannot pray for myſelf. O what "ſhall I do?—What am I?—and where am I going?" I intreated him to look unto Jeſus, who was then interceding for him at the right hand of the Majeſty on high; he anſwered, "I do deſire to look unto him, and be ſaved;—but I cannot, "I cannot believe now! Lord help my unbelief." When I ſaw him again, he cried out, "O brother *Cozens*, pray that "the Lord may appear in my behalf; that I may experience "his forgiving Love; and that I may not depart, till I have "the witneſs that God for Chriſt's ſake has blotted out my "ſins." From this time he was earneſtly ſeeking after God, and often ſaying, with fervency of ſpirit, "Come, Lord "Jeſus, come quickly!" That evening he gave directions concerning his funeral; and particularly requeſted that "*Pope's dying Chriſtian*," might not be ſung; becauſe he conſidered the Muſic as too much calculated to carry away the mind from the ſolemn import of the words: but deſired they would ſing the Hymn beginning with, "Ah, lovely appearance of Death!" He then poured out his ſoul in fervent prayer; acknowledg-

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ing his vileneſs and depravity, and how richly he merited eternal deſtruction. While he was conſidering how far diſtant he was from his relations, and that he was a ſtranger and ſojourner among the people where he was going to yield up his breath, he ſaid,—"But I have many friends here; "dear affectionate friends indeed, in whom I can place full "confidence."

Upon being aſked, if he could rejoice in the Lord, he anſwered me, "I cannot rejoice; but I can praiſe God that I am "not afraid of going to Hell. I think I ſhall be ſaved, yet "only ſo as by fire." During this, and the two following days, he was grievouſly aſſaulted by the enemy. The father of lies inſinuated, that it was better to die, than to live in ſuch miſery: and that if he would only put a period to his exiſtence, he would be immediately happy. But looking unto Jeſus, the temptation vaniſhed away. At another time, during ſome broken ſlumbers, he ſeemed to be in a violent agony; when he came to himſelf, he ſaid, "I have "had a dreadful conflict with the enemy, who endeavoured "to ſtrip me of all hope; but the Lord Jeſus graciouſly de-"livered me, and will bruiſe Satan under my feet ſhortly." The enemy repeated his aſſaults, ſometimes tempting him to deſpair, and at other times endeavouring to perſuade him, not to regard whether he had the Spirit of Chriſt, or not. In his laſt conflict with the powers of darkneſs, the enemy repreſented to his mind the flames of Hell, with all their horrors, at the ſame inſtance ſuggeſting, that theſe would be his portion to all eternity! But the Lord heard the cries of his poor afflicted ſervant in the day of trouble, and delivered him from all his fears.

The morning before his deceaſe, I aſked him, if he was happy? He tremblingly anſwered, "No." I was grieved at the heart to ſee my dear friend ſtill without the divine conſolations, and earneſtly beſought the Lord for him. In the afternoon, as ſoon as I entered the room where he lay, he cried out in a holy triumph of joy, "My Jeſus is come! My "Jeſus is come! O bleſs and praiſe God."——"When you "were praying for me in the morning, I had no breath; but "afterwards I cried mightily unto the Lord; and ſuch a glo-"rious light, the Light of God's reconciled Countenance, "broke into my ſoul; all my fears were gone, and I ſaw by "faith that Jeſus died for me! Bleſs and praiſe God. I am "a poor ſinner, but Jeſus Chriſt died for ſinners;——Jeſus "Chriſt died for me:" Afterwards he ſaid, "I told you "a few days ago, that I thought the Lord would juſt enable "me to declare, before I went hence, that the Blood of "Chriſt cleanſeth from all ſin;—praiſed be God, ſo it does."

From this time he continued to feaſt on redeeming Love, being refreſhed with glorious views of Eternity and Heaven, crying out, "O what a glorious City! with Jeſus in the "midſt! and how many little children are there to!" Soon after he ſaid to me, "I ſhall very ſoon go." On my obſerving, that when he was abſent from us, he would be preſent with the Lord; and that he was now going to him whom his ſoul loved; he replied, "Yes; I know I am; I am going to "Jeſus;—I ſhall go in the morning." Being aſked, by an affectionate friend, if he wiſhed to live? he anſwered, "No, "no; I am going to Jeſus." After a ſhort ſlumber, as if angels were whiſpering, "Siſter ſpirit, come away;" he anſwered, "I am coming; I am coming; I ſhall come preſently."

About nine o'clock, he ſaid, with great earneſtneſs, "O "what a fine Throne! with ſomebody ſtanding with extended "arms to receive me; 'Tis Jeſus ſtanding to receive me. I "am coming preſently." Then endeavouring to take a little refreſhment, but finding a difficulty in ſwallowing, he ſaid, "Never mind it; all is well: Jeſus does all things "well."

At four o'clock in the morning, Nov. 23, 1793, the ſymptoms of death haſtened on apace; and we who ſtood around his bed, expected that his faultering tongue had ceaſed its function; but about half an hour after, he looked affectionately at me, ſaying, "Amen, Amen." At five o'clock, his happy ſpirit took its flight to that glorious City, and into thoſe gracious Arms, which he had ſeen extended to receive him.

Z. COZENS.

An Account of the EARTHQUAKES in ITALY.

[*Concluded from page* 200.]

THE mortality here, by the late earthquake of the 5th of February, correſponds with the apparent degree of damage done to the town, and does not exceed 126. As it happened about noon, and came on gently, the people of Reggio had time to eſcape: whereas, as I have often remarked, the ſhock in the unhappy plain was as inſtantaneous as it was violent and deſtructive. Every building was levelled to the ground, and the mortality was general, and in proportion to the apparent deſtruction of the buildings. Reggio was deſtroyed by an earthquake before the Marſian war, and having been rebuilt by Julius Cæſar, was called Reggio Julio. Part of the wall ſtill remains, and is called the Julian Tower;

Tower; it is built of huge maſſes of ſtone without cement. Near St. Peruto, between Reggio and Cape Spartivento, there are the remains of a foundery; his preſent Catholic Majeſty, when King of Naples, having worked ſilver mines in that neighbourhood, which were ſoon abandoned, the profit not having anſwered the expence. There are ſome towns in the neighbourhood of Reggio that ſtill retain the Greek language. About fifteen years ago, when I made the tour of Sicily, I landed at Spartivento in Calabria Ultra, and went to Bova, where I found that Greek was the only language in uſe in that diſtrict.

On the 14th of May I left Reggio, and was obliged (the wind being contrary) to have my boats towed by oxen to the Punta del Pezzolo, oppoſite Meſſina, from whence the current wafted us with great expedition indeed into the port of Meſſina. The port and the town, in its half ruined ſtate, by moon-light, was ſtrikingly pictureſque. Certain it is, that the force of the earthquake (though very violent) was nothing at Meſſina and Reggio to what it was in the plain. I viſited the town of Meſſina the next morning, and found that all the beautiful front of what is called the Palazzata, which extended in very lofty uniform buildings, in the ſhape of a creſcent, had been in ſome parts totally ruined, in others leſs; and that there were cracks in the earth of the quay, and part of which had ſunk above a foot below the level of the ſea. Theſe cracks were probably occaſioned by the horizontal motion of the earth, in the ſame manner as the pieces of the plain were detached into the ravines at Oppido and Terra Nuova; for the ſea at the edge of the quay is ſo very deep, that the largeſt ſhips can lie along ſide; conſequently the earth, in its violent commotion, wanting ſupport on the ſide next the ſea, began to crack and ſeparate: and as where there is one crack there are generally others leſs conſiderable in parallel lines to the firſt, I ſuppoſe the great damage done to the houſes neareſt the quay has been owing to ſuch cracks under their foundations.

Many houſes are ſtill ſtanding, and ſome little damaged, even in the lower part of Meſſina; but in the upper and more elevated ſituations, the earthquakes ſeem to have had ſcarcely any effect, as I particularly remarked. A ſtrong inſtance of the force of the earthquake having been many degrees leſs here than in the plain of Calabria, is, that the convent of Sante Barbara, and that called the Noviziato de Geſuitti, both on an elevated ſituation, have not a crack in them, and that the clock of the latter has not been deranged in the leaſt by the earthquakes that have afflicted this country for four months paſt, and which ſtill continue in ſome degree. Beſides, the mortality at Meſſina does not exceed 700 out of upwards of

30,000, the supposed population of this city at the time of the first earthquake, which circumstance is conclusive. I found that some houses, nay a street or two, at Messina were inhabited, and some shops open in them; but the generality of the inhabitants are in tents and barracks, which, having been placed in three or four different quarters, in fields and open spots near the town, but at a great distance one from the other, must be very inconvenient for a mercantile town; and unless great care is taken to keep the streets of the barracks, and the barracks themselves, clean, I fear that the unfortunate Messina will be doomed to suffer a fresh calamity from epidemical disorders during the heat of summer. Indeed, many parts of the plain of Calabria seem to be in the same alarming situation, particularly owing to the lakes which are forming from the course of rivers having been stopped, some of which, as I saw myself, were already green, and tended to putrefaction. I could not help remarking here, that the nuns, who likewise live in barracks, were constantly walking about, under the tuition of their confessor, and seemed gay, and to enjoy the liberty the earthquake had afforded them, and I made the same observation with respect to school boys at Reggio; so that in my journal, which I wrote in haste, and from whence I have as hastily transcribed the imperfect account I send you, the remark stands thus: '*Earthquakes particularly pleasing to 'nuns and school-boys.*'

Out of the cracks of the quay, it is said that during the earthquakes, fire had been seen to issue, (as many I spoke with attested;) but there are no visible signs of it, and I am persuaded it was no more than, as in Calabria, a vapour charged with electrical fire, or a kind of inflammable air. A curious circumstance happened here also, to prove that animals can remain long alive without food: two mules belonging to the Duke of Belviso remained under a heap of ruins, one of them twenty-two, and the other twenty-three days: they would not eat for some days, but drank water plentifully, and are now quite recovered. There are numberless instances of dogs remaining many days in the same situation; and a hen belonging to the British vice-counsul at Messina, that had been closely shut up under the ruins of his house, was taken out the twenty-second day, and is now recovered; she did not eat for some days, but drank freely; she was emaciated, and shewed little signs of life at first. From these instances, from those related before of the girls at Oppido, and the hogs at Soriano, and from several others of the same kind that have been related to me, but which, being less remarkable, I omit, one may conclude that long fasting is always attended with great thirst, and total loss of appetite.

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From every enquiry I found that the great ſhock of the 5th of February was from the bottom upwards, and not like the ſubſequent ones, which in general have been horizontal and verticoſe. A circumſtance worth remarking (and which was the ſame on the whole coaſt of that part of Calabria that had been moſt affected by the earthquake) is, that a ſmall fiſh called cicirelli, reſembling what we call in England white-bait, but of a greater ſize, and which uſually lie at the bottom of the ſea, buried in the ſand, have been ever ſince the commencement of the earthquakes, and continue ſtill to be, and in ſuch abundance as to be the common food of the pooreſt ſort of people; whereas, before the earthquakes, this fiſh was rare, and reckoned amongſt the greateſt delicacies. All fiſh in general have been taken in greater abundance, and with much greater facility, in thoſe parts, ſince they have been afflicted by earthquakes, than before. I conſtantly aſked every fiſherman I met with on the coaſt of Sicily and Calabria, if this circumſtance was true, and was as conſtantly anſwered in the affirmative; but with ſuch emphaſis, that it muſt have been very extraordinary. I ſuppoſe, that either the ſand at the bottom of the ſea may have been heated by the volcanic fire under it, or that the continual tremor of the earth has driven the fiſh out of their ſtrong holds, juſt as an angler, when he wants a bait, obliges the worms to come out of the turf on a river-ſide by trampling on it with his feet, which motion never fails in its effect, as I have experienced very often myſelf.

I found the citadel here had not received any material damage, but was in the ſame ſtate as I had left it fifteen years ago. The lazaret has ſome cracks in it like thoſe on the quay, and from a like cauſe. The port has not received any damage from the earthquakes. The officer who commanded in the citadel, and who was there during the earthquake, aſſured me, that on the fatal 5th of February, and the three following days, the ſea, about a quarter of a mile from that fortreſs, roſe and boiled in a moſt extraordinary manner, and with a moſt horrid and alarming noiſe, the water in the other parts of the Faro being perfectly calm. This ſeems to point out exhalations of eruptions from cracks at the bottom of the ſea, which may very probably have happened during the violence of the earthquakes; all of which, I am convinced, have here a volcanic origin.

On the 17th of May I left Meſſina, where I had been kindly and hoſpitably treated, and proceeded in my ſperonara along the Sicilian coaſt to the point of the entrance of the Faro, where I went aſhore, and found a prieſt who had been there the night between the 5th and 6th of February, when the great wave paſſed over that point, carried off boats and

above

above twenty-four unhappy people, tearing up trees, and leaving some hundred weight of fish it had brought with it on the dry land. He told me he had been himself covered with the wave, and with difficulty saved his life. He at first said the water was hot; but, as I was curious to come at the truth of this fact, which would have concluded much, I asked him if he was sure of it: and, being pressed, it came to be no more than the water having been as warm as it usually is in summer. He said the wave rose to a great height, and came on with noise and such rapidity, that it was impossible to escape. The tower on the point was half destroyed, and a poor priest that was in it lost his life.

From hence I crossed over to Scilla. Having met with my friend the Padre Minasi, a Dominican friar, a worthy man, and an able naturalist, who is a native of Scilla, and is actually employed by the Academy of Naples to give a description of the phænomena that have attended the earthquake in these parts, with his assistance on the spot, I perfectly understood the nature of the formidable wave that was said to have been boiling-hot, and had certainly proved fatal to the baron of the country, the Prince of Scilla, who was swept off the shore into the sea by this wave, with 2473 of his unfortunate subjects. The following is the fact: the Prince of Scilla having remarked, that during the first horrid shock, (which happened about noon the 5th of February) part of a rock near Scilla had been detached into the sea, and fearing that the rock of Scilla, on which his castle and town is situated, might also be detached, thought is safer to prepare boats, and retire to a little port or breach surrounded by rocks at the foot of the rock. The second shock of the earthquake, after midnight, detached a whole mountain, (much higher than that of Scilla, and partly calcareous, and partly cretaceous) situated between the Torre del Cavallo, and the rock of Scilla. This having fallen with violence into the sea, (at that time perfectly calm) raised the fatal wave, which I have above described to have broken upon the neck of land, called the Punta del Faro, and in the island of Scilla, with such fury, which returning with great noise and celerity directly upon the beach, where the prince and the unfortunate inhabitants of Scilla had taken refuge, either dashed them with their boats and richest effects against the rocks, or whirled them into the sea; those who had escaped the first and greatest wave were carried off by a second and third, which were less considerable, and immediately followed the first. I spoke to several men, women, and children, here, who had been cruelly maimed, and some of whom had been carried away into the sea by this unforeseen accident. 'Here,' said one, 'my head was forced through 'the door of the cellar,' which he shewed me was broken.

'There,'

'There,' said another, 'was I drove into a barrel.' Then a woman would shew me her child, all over deep wounds from the stones and timber, &c. that were mixed with the water, and dashing about in this narrow port; but all assured me they had not perceived the least symptom of heat in the water. Had I been satisfied with the first answer of the priest at the Punto del Faro, and set it down in my Journal, who could have doubted but that this wave had been of hot water? Now that we are well acquainted with the cause of this fatal wave, we know it could not have been hot; but the testimony of so many unfortunate sufferers from it is decisive.

A fact which I was told, and which was attested by many here, is very extraordinary indeed; a woman of Scilla, four months gone with child, was swept into the sea by the wave, and was taken up alive, floating on her back at some distance, nine hours after. She did not even miscarry, and is now perfectly well; and, had she not been gone up into the country, they would have shewn her to me. They told me she had been used to swim, as do most of the women in this part of Calabria. Her anxiety and sufferings, however, had arrived at so great a pitch, that, just at the time that the boat which took her up appeared, she was trying to force her head under water, to put a period to her miserable existence.

The Padre Minasi told me another curious circumstance that happened in this neighbourhood, which to his knowledge was strictly true: a girl about 18 years of age was buried under the ruins of a house six days, having had her foot, at the ancle, almost cut off by the edge of a barrel that fell upon it; the dust and mortar stopped the blood; she never had the assistance of a surgeon; but the foot of itself dropped off, and the wound is perfectly healed without any other assistance but that of nature. If of such extraordinary circumstances, and of hair-breadth escapes, an account was to be taken in all the destroyed towns of Calabria Ultra and Sicily, they would, as I said before, compose a large volume, I have only recorded a few of the most extraordinary, and such as I had from the most undoubted authority.

In my way back to Naples, (where I arrived the 23d of May) along the coast of the two Calabrias and the Principato Citra, I only went on shore at Tropea, Paula, and in the Bay of Palinurus. I found Tropea (beautifully situated on a rock overchanging the sea) but little damaged: however, all the inhabitants were in barracks. At Paula the same. The fishermen here told me they continued to take a great abundance of fish, as they had done ever since the commencement of the present calamity. At Tropea, the 15th of May, there was a severe shock of an earthquake, but of a very short duration. There were five shocks during my stay in Calabria

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and Sicily; three of whom rather alarming; and at Meſſina, in the night-time, I conſtantly felt a little tremor of the earth, which has been obſerved by many of the Meſſineſe. If you conſider the fatigue and hurry of the journey I have juſt been taking; and that, in the midſt of the preparations for my other journey to England, which I propoſe to begin to-morrow, I have been writing this account, I ſhall hope then to be entitled to your indulgence for all its imperfections.

But, before I take my leave, I will juſt ſum up the reſult of my obſervations in Calabria and Sicily, and give you my reaſons for believing that the preſent earthquakes are occaſioned by the operation of a volcano, the ſeat of which ſeems to lie deep, either under the bottom of the ſea, between the iſland of Stromboli and the coaſt of Calabria, or under the parts of the plain towards Oppido and Terra Nuova. If on a map of Italy, and with your compaſs on the ſcale of Italian miles, you were to meaſure off 22, and then fixing your central point in the city of Oppido, (which appeared to me to be the ſpot on which the earthquake had exerted it's greateſt force) from a circle, (the radii of which will be, as I juſt ſaid, 22 miles) you will then include all the towns and villages that have been utterly ruined, and the ſpots where the greateſt mortality has happened, and where there have been the moſt viſible alterations on the face of the earth. Then extend your compaſs on the ſame ſcale to 72 miles, preſerving the ſame centre, and form another circle, you will include the whole of the country that has any mark of having been affected by the earthquake. I plainly obſerved a gradation in the damage done to the buildings, as alſo in the degree of mortality, in proportion as the countries were more or leſs diſtant from this ſuppoſed centre of the evil.

One circumſtance I particularly remarked; if two towns were ſituated at an equal diſtance from the centre, the one on a hill, the other on a plain, or in a bottom, the latter had always ſuffered greatly more by the ſhocks of the earthquake than the former; a ſufficient proof to me of the cauſe coming from beneath, as this moſt naturally have been productive of ſuch an effect. And I have reaſon to believe, that the bottom of the ſea, being ſtill nearer the volcanic cauſe, would be found (could it be ſeen) to have ſuffered even more than the plain itſelf; but, as you will find in moſt of the accounts of the earthquake that are in the preſs, and which are numerous, the philoſophers, who do not eaſily abandon their ancient ſyſtems, make the preſent earthquakes to proceed from the high mountains of the Appennines that divide Calabria Ultra, ſuch as Monte Deio, Monte Caulone, and Aſpramonte. I would aſk them this ſimple queſtion, did the Æolian or Lipari

iſlands

iſlands (all which roſe undoubtedly from the bottom of the ſea by volcanic exploſions at different and perhaps very diſtant periods) owe their birth to the Appennines in Calabria, or to veins of minerals in the bowels of the earth, and under the bottom of the ſea? Stromboli, an active volcano, and probably the youngeſt of thoſe iſlands, is not above 50 miles from the parts of Calabria that have been moſt affected by the late earthquake. The verticle ſhocks, or, in other words, thoſe whoſe impulſe was from the bottom upwards, have been the moſt deſtructive to the unhappy towns in the plain; did they proceed from Monte Dejo, Monte Caulone, or Aſpramonte? In ſhort, the idea I have of the preſent local earthquakes, is, that they have been cauſed by the ſame kind of matter that gave birth to the Æolian or Lipari iſlands; that, perhaps, an opening may have been made at the bottom of the ſea, and moſt probably between Stromboli and Calabria Ultra, (for from that quarter all agree that the ſubterraneous noiſes ſeem to have proceeded) and that the foundation of a new iſland or volcano may have been laid, though it may be ages, which to nature are but moments, before it is compleated, and appears above the ſurface of the ſea. Nature is ever active; but her actions are, in general, carried on ſo very ſlowly, as ſcarcely to be perceived by mortal eye, or recorded in the very ſhort ſpace of what we call hiſtory, let it be ever ſo ancient. Perhaps, too, the whole deſtruction I have been deſcribing, may have proceeded ſimply from the exhalations of confined vapours, generated by the fermentation of ſuch minerals as produce volcanoes, which have eſcaped where they met with the leaſt reſiſtance, and muſt naturally in a greater degree have affected the plain than the high and more ſolid grounds around it. When the account of the Royal Academy of Naples is publiſhed, with maps, plans, and drawings, of the curious ſpot I have deſcribed, this rude and imperfect account will, I flatter myſelf, be of uſe; without the plans and drawings, you well know, Sir, the great difficulty there is in making one's ſelf intelligible on ſuch a ſubject.

I have the honour to be, &c.

The Method of Walking with GOD.

IF we ſincerely deſire to WALK WITH GOD, we muſt, with fervent and humble ſighs, beg for divine help; at the ſame time, carefully watch over our thoughts, words, and actions; in every thing we ſee, do, or omit; upon all that paſſes both within and without us; ſhunning, with the greateſt circumſpection, all occaſions of ſin; ſuch as needleſs com-

pany, idle converſation, vain imaginations, evil reaſonings, perverſe diſputations, &c. continually keeping our hearts in the fear of God, which is a fountain of ſpiritual ſtrength; having the eye of the mind bent towards him in reverence and love. For he who neglects theſe divine and powerful ſupports, will be left, as a city open on all ſides, an eaſy prey to worldly-mindedneſs and ſenſuality, and will finally be brought to ruin. We muſt, therefore, exert our utmoſt ſtrength againſt thoſe things which we are conſcious have the greateſt hold of our affections; that our hearts being preſerved in liberty, ſimplicity, and purity, free from uneaſineſs and diſtraction, may not be enſnared by any evil deſires, which would diſſipate the ſpirit, engroſs the affections, and darken the whole ſoul.

2. Let us be particularly careful to ſhun all occaſions of ſuperfluous diſcourſe; watching over our words, that we utter nothing but what may tend to the Glory of God, and the good of our neighbour. Our bleſſed Saviour himſelf has declared, that in the Day of Judgment we muſt give an account for every idle Word, Mat. xii. 36. Wherefore when we ſpeak, let it be done with a heart full of love, in meekneſs of expreſſion, and with deep humility.

3. Carefully avoid all occaſions of ſtrife; rather ſuffer loſs than contend. Maintain thy peace with God; and be ſolicitous not to give cauſe of ſtumbling to any one. Have alſo a ſpecial care over thine eyes, for it is by them that thou art in danger of being drawn into temptation, and expoſed to many hurtful ſnares.

4. In all trials and contradictions look up to God, earneſtly begging for ſtrength, courage, and patience; ſo thou mayeſt, by perſevering in the exerciſe of faith, be enabled to bring thy body into ſubjection, 1 Cor. ix. 27. Thoſe who habitually practiſe theſe precepts, have good reaſon to hope that the Spirit of God will abide with them, and that they ſhall experience his mighty operations in every faculty of their ſouls.

5. The operation of the divine power is greatly prevented, and the love of God extinguiſhed, by knowingly ſuffering ſin to prevail over us: ſuch as pride, hatred, anger, and fretfulneſs; preſumption, ſelf-will, evil deſires, and an inordinate attachment to children and relations; the deſire of riches, of a name amongſt men, indulgence in the gratification of our appetites, and the like. If theſe things are ſuffered to prevail, they carry away the thoughts and affections from GOD, and the ſoul becomes ſo attached unto them, that we are brought into miſerable bondage. The creatures then poſſeſs that ſeat, which God alone ought to occupy in the heart. Alas! how many things do we ſuffer to take hold of our minds;

minds; and how many things have we in our intentions to do, wherein we neither see, nor seek God!

6. There is a strong inclination in most people to live in a manner agreeable to their natural will; to gather abundance of wealth, and live in affluence, without ever making sincere and upright enquiries whether their conduct be agreeable to God, or tends to his Glory.

7. There are others who appear virtuous in the sight of men, and yet are still under the power of evil habits, which they conclude to be but small failings, not thinking themselves bound to forsake them, but looking upon their state as good, because they abstain from gross sins. Nevertheless, these people, not being willing to give up their hearts wholly to God, the work of Religion is hindered, and these very trifles which they indulge themselves in, and of which they think that God takes no account, become a wall of separation between God and them. Ah! how great will be the lamentation of an infinite number of people at the last Day, when the thoughts of all hearts are laid open; and all shall clearly see, whether in the course of their lives, they have chosen to serve God or themselves.

8. But that which is very prejudicial to us, and prevents our close walking with the Lord, is a desire to serve both God and the creatures, at one and the same time: This, the Lip of Truth has declared to be impossible, Mat. vi. 24; for in the degree that the soul permits itself to be filled with the love of the creatures, in the same proportion it is emptied of God, and of his Grace. We must therefore divest ourselves of all anxious solicitude after terrestrial things, and contract the habit, by constantly exercising faith, of serving God in spirit, and in truth. It must be allowed, indeed, that the beginning is difficult; but through divine help, all things will become easy: And God will never refuse his aid, if we humbly and penitently seek it. Our Kingdom is not of this World; therefore, we may, with the utmost propriety, at least, take as much pains, and expose ourselves to as many inconveniences for the attainment thereof, as an infinite number of people do, to possess the honours and delights which belong to this world; and which are sought after by its votaries, with inexpressible toil, patience, and danger.

A CURE for a recent SCALD.

THE Cure of a Scald, by the application of Cold Water, is a discovery of great importance, and ought to be made as public as possible. The following is extracted from an account published by a Gentleman at Truro, in Cornwall.

" In the winter of 1788, I was ſitting near a fire on which was placed a large tea-kettle filled with water, that was then of a boiling heat. The veſſel ſlipped from off the fire, and the whole, or greater part, of its contents was thrown over one of my legs. To leſſen the extreme heat and pain which were inſtantly produced, the firſt thing that ſtruck me was the affuſion of cold water out of a large decanter which fortunately ſtood at the time on the table, and which I made, without waiting to take off my ſtocking, over the affected parts. In the mean time, feeling ſome relief from the application of cold, I ordered a pail of water to be procured, in which I immerſed the leg repeatedly; and this I continued to do for nearly two hours (as well as I can now recollect,) getting a freſh pail of water as ſoon as any ſenſible degree of warmth was communicated by the ſcalded limb to that which I had been uſing. Having by theſe repeated immerſions almoſt, if not entirely, got rid of the heat and ſmarting, I proceeded to draw off my ſtocking with ſome caution, and not without ſuſpicion that a part of the cuticle would have been removed along with it. But I was agreeably ſurpriſed to find that the ſkin had ſuffered little or no injury, except that it was a little ſhrivelled, and ſtiff in ſome places, which was as likely to have been occaſioned by the cold as the hot water. No veſication ſucceeded; and, except a little peeling of the ſkin, and ſome partial ſtiffneſs, which was ſoon removed by rubbing the ſurface with oil, I never felt any ſubſequent inconvenience. To thoſe who may chance to ſuffer a ſimilar accident, I may venture from this fact, independently of any theory in its favour, to recommend the like mode of treating it. Oil, which is no unfrequent application, is a bad one, as it is a bad conductor of heat, and as it tends therefore to increaſe the heat of the ſurface to which it may be applied. Vinegar, though it has been conſidered to poſſeſs a ſedative quality, and therefore to be uſeful in ſuch caſes, as it will irritate much more than water, is, on that account, leſs proper; and the ſame may be ſaid of all acids. Even lead diſſolved in vinegar, which makes the famous extract of Mr. Goulard, is liable, in my opinion, to the ſame objection.

It is hardly requiſite to add, that there is a neceſſity of making the application of cold water as ſpeedily as poſſible after the accident; for, if it be delayed till bliſtering has taken place, which will happen in a very ſhort ſpace of time, any application made, with a view to effect a compleat cure, muſt prove ineffectual. William May.

[How far the application of Cold Water to recent Burns, may be ſalutary, can only be aſcertained by experience; in all probability it will have the ſame effect as in the Cure of Scalds.

Scalds. But whether it is uſed for Burns, or Scalds, it muſt be applied immediately upon receiving the injury, before any bliſter appears. And it is a caution neceſſary to be attended to, that the application of cold Water, when the ſkin is deſtroyed, may occaſion very diſagreeable conſequences.]

An Account of the Plague, or Malignant Fever, at Philadelphia, in 1793; extracted from the Narrative written by Matthew Carey, and printed at Philadelphia. *

PREVIOUS to the invaſion of this dreadful Scourge, the manufactures, trade, and commerce of Philadelphia, had been, for a conſiderable time, improving and extending with great rapidity. New houſes, in almoſt every ſtreet, built in a very neat, elegant ſtyle, adorned, at the ſame time that they enlarged the city. Its population was extending faſt. Houſe-rent had riſen to a moſt extravagant height; it was in many caſes double, and in ſome treble to what it had been a year or two before; and went far beyond the real increaſe of trade. The number of applicants for houſes, exceeding the number of houſes to be let, one bid over another; and affairs were in ſuch a ſituation, that many people, though they had a tolerable run of buſineſs, could hardly do more than clear their rents, and were, literally, toiling for their landlords. Luxury, the uſual concomitant of proſperity, abounded in a manner very alarming to thoſe who conſidered that the religion, liberty, and happineſs of a nation depend on their temperance and ſober manners. Men had been for ſome time in the habit of regulating their expences by proſpects formed in ſanguine hours, when every probability was caught at as a certainty, not by their actual profits, or income. The number of coaches, chariots, chairs, &c. lately ſet up by men in the middle rank of life, is hardly credible. And although there had been a very great increaſe of hackney chairs, yet it was almoſt impoſſible to procure one on a Sunday, unleſs it was engaged two or three days before. Extravagance, in various ſhapes, was gradually eradicating the plain and wholeſome habits of the city. Few, I believe, will pretend to deny, that ſomething was wanting to humble the pride of a city, which was running on in full career, to the goal of prodigality and diſſipation.

However, from November, 1792, to the end of June, 1793, the difficulties of Philadelphia were extreme. The eſtabliſh-

* London reprinted for J. Parſons, Pater-noſter-Row. 12mo. 100 pages, price 1s. ſtitched.

ment

ment of the bank of Pennſylvania, in embryo for the moſt part of that time, had arreſted in the two other banks ſuch a quantity of the circulating ſpecie, as embarraſſed almoſt every kind of buſineſs; to this was added the diſtreſs ariſing from the very numerous failures in England, which had extremely harraſſed ſeveral of our capital merchants. During this period, many men experienced as great difficulties as were ever known in this city. But the opening, in July, of the bank of Pennſylvania, conducted on liberal principles, placed buſineſs on its former favourable footing. Every man looked forward to this Fall [1793,] as likely to produce a vaſt extenſion of trade. But how fleeting are all human views! how uncertain all plans founded on earthly appearances! All theſe flattering proſpects vaniſhed like the baſeleſs fabric of a viſion.

In July, arrived the unfortunate fugitives from Cape Francois. [The Blacks having driven the Whites from the Cape, ſo that there were 300 ſail of ſhips, with unfortunate fugitives on the American Coaſt, without money, and without the means of induſtry.] At this time, the deſtroying ſcourge crept in among us, and nipped in the bud the faireſt bloſſoms that imagination could form. And what a dreadful contraſt has ſince taken place! Many of our firſt commercial houſes are totally diſſolved, by the death of the parties, and their affairs are neceſſarily left in ſo deranged a ſtate, that the loſſes and diſtreſſes which muſt take place, are beyond eſtimation. The proteſts of notes for a few weeks paſt, have been beyond all former example; for a great proportion of the principal merchants having left the city, and been totally unable, from the ſtagnation of buſineſs, to make any proviſion for payment, moſt of their notes have been proteſted, as they became due. Dr. Hodge's child, probably the firſt victim, was taken ill on the 27th of July, and died on the 7th of Auguſt. Mr. Moore,* in Water-ſtreet, was ſeized on the 2d of Auguſt, and died on the 4th. Mrs. Parkinſon, who lodged in the ſame houſe, caught the diſorder on the 3d, and died on the 7th. With regard to the cauſe of this Diſorder, there prevails a great diverſity of opinions. Some ſuppoſe that it originated from a quantity of damaged Coffee, and other putrid animal and vegetable ſubſtances, at a wharf, above Arch-ſtreet. The ſtench of this coffee was ſo exceſſively offenſive, that the people in the neighbourhood could hardly bear to remain in the back part of their houſes.

* This man had been walking along the wharfs, where the coffee lay, and at which the Sans Culottes was moored, in the morning; and on his return home, was ſo extremely ill, as to be obliged to go to bed, from which he never roſe again.

Others

Others again say that a veſſel from Tobago, which arrived here in July, loſt nearly all her hands with a malignant fever. In the river, ſhe ſhipped freſh hands, many of whom died. From her they believe the diſorder ſpread.

Another opinion is, that the privateer Sans Culottes Marſellois, with her prize, the Flora, which arrived here the 22d of July, introduced the fever. The privateer was in a foul, dirty condition, her hold very ſmall, and perhaps as ill calculated for the accommodation of the great number of people that were on board, as any veſſel that ever croſſed the ocean. All her filth was emptied at a wharf between Arch and Race-ſtreet. A dead body, covered with canvaſs, lay on board the Flora, for ſome time, and was ſeen by ſeveral perſons.

The mortality began about that part of Water-ſtreet, where the Mary, the Flora, and the Sans Culottes lay. For ſome time it was entirely confined to that place and its neighbourhood. Almoſt every death which occurred in the early ſtage of the diſorder could be traced to that ſtreet. By degrees, it ſpread, owing to the want of precaution, and to communication with the infected. It is generally believed, that the beds and bedding of thoſe who died of the diſorder, at firſt, before the alarm went abroad, were ſold and ſpread it among the buyers.

Several perſons were ſwept away before any great alarm was excited. The firſt deaths that ſtruck terror among the citizens, were thoſe of Peter Aſton, on the 19th, of Mrs. Lemaigre, on the 20th, and of Thomas Miller, on the 25th of Auguſt. About this time began the removals from the city; which were for ſome weeks ſo general, that almoſt every hour in the day, carts, waggons, coaches, and chairs, were to be ſeen tranſporting families and furniture to the country in every direction. Buſineſs then became extremely dull. Mechanics and artiſts were unemployed; and the ſtreets wore the appearance of gloomy melancholy.

On the 22d of Auguſt, the mayor of Philadelphia, wrote to the city commiſſioners, giving them the moſt peremptory orders, to have the ſtreets properly cleanſed and purified by the ſcavengers, and all the filth immediately hawled away.

On the 26th, the college of phyſicians publiſhed an addreſs to the citizens, recommending to avoid all unneceſſary intercourſe with the infected; to place marks on the doors or windows where they were; to pay great attention to cleanlineſs and airing the rooms of the ſick; to provide a large and airy hoſpital in the neighbourhood of the city for their reception; to put a ſtop to the tolling of the bells; to bury thoſe who died of the diſorder in carriages, and as privately as poſſible; to keep the ſtreets and wharfs clean; to avoid all fatigue of body and mind, and ſtanding or ſitting in the

ſun,

ſun, or in the open air; to accommodate the dreſs to the weather, and to exceed rather in warm than in cool clothing; and to avoid intemperance, but to uſe fermented liquors, ſuch as wine, beer, and cider, with moderation. They likewiſe declared their opinion, that fires in the ſtreets were very dangerous, if not ineffectual means of ſtopping the progreſs of the fever, and that they placed more dependence on the burning of gunpowder. The benefits of vinegar and camphor, they added, were confined chiefly to infected rooms, and could not be too often uſed on handkerchiefs, or in ſmelling bottles, by perſons who attended the ſick.

In conſequence of this addreſs, the bells were immediately ſtopped from tolling. They had before been kept conſtantly going the whole day, ſo as to terrify thoſe in health, and drive the ſick, as far as the influence of imagination could produce that effect, to their graves. An idea had gone abroad, that the burning of fires in the ſtreets, would have a tendency to purify the air, and arreſt the progreſs of the diſorder. The people, therefore, every night lighted large fires at the corners of the ſtreets. The 29th, the mayor publiſhed a proclamation, forbidding this practice. As a ſubſtitute, many had recourſe to the firing of guns, which they imagined was a certain preventative of the diſorder. This was carried ſo far, and attended with ſuch danger, that it was forbidden by the mayor's order, of the 4th of September.

The number of the infected, daily increaſing, and the exiſtence of an order againſt the admiſſion of perſons labouring under infectious diſeaſes into the alms-houſe, precluded them from a refuge there,* ſome temporary place was requiſite, and three of the guardians of the poor took poſſeſſion of the Circus, in which were lately exhibited equeſtrian feats, being the only place that could be procured for the purpoſe. Thither they ſent ſeven perſons afflicted with the malignant fever, where they lay in the open air for ſome time, and without proper aſſiſtance.† Of theſe, one crawled out on the commons, where he died at a diſtance from any houſe. Two died in the Circus, one of them was ſeaſonably removed; the other lay in a ſtate of putrefaction for above 48 hours, owing

* At this period, the number of paupers in the alms-houſe was between three and four hundred; and the managers apprehenſive of ſpreading the diſorder among them, enforced the abovementioned order, which had been entered into a long time before. They, however, ſupplied beds and bedding, and all the money in their treaſury, for their relief, out of that houſe.

† High wages were offered for nurſes for theſe poor people, but none could be procured.

to

to the difficulty of procuring any perſon to remove him. On this occaſion occurred an inſtance of courage in a ſervant girl, of which at that time few men were capable. The carter, who undertook to remove the corpſe, having no aſſiſtant, was on the point of relinquiſhing his deſign, and quitting the place. The girl perceived him, and offered her ſervices, provided he would not inform the family with whom ſhe lived. She accordingly helped him to put the body into the coffin, which was by that time in ſuch a ſtate as to be ready to fall in pieces. It gives me pleaſure to add, that ſhe ſtill lives, notwithſtanding her very hazardous exploit.

The inhabitants of the neighbourhood of the Circus took the alarm, and threatened to burn it, unleſs the ſick were removed; and it is believed they would have actually carried their threats into execution, had a compliance been delayed a day longer.

The 29th, ſeven of the guardians of the poor had a conference with the magiſtrates; at which it was agreed that a ſuitable houſe, as an hoſpital, ſhould be provided near the city for the reception of the infected Poor who were afflicted with contagious diſorders, and deſtitute of the means of providing neceſſary aſſiſtance; to engage phyſicians, nurſes, attendants, and all other neceſſaries for their relief in that houſe; to appoint proper perſons in each diſtrict, to enquire after ſuch poor as might be afflicted; to adminiſter aſſiſtance to them in their own houſes, and, if neceſſary, to remove them to the hoſpital.

Conformably to theſe reſolves, the Committee took poſſeſſion of the manſion-houſe of W. Hamilton, Eſq; at Buſhill, that gentleman being abſent; and the ſame evening they ſent the four patients who remained at the Circus. Shortly after this, the guardians of the poor, except James Wilſon, Jacob Tomkins, jun. and William Sanſom, ceaſed the performance of their duties; nearly the whole of them having removed out of the city. The care of the poor, the providing for Buſhill, ſending the ſick there, and burying the dead, devolved, therefore, on the above three guardians. Two of them, James Wilſon, and Jacob Tomkins, excellent and indefatigable young men, whoſe ſervices were at that time of very great importance, fell ſacrifices in the cauſe of humanity. The other, William Sanſom, was likewiſe, in the execution of his dangerous office, ſeized with the diſorder, and on the brink of the grave, but providentially eſcaped.

The conſternation of the people at this period was carried beyond all bounds. Diſmay and affright were viſible in al-

moſt every countenance. * Moſt people who could by any means make it convenient, fled from the city. Of thoſe who remained, many ſhut themſelves up in their houſes, and were afraid to walk the ſtreets. The conſumption of gunpowder and nitre in houſes as a preventative, was inconceivable. Many were almoſt inceſſantly purifying, ſcowering, and white-waſhing their rooms. Thoſe who ventured abroad, had handkerchiefs or ſponges impregnated with vinegar or camphor, at their noſes, or elſe ſmelling bottles with the thieves' vinegar. Others carried pieces of tar in their hands, or pockets, or camphor bags tied round their necks. The corpſes of the moſt reſpectable citizens, even of thoſe who did not die of the epidemic, were carried to the grave, on the ſhafts of a chair, the horſe driven by a negro, unattended by a friend or relation, and without any ſort of ceremony. People ſhifted their courſe at the ſight of a hearſe coming towards them. Many never walked on the foot-path, but went into the middle of the ſtreets, to avoid being infected in paſſing by houſes wherein people had died. Acquaintances and friends avoided each other in the ſtreets, and only ſignified their regard by a cold nod. The old cuſtom of ſhaking hands fell into ſuch general diſuſe, that many were affronted at even the offer of the hand. A perſon with a crape, or any appearance of mourning, was ſhunned like a viper. Indeed, it is not probable that London, at the laſt ſtage of the plague, [in 1665,] exhibited ſtronger marks of terror, than were to be ſeen in Philadelphia, from the 25th of Auguſt till late in September. When people ſummoned up reſolution to walk abroad, and take the air, the ſick-cart conveying patients to the hoſpital, or the hearſe carrying the dead to the grave, which were travelling almoſt the whole day, ſoon damped their ſpirits, and plunged them again into deſpondency.

While affairs were in this deplorable ſtate, and people at the loweſt ebb of deſpair, we cannot be aſtoniſhed at the frightful ſcenes that were acted, which ſeemed to indicate a total diſſolution of the bonds of ſociety in the neareſt and deareſt connexions. Who, without horror, can reflect on a huſband deſerting his wife, in the laſt agony;—a wife unfeelingly abandoning her huſband on his death-bed;——parents forſaking their only children;——children ungratefully flying from their parents, and reſigning them to chance, often with-

* About this time the diſorder appearing in the jail, all the French priſoners to the number of 130 were liberated. It being ſaid, that the tongues of thoſe affected became black as the diſorder increaſed: and two felons in priſon being appriſed of this circumſtance, blacked their tongues, and gained their liberty.

out

out any enquiry after their health or safety;—masters hurrying off their faithful servants to Bushill, even on suspicion of the fever, and that at a time, when it was open to every visitant, but never returned any;—servants abandoning tender and humane masters, who only wanted a little care to restore them to health and usefulness;——who can even now think of these things without horror? Yet such were daily exhibited in every quarter of our city.

These desertions produced scenes of distress and misery, of which few parallels are to be met with. Many men of affluent fortunes, who have given employment and sustenance to hundreds every day, have been abandoned to the care of a Negro, after their wives, children, friends, clerks, and servants had fled away, and left them to their fate. In many cases, no money could procure proper attendance. With the poor, the case was infinitely worse than with the rich. Many of these have perished, without a human being to hand them a drink of water, to administer medicines, or to perform any charitable office for them. Various instances have occurred, of dead bodies found lying in the streets, of persons who had no house or habitation, and could procure no shelter.

A woman, whose husband had just died of the fever, was seized with the pains of labour, and had nobody to assist her, as the women in the neighbourhood were afraid to go into the house. She lay for a considerable time in a degree of anguish that will not bear description. At length, she struggled to reach the window, and cried out for assistance. Two men, passing by, went up stairs; but they came too late.—She was striving with death,—and actually in a few minutes expired in their arms.

A woman, whose husband and two children lay dead in the room with her, was in the same situation, without a midwife, or any other person to aid her. Her cries at the window brought up one of the carters. With his assistance she was delivered of a child, which died in a few minutes, as did the mother, who was utterly exhausted. And thus lay in one room, five dead bodies, an entire family, carried off in an hour or two. Many instances have occurred, of respectable women, who, in their lying-in, have been obliged to depend on servant women for assistance—and some had none but their husbands. Many of the midwives were dead,—and others had left the city.

A servant girl, belonging to a family in which the fever had prevailed, was apprehensive of danger, and resolved to remove into the country. She was taken sick on the road, and returned to town, where she could find no person to receive her. One of the guardians of the poor provided a cart, and took her to the alms house, into which she was

refuſed admittance. She was brought back, and the guardian offered five dollars to provide her a ſingle night's lodging, but in vain. After every effort made to provide her ſhelter, ſhe abſolutely expired in the cart.*

To relate all the frightful caſes of this nature that occurred, would fill a volume. Let theſe few ſuffice. But I muſt obſerve, that moſt of them happened in the firſt ſtage of the public panic. Afterwards, when the citizens recovered a little from their fright, they became rare.

[*To be continued.*]

* Among the moſt revolting circumſtances attending this ſcourge, is the cruelty exerciſed againſt ſome who were, and many who were only ſuppoſed to be infected. Two or three perſons, travelling in the ſtages to New York, being taken ſick, were compelled, by their fellow paſſengers, to leave the ſtages, with their baggage. When on the road, wearied and diſtreſſed, they could procure no relief, nor ſhelter, but abſolutely periſhed with ſickneſs and hunger. On the Lancaſter road, a ſimilar circumſtance occurred. There have been very many inſtances, in which as ſoon as a perſon was ſeized with the fever, he was immediately abandoned by friends and relations, and reſigned to the care of perhaps a ſingle negro.

The Neceſſity of giving the WHOLE HEART to CHRIST.

HE that hath the SON, hath Life; and he that hath not the Son of God, hath not Life: Chriſt is the Fountain of living Water; whoſo findeth Chriſt, findeth Life, and ſhall obtain the favour of the Lord: But he that ſinneth againſt Chriſt, wrongeth his own ſoul; all that hate Chriſt, love death. If a heart-felt conviction of theſe important Truths, operated in our ſouls, what would we not give for life? Eſau gave up his birth-right, to preſerve his life. The infirm woman parted with all her eſtate, to recover health, and to ſecure herſelf a few days from the grave. Temporal life is eſteemed more precious than all things under the ſun; but what is it, when compared with Chriſt, our eternal Life? The Apoſtle ſays, "The things that were gain to me, thoſe I "counted loſs for Chriſt. Yea, doubtleſs, and I count all "things but loſs for the excellency of the knowledge of Chriſt "Jeſus my Lord: for whom I have ſuffered the loſs of all "things, and do count them but dung, that I may win "Chriſt." We muſt live, move, and have our Being in Chriſt, and from Chriſt alone. He is the Author of all our holy affections, and of all our gracious abilities.

When

When men have ſerved their turns one of another, away they go; in the ſame manner, too many profeſſors ſerve Chriſt. When the guilt of their ſins, ſtares them in the face, and they groan under the weight of the wrath of God, Satan as a tormentor, is unwelcome; though as a tempter, he is ſtill liked well enough. They fly to worldly comforts, but they will not do;—they try duties, but even theſe afford them no reſt; and therefore, in the terror of their ſpirits, they muſt have Chriſt; at leaſt, ſo much of him, as may give them quiet and reſt. Then ſermons, and preachers are welcome, in hopes of bringing peace and comfort to their troubled minds. So that many uſe Chriſt, as ſick perſons take meat, or phyſic; not for the love of it, (for their ſtomachs riſe againſt it) but for fear of death. To eſcape damnation, to avoid eternal torments, they go to Chriſt. Then they make large confeſſions, form great reſolutions againſt their ſins, and pray to God as they never prayed before. But when they have obtained eaſe to their troubled conſciences, they become, if not profane, yet worldly, and negligent of Chriſt, his perſon, his laws, and his intereſt. When they are in great trouble, then this Phyſician is ſent for; but when the pain is over, the Phyſician's company is too chargeable, it is no way deſirable; the ſooner he turns his back, the better. It is one thing to receive Chriſt, to pacify the conſcience; and another thing, to give up the whole heart to him, that he may cleanſe it from all filthineſs, and purify it from every abomination,

Many come running to Chriſt, as the man in the Goſpel, and aſk him, "Good Maſter, what ſhall I do that I may inherit eternal life?" Chriſt tells him, "Go thy way, ſell "what thou haſt, and give to the poor, and thou ſhalt have "treaſure in Heaven; and come, take up thy croſs, and follow Me." But he went away grieved, for he had great poſſeſſions. Undoubtedly, many have a glimpſe of the Glory of the Redeemer; they run to him in the time of diſtreſs, and haſtily aſk him the way of ſalvation; but they do not like the terms propoſed: Chriſt ſays, "My ſon, give me thy "heart:" Do not lend it only, but give it; give it chearfully, give it now: Give me thy heart, to be faſhioned, cleanſed, and ſealed by Me: Do not keep it to thyſelf, but give me thy whole heart: Leave it in my hand, for me to keep it for thee!—

But alas! how ſhamefully do we break with Chriſt? We are content to give him the body, the outward man; the ear, the tongue, the head; but we reſerve the heart for other maſters. Or if we are prevailed upon, in ſome meaſure, to give the heart, yet it is but a divided heart; not the whole heart; Chriſt ſays, "Thou ſhalt love the Lord thy God with all "thine heart;" but anger, pride, covetouſneſs, or ſenſuality, have

have a ſhare. Few ſee themſelves ſo compleatly miſerable without Chriſt, as to come up to the price: They will not treat with Him, unleſs they are allowed the profit or pleaſure of ſome ſin. But when conſcience is horribly diſquieted and troubleſome, then they make new offers; they will leave many ſins; perhaps they will go ſo far as to negociate for one ſin only;—they will be content, if one ſin, and Chriſt, may ſhare the heart between them. But if the conſcience ſtill continues in an uproar, then, like mariners when caught in a tempeſt, and who are obliged to throw overboard their goods, their bales of ſilk, and other valuable commodities, in order to eaſe the veſſel; and which they wiſh for again when it is calm: ſo many will part with their ſins; they will throw them all over-board, though much againſt their wills, in hopes of riding out the ſtorm. But when they have obtained a meaſure of peace, they wiſh for their luſts again, and retain an attachment to the old corruption of their hearts.

Many profeſſors entertain a regard for ſome of the Bleſſings of Chriſt: they like his Heaven, but not his Commandments;—they approve of his Atonement, but not his Service;—they would accept of his Pardon and Peace; but are averſe to his Purity and Holineſs. But the Lord, in effect, ſays to them, "If you will have my comforts, you muſt have me too: if you will have my Heaven, you muſt put on my ſpotleſs Image; your hearts muſt be cleanſed from all ſin; and you muſt be harmleſs and holy, in all your appetites, tempers, and converſation. If you will have my abiding preſence with you through your pilgrimage on earth, then you muſt be at ſome coſt, at ſome pains and trouble: Nothing of me, or mine, is got without difficulty or induſtry.——Your cold prayers will not ſuffice; your lazy hearings are not enough: You muſt watch your hearts all the day long; you muſt make a covenant with your eyes, and keep your lips, as with a bridle. Are ye content?" Oh! no, ſays the ſlothful ſoul, I would go to Heaven on a feather-bed, or in a ſplendid coach; I would be content to pray now and then, morning and evening, ſo I may be at my own diſpoſal all the following hours. But the faithful follower of Jeſus, who carefully contemplates the perfect Law of Liberty; and continues therein; he being, not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed: He ſhall ſee the Glory of the Lord, and the excellency of our God: His Peace ſhall flow as a river, and his righteouſneſs as the waves of the ſea: The Lord will crown him with his Loving-kindneſs, and ſurround him with his tender-mercies to all Eternity.

To

To make black WRITING INK.

IT is exceeding difficult, either in town or country, to procure good WRITING INK. This is an inconvenience peculiarly felt by perſons advanced in years. It is almoſt impoſſible for them to read Characters that are wrote with a pale, dirty, yellow liquid, and which they purchaſe for Ink. Thoſe who procure their Ink to be made according to the following directions, will not have great reaſon to be diſſatisfied either with the expence or trouble.

Boil one pound of Logwood chips or ſhavings, in a gallon of ſoft water, half an hour; pour the liquid, while boiling hot, upon a pound of the beſt blue Galls, in coarſe powder, and two ounces of Pomegranate peel. Let the infuſion ſtand in the ſunſhine in ſummer, or within the warmth of the fire in winter, for three or four days, ſtirring it frequently. Then add four ounces of green Copperas, in powder, and two ounces of Sal Ammoniac. After ſtanding four or five days more, diſſolve four ounces of Gum Arabic, in a pint of boiling water, and mix it well with the Ink; adding likewiſe to it, four ounces of Iron filings, free from duſt.

When the Ink has acquired a deep, black colour, it may be ſtrained through coarſe linen, and bottled off for uſe, keeping it well cork'd. But to preſerve and improve the colour, put into the bottles ſome coarſe powder of the Galls, and one or two pieces of Iron, or Iron Filings.

Logwood improves both the beauty and deepneſs of the black, without diſpoſing it to fade. Gum Arabic keeps the colouring matter ſuſpended in the fluid, and alſo prevents the Ink from ſpreading; by which means a greater quantity is collected on each ſtroke of the pen. Sal Ammoniac gives it a brighter colour. If the Ink is required to ſhine, there muſt be a greater proportion of the Pomegranate peel. Sugar prevents the drying of the ink. Copper and lead veſſels injure the colour.

When the Ink is too thick, it muſt be diluted with a little of the decoction of Logwood, or ſoft water. But vinegar, and all acids, precipitate the colouring matter, and entirely deſtroy the Ink.

If the materials are good, eſpecially the Galls, this Ink will ſtrike a deep black the moment it is uſed; which is a property of great advantage to perſons in years, particularly when they are writing by candle-light. If the colour is deficient, add more Galls to the Ink.

Anecdote of the Rev. Mr. Berridge.

ABOUT two years ago, a gentleman, in company with a neighbouring miniſter, viſited Mr. Berridge, at Everton. The gentleman requeſted Mr. Berridge, if agreeable, to favour them with a few outlines of his life. The venerable old man, among other things, gave them the following curious Narration.

"Soon after I began to preach the Goſpel of Chriſt at Everton, the church was filled from the villages around us, and the neighbouring clergy felt themſelves hurt at their churches being deſerted. The ſquire of my own pariſh, too, was much offended. He did not like to ſee ſo many ſtrangers, and be ſo incommoded. Between them both it was reſolved, if poſſible, to turn me out of my living. For this purpoſe, they complained of me to the biſhop of the dioceſe, that I had preached out of my own pariſh. I was ſoon after ſent for by the biſhop; I did not much like my errand, but I went.

When I arrived, the biſhop accoſted me in a very abrupt manner:—"Well, Berridge, they tell me you go about preaching out of your own pariſh. Did I inſtitute you to the livings of A——y, or E——n, or P——n?" "No, my lord," ſaid I, "neither do I claim any of theſe livings; the clergymen enjoy them undiſturbed by me." "Well, but you go and preach there, which you have no right to do?" "It is true, my lord, I was one day at E——n, and there were a few poor people aſſembled together, and I admoniſhed them to repent of their ſins, and to believe in the Lord Jeſus Chriſt for the ſalvation of their ſouls; and I remember ſeeing five or ſix clergymen that day, my lord, all out of their own pariſhes upon E——n bowling-green." "Poh!" ſaid the biſhop, "I tell you, you have no right to preach out of your own pariſh; and, if you do not deſiſt from it, you will very likely be ſent to Huntingdon gaol." "As to that, my lord," ſaid I, "I have no greater liking to Huntingdon gaol than other people; but I had rather go thither with a good conſcience, than live at my liberty without one." Here the biſhop looked very hard at me, and very gravely aſſured me, "that I was beſide myſelf, and that in a few months time I ſhould either be better or worſe." Then," ſaid I, "my lord, you may make yourſelf quite happy in this buſineſs; for if I ſhould be better, you ſuppoſe I ſhall deſiſt from this practice of my own accord; and, if worſe, you need not ſend me to Huntingdon gaol, as I ſhall be provided with an accommodation in Bedlam."

His Lordſhip now changed his mode of attack. Inſtead of threatening, he began to entreat: "Berridge," ſaid he, "you know I have been your friend, and I wiſh to be ſo ſtill.

I am

I am conſtantly teazed with the complaints of the clergymen around you. Only aſſure me that you will keep to your own pariſh; you may do as you pleaſe there. I have but little time to live; do not bring down my grey hairs with ſorrow to the grave."

At this inſtant, two gentlemen were announced, who deſired to ſpeak with the biſhop. "Berridge," ſaid he, "go to your inn, and come again at ſuch an hour, and dine with me." I went, and on entering a private room, fell immediately upon my knees. I could bear threatening, but knew not how to withſtand entreaty; eſpecially the entreaty of a reſpectable old man. At the appointed time I returned. At dinner, I was treated with great reſpect. The two gentlemen alſo dined with us. I found they had been informed who I was, as they ſometimes caſt their eyes towards me in ſome ſuch manner as one would glance at a monſter. After dinner, the biſhop took me into the garden. "Well, Berridge," ſaid he, "have you conſidered of my requeſt?" "I have, my lord," ſaid I, "and have been upon my knees concerning it." "Well, and will you promiſe me, that you will preach no more out of your own pariſh?" "It would afford me great pleaſure," ſaid I, "to comply with your lordſhip's requeſt, if I could do it with a good conſcience. I am ſatisfied, the Lord has bleſſed my labours of this kind, and I dare not deſiſt. "A good conſcience!" ſaid the biſhop, "do you not know that it is contrary to the canons of the church?" "There is one canon, my lord," I replied, "which ſaith, *Go preach the Goſpel to* EVERY CREATURE." "But why ſhould you wiſh to interfere with the charge of other men? One man cannot preach the Goſpel to all men." "If they would preach the Goſpel themſelves, ſaid I, "there would be no need for my preaching it to their people; but as they do not, I cannot deſiſt." The biſhop then parted with me in ſome diſpleaſure. I returned home, not knowing what would befall me; but thankful to God that I had preſerved a conſcience void of offence.

I took no meaſures for my own preſervation, but Divine Providence wrought for me in a way that I never expected. When I was at Clare Hall, I was particularly acquainted with a fellow of that college; and we were both upon terms of intimacy with Mr. Pitt, the late lord Chatham, who was at that time alſo at the univerſity. This Fellow of Clare Hall, when I began to preach the Goſpel, became my enemy, and did me ſome injury in ſome eccleſiaſtical privileges, which beforetime I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it ſeems,

ſeems, within himſelf, We ſhall ruin this poor fellow among us. This was juſt about the time that I was ſent for by the biſhop. Of his own accord he writes a letter to Mr. Pitt, ſaying nothing about my methodiſm, but, to this effect: "Our old friend Berridge has got a living in Bedfordſhire, and, I am informed, he has a ſquire in his pariſh, that gives him a deal of trouble, has accuſed him to the biſhop of the dioceſe, and, it is ſaid, will turn him out of his living: I wiſh you could contrive to put a ſtop to theſe proceedings." Mr. Pitt was at that time a young man, and not chuſing to apply to the biſhop himſelf, ſpoke to a certain nobleman, to whom the biſhop was indebted for his promotion. This nobleman within a few days made it his buſineſs to ſee the biſhop, who was then in London. "My lord," ſaid he, "I am informed you have a very honeſt fellow, one Berridge, in your dioceſe, and that he has been ill-treated by a litigious ſquire who lives in his pariſh. He has accuſed him, I am told, to your lordſhip, and wiſhes to turn him out of his living. You would oblige me, if you would take no notice of that ſquire, and not ſuffer the honeſt man to be interrupted in his living." The biſhop was aſtoniſhed, and could not imagine in what manner things could have thus got round: It would not do, however, to object; he was obliged to bow compliance, and ſo I continued ever after uninterrupted in my ſphere of action." *

J. Sutcliffe, *Olney.*

* The ſquire having waited on the biſhop to know the reſult of the ſummons, had the mortification to learn, that his purpoſe was defeated. On his return home, his partiſans in this proſecution fled to know what was determined on, ſaying, "Well, you have got the old Devil out?" He replied, "No; nor do I think the very Devil himſelf can get him out."

A Letter from a Gentleman, on the Revolution in France.

SIR,

THE late events in France, the entire ſuppreſſion of the orders of nobility and prieſthood, and the complete abolition of titles, throw ſo conſpicuous an illuſtration on the terms uſed in Rev. xi. 11—13. as to furniſh the moſt ſatisfactory demonſtration of its having been fulfilled. The preſent, therefore, is a period of time unuſually affecting to the ſerious mind. It has not been poſſible, for ſeveral ages paſt, to fix the attention on any particular Verſe in Prophecy, and ſay, "This prediction is now fulfilling; the hand of provi-" dence is producing events under our eye which verifies his

" Word

"Word, and explains his myſterious Councils." Whereas we can place our finger on the 13th verſe of the 11th chap. of the Rev. and ſay, "*This prophecy is now accompliſhing.*" We have, therefore, a well eſtabliſhed point on which the mind may reſt; from which it may look back and perceive, in what wonderful ways, the myſterious predictions of inſpiration have already been accompliſhed; it may look forward to thoſe parts of the divine Councils which are ſtill veiled in futurity, and which his providence will, in duè time explain and unfold.

If the events which have lately taken place, correſpond ſo exactly with the prophetical marks which deſcribe them, which appears in a ſingular manner to be the caſe reſpecting the abovementioned 13th verſe; it then follows, that this is alſo the preciſe period in which the two witneſſes have finiſhed their teſtimony, and lay unburied in the ſtreet of the great city: For this event was to happen the ſame hour with the former. As it is the accompliſhment of prophecy which explains the myſterious terms, which, for wiſe reaſons, are uſed in the prediction, it will be natural and profitable, at this period, to conſider what was intended by the two Witneſſes, and by their being in ſackcloth: And indeed, by means of the events which have occurred, to attempt an expoſition of that difficult part of the Revelation which treats of this Subject. It has generally been conſidered as relating to particular churches, or to diſtinguiſhed individuals who have been raiſed up from age to age to bear an honourable teſtimony to the Truth, in the midſt of univerſal corruption and darkneſs. Others have underſtood the two Witneſſes to refer to the Old Teſtament and the New; or to the Law and the Goſpel: And ſome have preferred to apply them to Natural and Revealed RELIGION; or, in other words, the Light of Reaſon and Revelation. And ſo far as I can judge, the latter explanation will be confirmed by an attention to ſome of thoſe circumſtances and events, which form the fulfilment of this part of the ſacred Oracles. Before I offer any further remarks on this ſubject, I muſt premiſe, that my general purſuits and habits of life, are entirely foreign from inveſtigations of this nature; and that any hints I may ſuggeſt, have not the recommendation either of learning, or deep thinking; but are intended rather to invite your attention to the point, than to offer you any information thereon. It however appears to me, that theſe two Witneſſes of GOD, the Light of Reaſon and Revelation, have, for the period mentioned in the Scripture, been propheſying in ſackcloth; that is, under great diſcouragements and depreſſions; and with ſtrict propriety it may now be ſaid, that they "are ſlain;" and lie unburied in the ſtreet of the city, in conſequence, as the Scripture ſtates, of

the oppoſition of the "People, and kindreds, and tongues, "and nations;" or the ſurrounding potentates who are combined againſt France, under the pretence of defending the cauſe of Religion, which they ſuppoſe to be threatened by the diffuſion of French principles.

If the witneſſes are now ſlain, we muſt refer backwards 1260 years, to aſcertain the period when they began to propheſy in ſackcloth. Not profeſſing any accurate acquaintance with eccleſiaſtical Hiſtory, I leave to others the diſcuſſion of this point; and have no doubt, Sir, you will be able by your reſearches, to illuſtrate the ſubject: I ſhall therefore, only obſerve, that the Sixth Century was diſtinguiſhed by the introduction of numerous Rites and ſuperſtitious Ceremonies into the worſhip of God; by the inſtitution of divine honours to Images and Saints; by the ignorance and wickedneſs of the Prieſthood; by the prodigious increaſe of Monks, and by the eſtabliſhment of the Benedictine Order. Thus was revealed Truth encumbered, and almoſt concealed, under the rubbiſh of human inventions, and though its authority was acknowledged, ſo that it might juſtly be ſaid to propheſy, yet under ſo many diſadvantages, it is ſuitably deſcribed by propheſying in ſackcloth. In like manner we may aſſert, that the Light of Reaſon began, in this Century, to be obſcured; the operations of the mind were fettered by bigotry; the underſtanding was ſurrendered implicitly to the authority of their blind teachers, and the ſtudy of philoſophy was expreſsly prohibited, as needleſs and hurtful, from thoſe public Seminaries, which were under the controul and direction of the Prieſts: It muſt appear ſufficiently obvious to every perſon acquainted with Hiſtory, that from the period abovementioned, downwards through every ſucceeding age, theſe two great Witneſſes of God, have been propheſying in ſackcloth, till the time arrived, in which having finiſhed their teſtimony, the Beaſt out of the Abyſs made war againſt them, and ſlew them. On this part of the ſubject I ſubmit the following obſervations.

Although I have no heſitation in expreſſing my ſatisfaction, that the kingdom of Antichriſt has, in the revolution of France, received a fatal blow; and am perſuaded that the ſuppreſſion of the Hierarchy was a meaſure highly expedient, and perhaps neceſſary, in order to the introduction of ſimple, unadulterated Chriſtianity; which, I doubt not, will ſhortly appear in that country, in its genuine brightneſs and purity; yet I cannot avoid thinking, that, together with the deſtruction of Error and Superſtition, they have been actuated by a diabolical impulſe, and have been permitted, in order to verify the truth of prophecy, and for other reaſons, to aſſert ſuch ſentiments, and proceed to ſuch acts, as deſtroy the eſſential principles of Religion, both natural and revealed. And

theſe

these have not been the ebullitions of individual folly and wickedness, but have become the public sentiment, authorized and sanctioned by great and explicit Acts and Declarations of collected bodies, and the Convention itself.

In confirmation of this opinion, a great body of evidence might be collected, even from those mutilated and imperfect accounts of the transactions in France, which have reached this country: How much more might be obtained, had we access to the source of information, and could penetrate into the springs, and trace the operations of Government. I have preserved no memoranda on this subject, but when we read repeatedly such sentiments as these, that "Death is an eternal "sleep;"—"That they worship no Deity but Liberty;" we perceive the express denial of those great principles of natural Religion, the Soul's immortal nature, and its future responsibility; the existence of the Supreme CREATOR, and the homage due to him. When we read also, that the Convention have appointed a new division of the Time, and have decreed that the Week shall consist of ten days, instead of seven, we perceive, that by a great, and distinguished, and important National Act, originating in the Convention, and apparently confirmed by the concurrence of the people at large, they explicitly deny, reject, and disavow the authority of God in his Word, wherein he enjoins the observance and sanctification of one Day in Seven, as a memorial of his having created the world, and resting on the Seventh Day. Many more observations might, doubtless, confirm and illustrate this subject, and demonstrate, that by those decrees, and by the present prevalence of infidelity throughout France, are illustrated the prophetical marks which describe the period in which the two Witnesses are dead. But the Scriptures encourage us to expect shortly, a season more bright and auspicious, in which there will be a conspicuous revival of vital Religion, pure and unadulterated as at the beginning. The Witnesses are to remain three prophetical days and a half (that is, three years and a half) in the state of death. In my own mind, I calculate the commencement of this period from the date of that decree which forms the new regulation of Time, and by which the Sabbath is abolished. In this case, the revival may be expected to have made considerable progress by the end of year 1796, or early in 1797. Even the distant hope of it is most welcome to our minds, with cheerful expectation we say, "May thy Kingdom of Peace and Truth "come, and last for ever."

POETRY.

POETRY.

THE CAMELEON. *A FABLE.*

OFT has it been my lot to mark,
A proud, conceited, talking ſpark,
With eyes, that hardly ſerv'd at moſt
To guard their maſter 'gainſt a poſt;
Yet round the world the blade has been,
To ſee whatever could be ſeen:
Returning from his finiſh'd tour,
Grown ten times perter than before;
Whatever word you chance to drop,
The travell'd fool your mouth will ſtop;
"Sir, if my judgment you'll allow;—
"I've ſeen;—and ſure I ought to know."—
So begs you'd pay a due ſubmiſſion,
And acquieſce in his deciſion.

Two travellers of ſuch a caſt,
As o'er Arabia's wilds they paſs'd,
And on their way in friendly chat
Now talk'd of this, and then of that,
Diſcours'd awhile, 'mongſt other matter,
Of the Cameleon's form and nature. *
"A ſtranger animal," cries one,
"Sure never liv'd beneath the ſun;
"A lizard's body, lean and long,
"A fiſh's head, a ſerpent's tongue;
"Its foot with triple claw diſjoin'd;
"And what a length of tail behind!
"How ſlow its pace! and then its hue—
"Who ever ſaw ſo fine a blue?"

* The CAMELEON is an animal of the Lizard-kind, common in Egypt, Arabia, and Mexico. It has four feet, and a long tail, like the Engliſh Newt, or Aſker. The Egyptian Cameleons are 12 inches in length. One that was brought alive to Europe, ſome years ago, when kept in the ſhade, and at reſt, was of a bluiſh grey. In the ſun-ſhine, this was changed to a darker grey, and its leſs illumined parts to various colours. When handled or ſtirred, it appeared ſpeckled with dark ſpots bordering upon green. If it was wrapt up a few minutes in a linen cloth, it was ſometimes taken out whitiſh. The common colour of the Cameleons in Smyrna is green, toward the belly inclining to a yellow. One of them, on being diſturbed, from a green all over, became full of black ſpots; ſometimes when it appeared black, green ſpots ſuddenly appeared. Nor could it be perceived that this change was regulated by any fixed law, it rather ſeemed ſpontaneous. This only was conſtant; being placed on green, it became green; being on the earth, it changed to the colour of the earth. But it is a vulgar error, to ſuppoſe that it changes its colour according to every object near it.

"Hold

" Hold there,"—the other quick replies,
" 'Tis green,—I ſaw it with theſe eyes,
" As late with open mouth it lay,
" And warm'd it in the ſunny ray;
" Stretch'd at its eaſe the beaſt I view'd,
" And ſaw it eat the air for food."

" I've ſeen it, Sir, as well as you,
" And muſt again affirm it blue;
" At leiſure I the beaſt ſurvey'd
" Extended in the cooling ſhade."

" 'Tis green, 'tis green, Sir, I aſſure ye."
" Green!" cries the other in a fury—
" Why, Sir,—d'ye think I've loſt my eyes?"
" 'Twere no great loſs," the friend replies,
" For if they always ſerve you thus,
" You'll find 'em but of little uſe."

So high at laſt the conteſt roſe,
From words they almoſt came to blows:
When luckily came by a third;
To him the queſtion they referr'd;
And begg'd he'd tell 'em, if he knew,
Whether the thing was green or blue.

" Sirs," cries the umpire, " ceaſe your pother,
" The creature's neither one nor t'other;
" I caught the animal laſt night,
" And view'd it o'er by candle-light:
" I mark'd it well;—'twas black as jet;—
" You ſtare; but Sirs, I've got it yet,
" And can produce it."—" Pray, Sir, do:
" I'll lay my life the thing is blue."—
" And I'll be ſworn that when you've ſeen
" The reptile, you'll pronounce him green."

" Well then, at once to eaſe the doubt,"
Replies the man, " I'll turn him out:
" And when before your eyes I've ſet him,
" If you don't find him black, I'll eat him."

He ſaid; then full before their ſight
Produc'd the beaſt, and lo!——'twas white.
Both ſtar'd;—the man look'd wond'rous wiſe.—
" My children," the Cameleon cries,
(Then firſt the creature found a tongue)
" You all are right, and all are wrong:
" When next you talk of what you view,
" Think others ſee, as well as you:
" Nor wonder, if you find that none
" Prefers your eye-ſight to his own." [MERRICK.

1. *This*

1. *This world is not our reſt.* 2. *The ſelf-righteous ſhall not be juſtified.*

VAIN are thoſe joys that erring man provides,
Vain the purſuit of ſublunary things!
Wiſdom the ſandy edifice derides,
Scoffs at the fading pageantry of kings,
Sooner ſome witleſs trifler ſhall eſſay
To carve the image on the quivering flame,
Than wreſt contentment from a ſingle day
Giv'n to the world, to pleaſure, wealth, or fame.

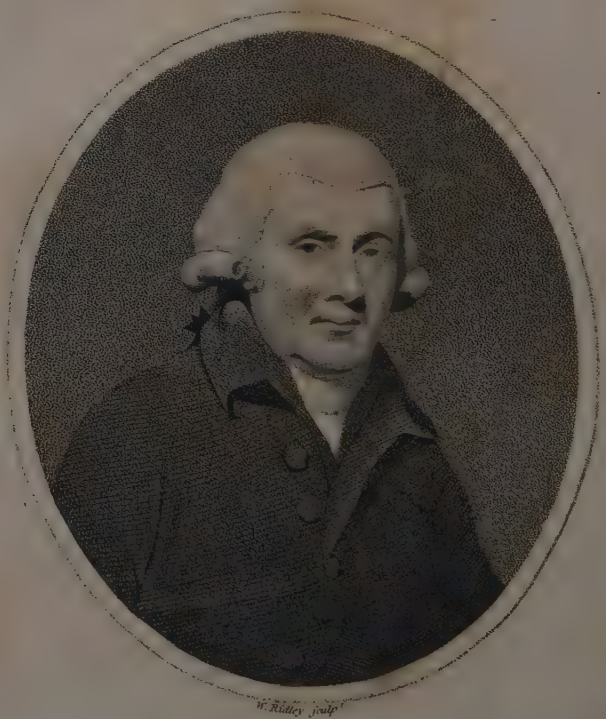
The noontide of Lorenzo's joy is o'er,
And youth's intoxicating ſmiles are gone;
The world's fantaſtic ſcenes delight no more;
Loud-laughing mirth, and wit, and jeſt, are flown.
Yet theſe are trivial loſſes, and he feels
A thouſand woes than theſe far more intenſe;
With ſoul-diſtracting pangs of guilt he reels,
While threat'ning Death demands his victim hence.

Quick o'er his lonely couch pale Sickneſs throws
The trembling horrors of ſome dire diſeaſe:
To injur'd Heaven he pours his impious vows;
But vows, nor prayers, his frighted ſoul appeaſe.
Alas, Lorenzo! what avail thee now
The gifts of Fortune, or the phantom Power,
Thoſe idols, deaf and dumb, that ne'er beſtow
One ſolid comfort in the trying hour?

As ſoon the traveller on his darkſome way,
Benumb'd with winds and chilling froſt, ſhall gain
New warmth and vigour from the feeble ray
Of meteors gliding through th' ethereal plain.
To what new ſyſtem ſhall Lorenzo fly?
Shall "moral rectitude" his ſoul ſecure?
What "deed" the force of quick'ning grace ſupply?
Or "conſcious virtue" make the ſinner pure?

Say, can the tinkling of the neighb'ring ſtream
The riches of the Goſpel truths convey?
Or can the glow-worm, with her languid beam,
Unfold the glories of immortal day?
As ſoon ſhall theſe the wondrous taſk perform,
To wounded minds the healing balm impart,
As Man—vain, impotent, ſelf-righteous worm—
With ought but Faith conſole his aching heart.

[Poems by a Lady, publiſhed by William Cowper, Eſq.]



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Ætatis 53.

THE

Arminian Magazine,

For JUNE 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[*Continued from page* 231.]

WHILE I continued in the neighbourhood of the Sound, near the Sea-ſhore, the Lord was pleaſed to bleſs my labours. I preached frequently to congregations of a thouſand, or fifteen hundred people, under the ſpreading trees: and notwithſtanding many ſinners were turned from the error of their ways, and obtained, thro' faith, an experimental knowledge of the pardoning mercy of God, yet I was greatly exerciſed in my own mind, and aſſaulted with diſtreſſing temptations. I was often afraid, leſt, after preaching to others, I ſhould become a caſt-away. Sometimes the enemy inſinuated, that I did more harm than good; and that the people, after a time would be worſe than ever; or that they were hypocrites. Theſe exerciſes were permitted for the humiliation of my ſoul before the Lord, and proved of great advantage to me; tho' in the mean time, they were not joyous, but grievous. Frequently before I ſtood up to ſpeak to the people, I felt a heavy burden upon my ſpirits; but at thoſe ſeaſons, I was ſure to have a bleſſed meeting.

One day I was wandering through the wilderneſs in ſearch of poor loſt ſinners, and called at ſeveral houſes; but the people did not want me. At length night came on, and I was loſt in a thick foreſt called the Cyprus Swamp. The night was dark and rainy, and I had been all day without any refreſhment for myſelf and horſe. Finding all my efforts ineffectual to get out of the foreſt, I came to a reſolution to take up my lodging there, as well as I could; for which purpoſe I ſtopped my horſe; but before I got down, I eſpied a light at a diſtance, which led me to a houſe, where I was kindly entertained. The maſter of the houſe fixed his eyes upon me, and at laſt ſaid, "What are you?—For I am ſure I never ſaw "ſuch a man as you appear to be." I informed him that I was a follower of our bleſſed Saviour, and invited him to join

me in prayer. I then read a chapter, and lectured upon it, and the presence of the Lord was with us. When I retired to rest, the woman said to her husband, "This is a man of "God; one whom the Lord hath sent to reform the world." In the morning, my kind friend offered his service to conduct me on my journey, and I perceived that the Lord had touched his heart. I asked his wife, if she ever prayed? and, if she knew her sins were forgiven? She answered, "I pray always, "but I do not know that my sins are forgiven; however, I "know that I shall go to Heaven when I die: I likewise "know that you are a servant of God; but you cannot teach "me; for I understand all the Scriptures; and I know what "kind of death I am to die." After breakfast, we got on our way, and the man asked me, "What I thought of his wife?" I answered, that she was a mystery to me. He then related the following remarkable circumstances concerning her: "Some time ago, she was taken in a kind of melancholy way, and no one knew what was the matter with her. For thirteen days, she would neither eat nor drink, till she was so weak as to be confined to her bed. A number of persons were waiting around her, expecting to see her die, when all of a sudden she rose up, and said, "You all thought mine was a "bodily disorder; but it was not. Now I know that my "Maker loves me." They gave her food, and she eat heartily, and has been in a serious way ever since." Some time after, I had an opportunity of visiting this family again, and conversed more fully with the woman; she still maintained, that no man could teach her; nevertheless, I have good reason to hope that the Lord has received her into his favour.

The inhabitants of this part of the country have scarce ever heard any kind of preaching; and know no more of the New Birth than the Indians. One day I met with a man, and asked him, "If he knew Jesus Christ?" "Sir," said he, "I know not where the man lives." Supposing that he misunderstood me, I repeated the question, and he answered, "I know not the man!"

I preached in a number of places, all through the wilderness, and many were convinced and brought to the knowledge of the Truth. They built a church, and the Lord raised up several able speakers among them. The change in the tempers and manners of the people was truly wonderful, and evidenced a real work of Grace upon their hearts. The wilderness and the solitary places began to bud, and blossom as the rose; and many hearts leaped for joy. Hundreds who were asleep in the arms of the wicked one, awoke to righteousness, and enquired the way to Zion, with their faces thitherward.

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As my fellow-labourers relieved me in this part of the Lord's Vineyard; I had an opportunity of visiting the societies in Maryland, and found it very profitable to enjoy fellowship with established Christians. I found great freedom of spirit in preaching a full salvation from sin; and many were brought into the perfect liberty of the children of God; while others were on full stretch for the Blessing. And although I was exercised with severe temptations, yet the hand of the Lord was with me, and supported me under all my trials.

June 7, 1779. Being returned into Sussex Circuit, in Delaware, I went to the place where I was appointed to preach, under great exercise of mind. A large congregation assembled under the trees, but I was so bewildered, that I thought there was not a text in all the Bible, which I could speak from with any propriety. However, in a few minutes, the light and power of God visited me: the Scriptures were opened to my view, and the divine Blessing descended upon the people. After preaching, I set out for my afternoon's appointment, accompanied by about thirty friends. We were way-laid by a party of men. The ringleader, presented his gun, and commanded me to stop. Several of the women of our company instantly alighted from their horses, and seizing fast hold of the gun, held it while I passed by. The same man was afterwards a sincere penitent, and became a member of our Society. I proceeded peaceably on my journey, and preached to a great multitude of attentive people, from the Parable of Dives and Lazarus. It seemed as if hundreds of persons were that day wrought upon. We had met with but little encouragement in this place, in time past; and I intended to leave them, if I saw no fruit; but, blessed be the Lord, he visited them who sat in darkness, and in the shadow of Death; the obdurate hearts were broken before him; and I had the satisfaction of forming a society, which continued to prosper.

June 8. I am attacked on all sides; fighting within, and persecution without. After preaching, I spent a considerable time in reading and explaining the Rules of the Society. June 9. My mind was greatly disturbed all the morning, so that I could not keep it fixed upon one thing, for a minute together. But though the enemy has power to tempt, he cannot force me to yield to temptation. I do not know that I have given way to sin, either inwardly or outwardly. Yet it is frequently insinuated, That my commission is run out, and my labours will never be blessed again. I am conscious of my adoption into the family of heaven, but have many doubts respecting my salvation from all inward sin. I know that the Lord has given me power to serve him, and that I love him supremely;

but these are comprehensive words, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength."

June 10. This day I felt an inexpressible weight upon my mind. A large congregation assembled from all quarters, and many of the people were enemies to the Gospel. As soon as I began to preach, the burden was removed, I had uncommon liberty in addressing the hearers, and a divine power reached their hearts. One circumstance was noticed by many: There had been for some time a very great drought, and it was apprehended that the crops would be lost, if it continued much longer: this induced me to supplicate the Almighty to send refreshing showers. A few minutes after the congregation was dismissed, the heavens were covered with clouds, and we had abundance of rain. While the Lord was watering the earth, I called the family together for prayer, and it was a refreshing time to all our souls.

Friday, June 12, was a solemn day of fasting. I find it necessary to keep my body under, lest after preaching to others, I should be a cast-away. I visited one of Mr. Whitfield's spiritual children on her death-bed, and rejoiced to find her soul happy in the Lord. In the evening I examined a large Society, and we had a comfortable time. The predominant desire of my soul is, that every moment of my life may be devoted to God. Next day I went to Quantico; an unexpected congregation assembled, and the Lord was with us of a truth; the cries of the distressed were heard, and many captives were set at liberty.

Sunday 14. I devoted this morning to solemn prayer for a blessing upon my labours. When I got to Salisbury, our friend said, "You had better leave the town immediately, for a mob is waiting to apprehend you. Last night they came to my house, expecting to find you, but being disappointed, they laid hold on me, and dragged me down the chamber-stairs; they then hauled me along the street, till my arms, from the wrists to the shoulders, were as black as ink. I know not what would have been the consequence, if I had not met a Magistrate, who rescued me. The mob is made up of what they call, "The best people in the County." Notwithstanding this disagreeable intelligence, I was determined to preach, and trust my body and soul to the protection of the Almighty. Accordingly I stood up before a large congregation, and declared, "The Lord knoweth how to deliver the godly out of temptation, &c." 2 Pet. ii. 9. The mob sent one of their companions to the preaching, to inform them of the most proper time to apprehend me; he sat close by me, the Truth reached his heart, and tears of contrition flowed plentifully down his face. When the service was over, he returned

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to his companions, and assured them that I had preached the Truth, and if they attempted to injure me he would put the Law in force against them." The remainder of the week I was employed in preaching and visiting the new societies. Glory be to God! he is carrying on a gracious work about this place.

Sun. 21. At twelve o'clock I preached at the Sound, to about fifteen hundred people. After a little intermission I preached a second time, and the Power of the Lord was present to wound and to heal: the people were in tears on every side; and I had great expectation that the whole country would be converted. The rest of the week I spent in the neighbourhood, preaching several times a day, and conversing with the awakened. I believe the work was greatly hindered by some ungodly professors, who insinuated themselves among the simple-hearted, and set them on disputing about the Decrees, and their method of baptizing.

June 28. At Muskmelon, I found that a Nicolite Preacher had been sowing his seed in the young society. He told them, "that it was a sin to wear any kind of coloured clothing; that they ought never to pray, except they had an immediate impulse: and that it was wrong to sing." Many people assembled to hear me, but I perceived a considerable alteration among them; some would not sing at all, and others sat down both in the time of singing and prayer; many had taken off the borders of their caps, and condemned those who would not do as they had done; even some of my own children would scarcely hear me, because I wore a black coat. I gave out my text, Rom. xiv. 17. "The kingdom of God is not meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost." The Lord made bare his arm, and his convincing power rested upon the people. After sermon I met the Society, and removed from them those who had caused them to stumble, and the work prospered more than ever.

July 5. I preached four times this day, and travelled many miles. I enjoyed such union with the Lord that I scarcely felt the fatigues of the day, although I had taken no refreshment except a little milk and water. I have seldom seen such a day as this;—thousands are flocking to Jesus.

July 6. I went into a part of the Delaware State, where I had never been before. After travelling about thirty miles, I attempted to preach at a friend's house, but was interrupted by his brother, who came with his firelock and a drum. After beating the drum awhile, he took the gun, and made as tho' he was taking aim to shoot me. This greatly terrified the congregation, and threw them into confusion, so that I was obliged to withdraw into a private room. Soon after some of the Magistrates came to the house, and threatening to send

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the perſecutor to gaol, we had peace, and I found great freedom while finiſhing my ſermon. One of the Magiſtrates told me the Court-houſe was at my ſervice, and that I ſhould be welcome to his houſe. I preached in and about the town day and night, and the Lord owned his Word.

June 8. While I was preaching in the court-houſe, Mr. Wolf again attempted to diſturb us. Altho' the weather was very hot, he kindled a great fire in the chimney; but obſerving that this did not interrupt me, he rung a bell through the place, which obliged me to withdraw to a widow woman's houſe, where I finiſhed my diſcourſe, and the word reached the hearts of the people. On Sunday the Court-houſe was crouded at nine o'clock, and we had a refreſhing time. I had appointed to preach a few miles out of town, by the ſide of a river; and ſome declared that if I came there they would drown me. I found a large concourſe of people, and preached with freedom, no one interrupting me. The greater the oppoſition I met with, and the more diligently did the people ſearch their Bibles, to know whether theſe things were ſo. I preached in almoſt every part of the Foreſt; the Lord enlarged my heart, and gave me many precious ſeals to my miniſtry.

July 18. I preached on the border of Dorſet county, and the work of the Lord proſpered. Soon after the diſcourſe was finiſhed, two perſons deſired to ſpeak with me. I inſtantly diſcovered by their looks, that they had miſchief in their hearts. One of them was a magiſtrate, and the other a great diſputant, whom he had brought with him in order to confute me in points of religion, and then his intention was to ſend me to jail. After the diſputant had ſpoken a few words, I aſked abruptly, "Is your ſoul converted? Have you Peace with God?" The poor man was ſo confounded, he knew not what to ſay. He attempted to recollect ſome ſcriptures, but could get hold of none. I then exhorted him to repent, and turn to the Lord. The magiſtrate ſeeing his champion defeated, was greatly enraged. "Sir," ſaid he, "do you know the laws of the "State? You have not taken the oath; and you have bro-"ken the Law by preaching: You muſt go to gaol." To which I replied, "I bleſs God, "I am not afraid of a jail." They withdrew; and ſoon after I ſet out for my afternoon's appointment. I had not gone far, before the Sheriff met me, and commanded me to ſtop. Many of my friends offered to be ſecurity for my appearance at court; but I told them, that I would give no ſecurity. I then looked the Sheriff in the face, and ſaid, "I am going on the Lord's errand; and if you "have power, here I am, take me; but remember, it is hard "to fight againſt God; for I am on my way to Philadelphia, "to preach the glorious Goſpel of my Redeemer." After converſing with him a few minutes, I perceived an alteration

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in his countenance, and he ſaid, "It is a pity to ſtop you." He then turned back, and I went on my way rejoicing.

After attending ſeveral quarterly-meetings, where we had large congregations, and glorious diſplays of the convincing and converting power of divine Grace, I purſued my journey to Philadelphia, accompanied by ſeveral friends. In my way I preached at Queen Ann's, where we had many violent opponents. It was expected the mob would ſurround the houſe, which obliged me to travel the greateſt part of the night, accompanied by a friend, in order to get into another county. Next day my friends met me; we then went on together, and arrived ſafe at Philadelphia.

During my travels in the Peninſula on this viſit, which was about fifteen months, ſeveral new circuits were formed, numbers were truly converted to God, and a great reformation evidently took place among the people. I ſuppoſe I preached in more than a hundred new places, where a gracious work from that time commenced. Indeed all manner of evil was ſaid of me; but I bleſs God for a good conſcience, for a heart united to my Redeemer, and for the friendſhip and prayers of thouſands who were awakened by the preaching of the Goſpel.

I tarried about two months at Philadelphia; it was ſoon after the Britiſh troops left that city, and the ſociety were in much diſtreſs, as well as the people in general: I met with many trials, and ſaw but little fruit of my labours. In my journey through the Jerſeys ſeveral were awakened, and ſome brought to the knowledge of the Lord. One day after preaching an old man came to me in tears, and ſaid, "This day I am a hundred and one years old, and this is my ſpiritual birth-day." He was inexpreſſibly happy, and ſeemed ready to take his flight into the Paradiſe of GOD.

[*To be continued.*]

A SERMON, [from Dr. LEIGHTON] on PSALM CXIX 136.

Rivers of water run down my eyes; becauſe they keep not thy Law.

[*Concluded from page* 236.]

IN the ſecond place, we ſhall conſider the Nature of GODLY SORROW: Tears ſpent for worldly croſſes are all loſt. They run all to waſte; they are Lachrymæ inanes, empty fruitleſs things: but Tears ſhed for the breach of God's law, are the means to quench God's wrath. The prayers and tears of ſome few may avert the puniſhment of many, yea, of a whole land; and if not ſo, yet are they not loſt. The mourners themſelves

themſelves have always benefit by them, as you have it in that known place, Ezek. ix. They that mourned for the common abominations were marked, and the common deſolation took not hold on them. This mourning for other men's wickedneſs, both teſtifies and preſerves the good man's innocence; I ſay it preſerves it, as well as teſtifies it; it keeps them from the contagion of that bad air they live in; for without this, ſin would ſoon grow familiar. It is good for men to keep up, and maintain in their ſouls, a diſlike of Sin, for when once it ceaſeth to be diſpleaſing to a man, it will ere long begin to be pleaſing to him.

If we conſider the nature of the Godly, we ſhall ſee this mourning ſuit with it exceedingly, both in regard of his relation to God and to man; God is his Father, and therefore it cannot but grieve him much to ſee Him offended and diſhonoured. Love to God, and conſequently to his Law, and love to men, and deſire of their good, is the ſpring of theſe rivers. A godly man is tender of God's glory and of his law; every ſtroke that it receives, ſtrikes his heart; and he hath bowels of compaſſion toward men, and would be glad if they were converted and ſaved.

He conſiders every man as his brother, and therefore is ſorrowful to ſee him run the hazard of periſhing in ſin. The former ſympathy, whereby the godly man tenders the glory of God, is from his piety: this latter, whereby he pities the miſery of man, is from his charity: and from theſe flow the Rivers, that run down his Eyes.

To be too ſenſible of worldly croſſes, and prodigal of Tears upon ſuch ſlight occaſions, is little better than childiſh; but the Tears that flow from Love to God, and grief for ſin, have neither uncomelineſs nor exceſs in them; abundance of them will beſeem any man that is a Chriſtian. Let profane men judge it a weakneſs to weep for ſin, yet we ſee David do it. Men of arms and valour need not fear diſparagement by weeping thus. It is the trueſt magnanimity to be ſenſible of the point of God's honour, which is injured by ſin.

Again, the conſideration of Truth, will diſcover the world guilty of very much ingratitude to godly men; it hath always been the cuſtom of profane perſons, to ſeek to brand religion with diſloyalty and turbulency, and to make it paſs for an enemy to the peace and proſperity of States and Kingdoms. But here you ſee clearly with what affection Religion furniſhes men, towards the publick, cauſing them to mourn for common Sins, and ſo to prevent (as far as in them lies) common calamities. And this is of no little conſequence; for truly it is not foreign power, ſo much as Sin at home, that ruins Kingdoms. All the winds that blow without the earth, be they ever ſo violent, ſtir it not; only that which is within

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its own bowels makes an Earthquake. It was a grave anſwer of Epaminondas, being aſked what he was doing, ſolitary and penſive, in the time of ſolemn mirth and feaſting, "While my countrymen (ſays he) are ſo peaceably feaſting, I am thinking on the beſt means to preſerve that peace to them, that it may continue;" which, a little altered, is applicable to the Godly. They are often mourning for the Sins, and praying for the peace of the places where they live, when, in the mean time, the greateſt part are multiplying Sin, and ſo forfeiting their peace.

Rivers of Water. This is a melancholy life ſays the worldling; yes, truly, if there were no more in it than what he can perceive. But beſides the full Joy laid up for them, and the beginnings of it here, there is even in this mourning an unknown ſweetneſs and delight. The philoſopher ſays, even of common Tears, that there are ſome things pleaſe the taſte by their very tartneſs. But of theſe Tears, they that know them, know it to be eminently true, that they are pleaſant. But be this exerciſe, as ſad as the profane call it, yet why obſerve they not, that they themſelves are the cauſe of it; as they may read here, Becauſe they keep not God's law.

To paſs by divers inferences that the words afford, let us take notice of the duty here practiſed, and how much we are all obliged to the preſent practice of it. Who will deny that we have too much matter and occaſions of it? Beſides the ſorrow of Sion, and the diſtreſs of our brethren, what corner of the land, what rank or condition of people is there, that abounds not in groſs and heinous violation of God's law? *They keep not thy law.* Magiſtrates and Judges turning judgment into gall and wormwood, Miniſters remiſs in that great care, the care of ſouls; people wallowing in ungodlineſs. The greater oppreſſing the leſs, and the leſs defrauding and wronging the greater. What vile uncleanneſs and wantonneſs! What ſhameful drunkenneſs and exceſs! And ſome ſo far from mourning for others guiltineſs of this Sin, that they glory in making others guilty of it, and count it a paſtime to make others drunk; and this is a far greater ſin than drunkenneſs itſelf, for theſe men, while they make beaſts of their companions, make Devils of themſelves.

Again: How is the land filled with oaths and curſings? How are our ſtreets, and almoſt all companies, defiled, partly with tearing the precious name of God; partly with calling on the Devil. There would be no end of reckoning up all particulars; Sabbath-breaking, fraud and covetouſneſs, pride and malice, and envyings one of another: but the ſum is this, an univerſal want of the fear of God and his law.

And the cauſe of this, is, in a great part, ignorance of God, and of his law; and truly, it is wonderful, under ſo much light, to find ſo much darkneſs, not only in the ſkirts, and remote places, but even in the prime parts of this land. Multitudes that are ſtrangers to the very principles and fundamentals of that Religion which they profeſs; and they that have knowledge, abuſing it, and ſinning againſt it, continuing in profaneneſs. And without this true religion, it is as impoſſible to have renewed hearts and lives, as to have a houſe without a foundation. This atheiſm and ignorance amongſt people, is in a great part to be imputed to the corruption and ſloth of Miniſters. And would to God there were not many congregations, not indeed altogether deſtitute, but ſuch as are freezing under a cold and lifeleſs miniſtry.

You ſee then, we want not cauſes of mourning and humiliation, on all hands. But our want is inward, of that due diſpoſition for it, Softneſs of Heart, and that love to God, which ſhould melt and molify the heart. Let us then ſtir up ourſelves, and one another to this godly ſorrow, for the Sins of the land; there is need of Rivers of Tears for theſe heaps of Sin, as they tell of his letting in a River to that monſtrous Stable of Augeas, that could not otherwiſe have been cleanſed in the time allotted him.

And truly, as the duty lies upon all the faithful, the Miniſters of the word ought to be moſt eminent in it, the chief mourners. And all that wiſh the good of the Church and Kingdom, ought to bear a part with them, according to their meaſure. Have we not much need to intreat reconcilement with God, that He prove not our enemy? Yes, ſurely, and were we reconciled with Him, we would have little need to fear the power of man.

They that would be profitable mourners for others Sins, by all means, muſt have theſe two conditions I mentioned; to be careful obſervers of the law themſelves, and to mourn for their own breaking of it. Now to the obſerving of the law, it is abſolutely needful to know and underſtand it, and that not only in the letter, but according to the ſpiritual ſenſe and meaning of it; for without this knowledge, a man may light upon ſome duty by gueſs, as it were in the dark, but obſerve the law he cannot. (2) As a man muſt know this law, ſo he muſt be inwardly convinced and perſuaded of the Divinity of it, that it is God's law. (3) He muſt have a deep apprehenſion of the Majeſty and Authority of the Law-giver, to work reverence, and of his goodneſs to beget love; and the due mixture of theſe two, will both ſtrongly command, and ſweeten obedience to his commandments. And this obedience, though it be not an abſolute fulfilling of the commandments, yet it is a reſpect to them all, as this Pſalm hath it. And

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from this reſpect to the law, will flow that other condition, of grieving when we break it.

And beſides all other things that ſhould make a Chriſtian's own Sin grievous to him, there is one thing cannot but move him much, "The conſideration of the Sorrow and Sufferings of CHRIST." To view the bleedings of the Lord Jeſus, cannot chuſe but pierce a believing ſoul, and make it ſay, did my Redeemer ſhed his blood for my Sins, and ſhall not I myſelf ſhed Tears for them? I know the natural conſtitution of ſome denies them Tears; but if it do ſo to any, make up that then with inward grief, and it is well enough; the eye of God can diſcern that as well as the other: but truly, where men have Tears for lighter cauſes (for all other cauſes are lighter) and none for this, they feel not yet the weight of Sin, except that want be through the deepneſs of Sorrow, which ſometimes will ſtop the current of Tears, though it uſed to run, at other times: but this is a rare and happy impediment.

This grief then muſt begin at home. But it muſt not reſt there; and truly, where it comes in that order, it may be ſome way a ſtronger evidence of ſincerity, to mourn for others Sins, than for our own; for there ſeems to be more of God in it, becauſe there is leſs in it of ourſelves, and our own particular intereſt.

Now you will poſſibly think it but an unpleaſant duty that you have heard urged all this while; but look forward, and conſider the iſſue of it. That which Chriſt ſpeaks in particular to his diſciples, is generally true in all Chriſtians. John xvi. 20. "Ye ſhall weep and lament, but the world ſhall rejoice; ye ſhall be ſorrowful, but your ſorrow ſhall be turned or made into Joy." The water of thoſe Tears ſhall be turned into wine of conſolation. The traffic of theſe rivers is gainful, they export grief and import joy. When theſe Tears are called ſeed, the harveſt is called joy. "They that ſow in Tears ſhall reap in Joy. They are here called Rivers, and they are anſwered with a River, Pſal. xxxvi. 8. for which they ſhall in the end be perfectly exchanged. "Thou ſhalt make them drink of the River of thy pleaſures." And Revel. vii. 17. "The Lamb ſhall feed them, and lead them unto living Fountains of Waters." Here they run down the eyes, and water the cheeks; and there you read that God ſhall wipe them away from their eyes. Who would not be content to weep, to have God wipe away their Tears with his own hand? Be ambitious then to be found amongſt the mourners in Sion, and when you remove from this valley of Tears, God ſhall at once fully wipe all the ſtain of ſin from your ſouls, and all Tears of it from your eyes. And as He ſhall wipe away the Tears with the one hand, He will ſet the crown upon your heads with the other.

The Authenticity of the Goſpels demonſtrated.

From Dr. CAMPBELL's Preface to the Goſpel according to St. JOHN.

THAT the Apoſtle John, a fiſherman of Bethſaida in Galilee, the beloved diſciple, the younger brother of James called the greater or elder (there being two Apoſtles of the name) and ſon of Zebedee by Salome* his wife, one of the three moſt favoured Apoſtles, and who, with his brother James, on account of their zeal in their Maſter's ſervice, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the laſt of the Evangeliſts, is manifeſt from the uniform voice of Chriſtian antiquity. There are evident references to this Goſpel, though without naming the author, in ſome Epiſtles of Ignatius, the authenticity of which is ſtrenuouſly maintained by Biſhop Pearſon, and other critics of name.

The preciſe time when this Goſpel was written has not been aſcertained. The moſt probable opinion ſeems to be, that it was after John's return from exile in the iſle of Patmos, whither, as we learn from himſelf, he had been baniſhed *for the word of God and teſtimony of Jeſus*, Rev. i, 9. This probably happened in the perſecution under the Emperor Domitian. It was in that iſland where God made thoſe revelations to him, which were collected by him into a book thence called the *Apocalypſe* or Revelation. The laſt of his works is thought to have been his Goſpel, which the entreaties of the Chriſtian people, and paſtors of Epheſus, and of other parts of Aſia Minor, where he had his reſidence in the latter part of his life, prevailed on him to undertake. If ſo, it muſt have been towards the cloſe of the firſt century when this Goſpel firſt appeared in the church, and it was in the beginning of the ſecond when the above-mentioned Ignatius wrote his Epiſtles. There are alſo in Juſtin Martyr, both references to this Goſpel, and quotations from it, though without naming the author. Tatian took notice of this Evangeliſt by name, and uſed his Goſpel along with the reſt in compoſing his Diateſſaron. I need ſcarcely mention the notice that is taken of it in the Epiſtle of the churches of Vienne and Lyons, or by Ireneus, who names all the Evangeliſts, ſpecifying ſomething peculiar to every one of them whereby he may be diſtinguiſhed from the reſt. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of ſucceeding eccleſiaſtical writers.

The account which Ireneus gives of the occaſion of writing this Goſpel, is as follows: "John, deſirous to extirpate the "errors ſown in the minds of men by Cerinthus, and ſome "time

* Compare Matt. xxvii. 55. with Mark xv. 40.

"time before by those called Nicolaitans, published his Gospel, wherein he acquaints us that there is one God who "made all things by his word; and not, as they say, one who "is the Creator of the world, and another who is the Father "of the Lord; one the Son of the Creator, and another the "Christ from the superceleſtial abodes, who descended upon "Jesus, the Son of the Creator, but remained impassable, and "afterwards flew back into his own pleroma or fulness."—Again, "This disciple, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is one God Almighty who, by his word, made all things visible and invisible; and that, by the same word by which God finished the work of creation, he bestowed salvation upon men who inhabit the creation. With this doctrine he ushers in his Gospel, *In the beginning was the word*," &c. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Ireneus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the Evangelist, it can only be considered by us as on the footing of ancient tradition.

Clement of Alexandria, who wrote not long after Ireneus, has, as we learn from Eusebius, added some particulars, as what in his opinion, together with the entreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the Evangelists who had preceded him, had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided, as much as possible, recurring to those passages of our Lord's history of which the preceding Evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it, which had been done by Matthew and Luke before him. The same Eusebius says in another place, quoting Clement, "John, who is the last of the Evangelists, having seen that in the three former Gospels corporeal things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

Yet in the time of Epiphanius, about the middle of the fourth century, an opinion, much the reverse of the former,

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was maintained by a few sectaries whom he calls Allogians, because they rejected the Logos, that is, the Word. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence; improbable in itself, because the words employed by the Evangelist, so far from confirming, contradict the sentiments of the Heresiarch; unsupported by evidence, because there is nothing to counterbalance the contrary evidence above mentioned, the ancient tradition and uniform testimony, both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages even by the most acute adversaries of the Christian name.

It deserves our particular attention that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews, a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the East, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas*, which denoteth the same as *Peter*, John i. 42. *Thomas*, that is *Didymus*, chap. xi. 16. The same may be said of some titles in current use, *rabbi, which signifieth doctor*, chap. i. 38. *Messiah, a term equivalent to Christ*, i. 41. In like manner when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing, κατα τον καθαρισμον των Ιουδαιων. chap. ii. 6. The passover is once and again, chap. ii. 13. vi. 4. xi. 55, denominated the *Jewish passover*, ὁ πασχα των Ιουδαιων, a phrase used only by

by this Evangelist; and even any other religious feast is called by him ἑορτη των Ιουδαιων, a Jewish festival, chap. v. 1. vii. 2. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman, *How is it that thou, who art a Jew, askest drink of me who am a Samaritan?* chap. iv. 9. The clause inserted for explanation is, *(for the Jews have no friendly intercourse with the Samaritans.)* Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles, at Jerusalem during the festival, he adds, *for they likewise attended the festival.* Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connection of Galilee with Judea, were better known.

It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed, published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may be further observed, that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church, in the beginning, chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

Though simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative proposition, and a negative. Thus: "All things were made by it (the Word,) and without it not a single creature was made." John i. 3. He acknowledged and denied not, but acknowledged, ver. 20. Pleonasms are very frequent in this Gospel: This man came as a witness to testify concerning the light, ver. 7. tautologies

also,

also, and repetitions. Thus it follows: *He was not the light, but came to testify concerning the light*, ver. 8. Again: *In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God.* See also the following verses, John i. 15. 26. 27. 30. 31. 33.

Hebraisms are to be found in all the Evangelists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus: Εφ' ὁν αν ἰδης το πνευμα καταβαινον και μενον επ' αυτον, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him.* And, Ὁυ εγω ουκ ειμι αξιος ἱνα λυσω αυτε τὸ ἱμαντα τε ὑποδηματος. Here both the pronouns ὁν and αυτον are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction και is not so frequently used by John for coupling sentences, as by the rest. The introduction of any incident with the phrase και εγενετο, generally rendered in the common translation, *and it came to pass*; in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

The introduction of either facts or observations, by the adverb ἰδε, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names; as of ὁ Λογος, *the Word*, and ὁ Μονογενης, *the only begotten*, to the Lord Jesus Christ, and of ὁ Παρακλητης, *the Monitor*, or, as some render it, *the Advocate*, and others, *the Comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative adverb Αμην; for he always says, Αμην αμην λεγω ὑμιν, *Verily verily I say unto you.* It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expiates on the sublime doctrines of the pre-existence, the divinity,

divinity, and the incarnation of the Word, the great ends of his miſſion, and the bleſſings of his purchaſe. This hiſtory of Jeſus may be truly ſaid to interfere leſs with the reſt than theſe do with one another: in conſequence of which, if its teſtimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable alſo, that though this Evangeliſt appears, more than any of them, to excel in that artleſs ſimplicity, which is ſcarcely compatible with the ſubtlety of diſputation, we have, in his work, a fuller diſplay of the evidences of our religion, on the footing on which it then ſtood, than in all the reſt put together.

Here we have alſo the true ſources of Chriſtian conſolation under perſecution, and the ſtrongeſt motives to faith, patience, conſtancy, and mutual love, in every ſituation wherein Providence may place us. From the incidents here related, we may learn many excellent leſſons of modeſty, humanity, humility, and kind attention to the concerns of others. Nor does any one of thoſe incidents appear to be more fraught with inſtruction, than the charge of his mother, which our bleſſed Lord, at that critical time when he hung in agony upon the croſs, conſigned to his beloved diſciple. Though the paſſage is very brief and deſtitute of all artful colouring, nothing can impreſs more ſtrongly, on the feeling heart, his reſpectful tenderneſs for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the ſentiments, is no more than the repoſitory, the caſe. Let not its homelineſs diſcourage any one from examining its invaluable contents. The treaſure itſelf is heavenly, even the unſearchable riches of Chriſt, which the Apoſtle obſerves, 2. Cor. iv. 7. to be committed *to earthen veſſels, that the excellency of the power may*, to the conviction of all the ſober-minded, *be of God and not of men.*

The Apoſtle John, by the concurrent teſtimony of all Chriſtian antiquity, after ſuffering perſecution for the cauſe of Chriſt, lived to a very great age, and having ſurvived all the other Apoſtles, died a natural death at Epheſus in Aſia Minor, in the reign of the emperor Trajan.

A ſhort Account of the happy Death of SARAH CARTLIDGE, of Shafton, near Barnſley, Yorkſhire.

SHE was born Nov. 3, 1776. When very young, firſt her mother, and then her father, began to feel their want of Salvation; and having heard preaching a few times in Sheffield, they gave the Preachers an invitation to their houſe.

There was much oppoſition to the Preachers, and to thoſe who received them; but it pleaſed God ſoon after to give her father a ſenſe of his acceptance; and then to take him into a better country. Her mother, being left with four children, was removed from the farm; but kind Providence provided for her and the children. She was enabled to bring them up decently and educate them in a common way. After remaining a widow ſome years, ſhe was married to Thomas Rhodes, of Shafton; a man, who fears God, and gladly receives the Preachers into his houſe.

There was very little occaſion for reſtraint on Sarah, to keep her from the follies of the age, as ſhe diſcovered no inclination to go into wicked company, or join with other children in ſinful practices. Sobriety, honeſty, and integrity, appeared in her conduct through childhood and early youth; and a readineſs of mind to attend the worſhip of God, both in public and in the family: and ſuch was her acquaintance with the Scriptures, that if aſked where any particular paſſage was, ſhe could, in general, turn to it immediately. Nevertheleſs ſhe had not the experimental knowledge of God, as reconciled to her through Chriſt. There appeared no conviction of the evil of ſin, of her own corrupt nature; no feeling ſenſe of the pride and unbelief of her heart; nor any deep concern for the Salvation of her ſoul. Thus ſhe lived till laſt autumn, 1792; when it pleaſed God by affliction to bring her low. The poor body was ſwiftly ſinking under an increaſing diſorder, while the precious ſoul was unprepared for everlaſting Life.

About the 12th of December ſhe was confined to her room. Her parents ſaw her danger, and frequently laboured to make her ſenſible of it; urging the neceſſity of repentance towards God, and faith in our Lord Jeſus Chriſt; aſſuring her that without pardon and holineſs ſhe could not enter into the kingdom of Heaven. For ſome time all their labour ſeemed in vain, making no impreſſion on her mind, but was, (as ſhe afterwards ſaid) like throwing a ball againſt a rock.

Jan. 7, 1793, ſhe roſe from bed and came into the room where her father was ſitting. He was greatly ſtruck with her feeble, ſickly, dying look, and feelingly ſpoke to her concerning the ſtate of her ſoul. She then, for the firſt time appeared to *feel*; tears of contrition flowed from her eyes; the loſs of time lay heavy on her mind, while an awful eternity ſtared her in the face. This encouraged her Father to ſpeak more largely, in which he found much freedom, and his heart was filled with love and pity to her Soul.

Tueſday 8. She was deeply diſtreſſed on account of her ſins, and greatly feared ſhe had neglected Salvation till it was too late. Her cries for mercy were very affecting, and had apparently

parently a good effect on several persons who came to see her. She requested that her father might be sent for from the fields to pray with her. When he rose from prayer, she asked him, with an expressive look, "Do you think the Lord will shew "me his mercy, and receive me into his Kingdom?" He assured her there was mercy to be obtained, and that if she continued to cry earnestly to the Lord, he would be found of her. The spirit of prayer rested upon her, and she was enabled to plead fervently for pardon, peace, and salvation. In the evening, a relation (who is a local Preacher) came to see her; he spoke very closely, and in a searching manner, on the nature of godly sorrow, and afterwards prayed with her.

Wed. 9. Early in the morning, her distress was greater than ever. Her cries for mercy were importunate, and all that were present sympathized with her. She again asked her father, "Do you think I shall get to Heaven?" He replied, if you believe on the Lord Jesus, He will remove your guilt and misery, and receive you into his favour. She said, "I will "cry to Him as long as I have power to speak, and even then I will cry for mercy." After some time spent in wrestling with God in her behalf, she again asked, with great concern, "Do you think I shall get to Heaven?" Her Father replied, If you believe, you shall see the salvation of God. He endeavoured to explain the promises which are made to penitent sinners, to set forth the fulness of merit there is in Christ for the most guilty, and the freeness of mercy towards lost miserable offenders: that all things were *now* ready for every returning sinner, and that *faith alone* is the way to partake of this blessed fulness. From the pain of body and sore distress of mind she laboured under, she lay as if dying, but her speech was soon restored, and she broke out in a rapture of joy and praise, "The Lord hath passed by, and forgiven me all my sins." For near half an hour she continued praising God with all her strength; and then again said to her friends, "The Lord hath taken away my sins and my pain: I am well." Her parents joined with her in praising God, and found it a blessed time to their own souls.

Thurs. 10. She was continually happy in God, enjoying that peace which passeth all understanding. In the afternoon, she had such a sense of the divine goodness in saving her from condemnation, as made her exclaim, "How can I praise the "Lord enough? If all the world were here, I would tell "them what Jesus hath done for my soul. I *will* sing thy "praises O Lord! I shall sing louder in heaven than any, be-"cause the Lord hath shewed such mercy on me. I would "rather be a door-keeper in thy House, than dwell in the tents "of the wicked." In the evening she again broke out in

praiſe to God for ſhewing ſuch mercy to her, and wiſhed all the world to come to Jeſus, ſaying, "There is plenty of grace in Him for all."

Friday 11. As ſhe lay in bed and ſaw the ſun ſhining in at the window, ſhe ſaid, "How glorious is that ſun! I will ſing "my Maker's praiſe." She then with fervour ſung the following lines:

"The glorious Crown of Righteouſneſs
To me reach'd out I view!
Conqueror through Him I ſoon ſhall ſeize,
And wear it as my due:
The promis'd Land from Piſgah's top
I now exult to ſee;
My hope is full, O bleſſed hope,
Of Immortality!

"My Jeſus! thy grace is ſpread through all my ſoul. How "ſhall I praiſe thee enough for thy mercy to me! If I had "ſtrength I would tell of thy goodneſs to all. Thou haſt "ſaved me from the bottomleſs pit, and given me the joy of "thy Salvation."

Saturday and Sunday, ſhe was kept in peace, patiently bearing her affliction, and quietly waiting for her Lord's coming.

Mon. 14. By a frightful dream, ſhe loſt, for a little time, her confidence in God, but ſhe cried to Him for help; and while her Father was ſpeaking of the love of Jeſus, and aſſuring her that He would rebuke the enemy, and give her peace, the cloud was ſcattered, and ſhe ſaid, "The Lord is "come. I feel his love." Moſt of the following night ſhe was employed in praiſing God.

Tueſ. 15. She continued in the ſame happy frame of mind, praiſing the Lord in the midſt of great affliction. In the evening, one of her couſins called to ſee her, and aſked, if ſhe found the Lord precious? She anſwered "Yes, I do." He ſaid, You are going to Him: She replied, "I am." She would gladly have ſung praiſes to God, but her voice was too weak. About three hours after ſhe fell aſleep, in the ſeventeenth year of her age.

Such inſtances of divine mercy, ſhould encourage religious parents to perſevere in the diligent uſe of every means in their power, for the good of their children: and likewiſe engage young people to remember their Creator when in health and ſtrength, and not put off the work of Salvation till they can give God only the dregs of their life.

Wakefield, Nov. 11, 1793.

JAMES WOOD.

An

An Account of the PLAGUE, or Malignant Fever, at Philadelphia, in 1793.

[*Continued from page* 268.]

THE ſituation of affairs in Philadelphia, became daily more and more ſerious. The three guardians of the poor who continued to act, were oppreſſed with the labours of their office, which increaſed to ſuch a degree, that they were utterly unable to execute them. The number of diſeaſed perſons became very great. Owing to the general terror, nurſes, carters, and attendants, could hardly be procured; the mayor, on the 10th of Sept. publiſhed an addreſs, announcing that the guardians were in diſtreſs for want of aſſiſtance, and inviting ſuch benevolent citizens as felt for the general diſtreſs, to lend their aid. In conſequence of this advertiſement, a meeting was held on the 12th of Sept. at which very few attended, from the univerſal conſternation that prevailed. The ſtate of the poor was fully conſidered; and ten perſons offered themſelves to aſſiſt the guardians of the poor. A committee was appointed to confer with the phyſicians who had the care of Buſhill. This committee reported next evening, that the hoſpital was in very bad order, and in want of almoſt every thing.

The 14th, another meeting was held, when the urgent neceſſities of the ſick being fully conſidered, it was reſolved to borrow 1500 dollars of the bank of North America, for the purpoſe of procuring ſuitable accommodations for the uſe of perſons afflicted with the malignant fever. A committee was appointed to tranſact the whole of the buſineſs relative to the relief of the ſick, and the procuring of phyſicians, nurſes, attendants, &c. This committee, has from that day to the preſent time, watched over the ſick, the poor, the widow, and the orphan. It is worthy of remark, and may encourage others in times of public calamity, that the committee conſiſted originally of only twenty-ſix perſons, men taken from the middle walks of life, and of the moderate pitch of abilities; of theſe four, Andrew Adgate, Jonathan Sargeant, Daniel Offley, and Joſeph Inſkeep, died, the two firſt at an early period of their labours; and four never attended to the appointment. The heat and burden of the day have therefore been borne by 18 perſons, whoſe exertions were ſo highly favoured by Providence, that they have been the inſtruments of averting the progreſs of deſtruction, eminently relieving the diſtreſſed, and reſtoring confidence to the terrified inhabitants.

Never, perhaps, was there a city in the ſituation of Philadelphia at this period. The preſident of the United States, according to his annual cuſtom, had removed to Mount Vernon, with his houſehold. Moſt of the officers of the federal

government

government were abſent. The magiſtrates, except the mayor, and John Barclay, eſq; retired. In fact, government of every kind was almoſt wholly vacated, and ſeemed, by univerſal conſent, to be veſted in the committee.

A circumſtance occurred, to which the moſt glowing pencil could hardly do juſtice. Stephen Gerard, a wealthy merchant, a native of France, touched with the wretched ſituation of the ſufferers at Buſhhill, voluntarily offered to ſuperintend that hoſpital. Peter Helm, a native of Pennſylvania, actuated by the like benevolent motives, offered his ſervices in the ſame department; and the ſame afternoon they entered on the execution of their dangerous and praiſe-worthy undertaking.* —The general conſternation, which at that period pervaded every quarter of the city, and which made attendance on the ſick be regarded as little leſs than a certain ſacrifice. Uninfluenced by any reflexions of this kind, without any poſſible inducement but the pureſt motives of humanity, they came forward, and offered themſelves as the forlorn hope of the committee. From the time of undertaking this office to the preſent, they have attended uninterruptedly, for ſix, ſeven, or eight hours a day, renouncing almoſt every care of private affairs. They have had a laborious tour of duty to perform, to encourage and comfort the ſick; to hand them neceſſaries and medicines; to wipe the ſweat off their brows; and to perform offices of kindneſs for them, which nothing could render tolerable, but the exalted motives that impelled them to this heroic conduct.

On the 16th, the managers of Buſhhill, after perſonal inſpection of the ſtate of affairs there, made report of its ſituation. It exhibited as wretched a picture of human miſery as ever exiſted. A profligate ſet of nurſes and attendants (hardly any of good character could at that time be procured,) rioted on the proviſions and comforts, prepared for the ſick, who (unleſs at the hours when the doctors attended) were left almoſt entirely deſtitute of every aſſiſtance. The dying and dead were indiſcriminately mingled together. Not the ſmalleſt appearance of order or regularity exiſted. It was in fact, a great ſlaughter-houſe, where numerous victims were immolated at the altar of riot and intemperance. No wonder then, that a general dread of the place prevailed through the city, and that a removal to it was conſidered as the ſeal of death.

* There were two Sailors brought to the hoſpital with the fever, no phyſician being at hand, and aſſiſtance immediately neceſſary, Mr. Gerard made them drink plentifully of ſtrong Centaury Tea, which effected their reſtoration. The Committee publiſhed a requeſt to the country to furniſh the hoſpital with a large quantity of Centaury.

The

The poor were so much afraid of being sent to Bushhill, that they would not acknowledge their illness, until it was no longer possible to conceal it. For the fear of the contagion was so prevalent, that as soon as any one was taken sick, an alarm was spread among the neighbours, and every effort was used to have the sick person hurried off to Bushhill. The cases of poor people forced in this way to that hospital, though labouring under only common colds, and common fevers, are numerous and afflicting. There were not wanting instances of persons, only slightly ill, being sent to Bushhill, by their panic-struck neighbours, and embracing the first opportunity of running back to Philadelphia. But the case was soon altered under the direction of the two managers, Gerard and Helm. They introduced such order and regularity, and had the patients treated with so much care and tenderness, that they retrieved the character of the hospital; and in the course of a week or two, numbers of sick people, who had not at home proper persons to nurse them, applied to be sent to Bushhill. Indeed, in the end so many people, who were afflicted with other disorders, procured admittance there, it became necessary, that before an order of admission should be granted, a certificate must be produced from a physician, that the patient laboured under the malignant fever.

The committee sat daily at the city hall, and engaged a number of carts to convey the dead to a place of interment, and the sick to the hospital. They most unremittingly attended to the discharge of the trust reposed in them. Neither the regular increase of deaths till towards the middle of October, nor the afflicting loss of four very active members, in quick succession, appaled them. That the mortality would have been incomparably greater, but for their active interposition, is beyond doubt; as most of those who went to Bushhill, and died there, would have otherwise died in the city, and spread the contagion: and the dead bodies would have remained putrifying in deserted houses in every part of the city, and operated as dreadfully as the plague itself. In fact, at the time they entered on the execution of the dangerous office, there were found several bodies that had lain in this state for two, three, and four days.

In the progress of the disorder, the committee found the calls on their humanity increase. The deaths of heads of families left a very large body of children in a most abandoned, forlorn state. The house, in which such helpless objects have been usually placed was barred against them, by the order which has been already mentioned. Many of these little innocents were actually suffering for want of even common necessaries. The death of their parents and protectors, which should have been the strongest recommendation to public charity, was the very

reason

reaſon of their diſtreſs, and of their being ſhunned as a peſtilence. The children of a family once in eaſy circumſtances, were found in a blackſmith's ſhop, ſqualid, dirty, and half ſtarved, having been for a conſiderable time without even bread to eat. Various inſtances of a ſimilar nature occurred. This evil early caught the attention of the committee; and they procured the Loganian library, which was generouſly given up by John Swanwick, Eſq; for the purpoſe of an orphan houſe. At preſent, there are in the houſe, under the care of the orphan committee, above 80 children, and about 40 are out with wet nurſes. From the origin of the inſtitution, 160 children have fallen under their care, of whom ſeven are dead, all of whom except one, were ſucking children; and about thirty have been delivered to their relations or friends. There are inſtances of five and ſix children of a ſingle family in the houſe.

Another duty ſoon attracted the attention of the committee. The flight of ſo many of our citizens, the conſequent ſtagnation of buſineſs, and the almoſt total ceſſation of the labours of the guardians of the poor, brought on among the lower claſſes of the people, a great degree of diſtreſs, which loudly demanded the interpoſition of the humane. In conſequence, on the 20th of Sept. a ſub-committee of diſtribution was appointed, to furniſh ſuch aſſiſtance to deſerving objects as their reſpective caſes might require, and the funds allow. This was at firſt adminiſtered ſparingly, owing to the confined ſtate of their finances. But the very extraordinary liberality of our fugitive fellow citizens, of the citizens of New York, and of thoſe of various towns, encouraged the committee to extend their views. And frequent impoſitions being attempted on them, they, on the 14th of October, called to their aſſiſtance a number of reſpectable characters, to ſeek out and give recommendations to deſerving objects in diſtreſs. Theſe gentlemen have undertaken this troubleſome office, which they execute with ſo much circumſpection, as to defeat the arts of impoſtors. At preſent, there are about twelve hundred people relieved weekly, moſt of whom have conſiderable families. The number, therefore, depending on the committee for aſſiſtance, is probably above four thouſand.

From this time, the proceedings of the committee went on in a regular, uniform tenor. For above five weeks of the time they have been employed, the moſt dreary proſpects appeared before them. The number of perſons to be removed to Bulhhill daily, was for a long time from twenty to thirty; and the number to be buried by their carters, was often equal. Theſe two circumſtances, the removals to the hoſpital, and the perſons buried from the city-hall, were regarded as the barometer,

rometer, by which to judge of the ſtate of the diſeaſe; and in general they were a juſt one.

The week, beginning the 27th of October, proved for the moſt part cold and raw. Northerly winds generally prevailed. Thurſday and Friday, there was a conſiderable fall of rain. A viſible alteration has already taken place in the ſtate of affairs in the city. Our friends return in crowds. Every hour, long-abſent and welcome faces appear—and in many inſtances, thoſe of perſons, whom public fame has buried for weeks paſt. The ſtores, ſo long cloſed, are opening faſt. Some of the country merchants bolder than others, are daily venturing in to their old place of ſupply. Market-ſtreet is almoſt as full of waggons as uſual. The cuſtom-houſe, for weeks nearly deſerted by our merchantile people, is thronged by citizens entering their veſſels and goods—the ſtreets, too long the abode of gloom and deſpair, have aſſumed the buſtle ſuitable to the ſeaſon. As every thing, in the early ſtage of the diſorder, ſeemed calculated to add to the general conſternation; ſo now, on the contrary, every circumſtance has a tendency to revive the courage and hopes of our citizens.

At the time of writing theſe lines, the 10th of November, the committee look forward with pleaſure to the moment of ſurrendering up their truſt to a town meeting of their fellow citizens, the conſtituents by whom they were called into the extraordinary office they have filled.

The diſorder raged with increaſed violence, as the ſeaſon advanced towards the mild fall months. In the month of September, the mortality was much greater than in Auguſt; and ſtill greater in October, to the 25th, than in September. What is very particularly worthy of attention, is, that though all the hopes of the citizens reſted on cold and rain, eſpecially the latter, yet the diſorder was extinguiſhed with hardly any rain, and a very moderate degree of cold. The 26th may be ſet down as the day when the virulence of the fever expired. The deaths afterwards were moſtly of thoſe long ſick. Hardly any perſons have ſince taken it. That day was as warm as many of the moſt fatal ones in the early part of the month. To account for this is perhaps above our power. In fact, the whole of the diſorder, from its firſt appearance to its final cloſe, has ſet human wiſdom and calculation at defiance.

In little more than a month, excluſive of medical ſtudents, no leſs than ten phyſicians have been ſwept off. Hardly one of the practiſing doctors that remained in the city, eſcaped ſickneſs—ſome were three, four, and five times confined.

To the clergy it has likewiſe proved very fatal. Expoſed, in the exerciſe of the laſt duties to the dying, to equal danger with

with the phyſician; it is not ſurprizing that ſo many of them have fallen.

Among the women, the mortality has not by any means been ſo great, as among the men*, nor among the old and infirm as among the middle-aged and robuſt.

To tipplers and drunkards, and to men who lived high, and were of a corpulent habit of body, this diſorder was very fatal. Of theſe, many were ſeized, and the recoveries were very rare. To the common proſtitutes, it has been equally fatal. The wretched debilitated ſtate of their conſtitutions, rendered them an eaſy prey to this dreadful diſorder, which very ſoon terminated their miſerable career.

It has been dreadfully deſtructive among the poor. It is very probable, that at leaſt ſeven eighths of the number of the dead, were of that claſs. The inhabitants of dirty houſes have ſeverely expiated their neglect of cleanlineſs and decency, by the numbers of them that have fallen ſacrifices. Whole families in ſuch houſes have ſunk into one ſilent grave.

The mortality in confined ſtreets, ſmall allies, and cloſe houſes, debarred of a free circulation of air, has exceeded, in a great proportion, that in the large ſtreets and well-aired houſes. In ſome of the allies, a third or fourth of the whole of the inhabitants are no more. In 30 houſes, the whole number in Pewter Platter Alley, 32 people died: and in Market-ſtreet, in 170 houſes, only 39. The ſtreets in the ſuburbs that had the benefit of the country air, eſpecially towards the weſt part of the city, have ſuffered little. Of the wide, airy ſtreets, none loſt ſo many people as Arch, near Water-ſtreet, which may be accounted for by its proximity to the original ſeat of the diſorder. It is to be particularly remarked, that in general, the more remote the ſtreets were from Water-ſtreet, the leſs they experienced of the calamity.

The effect of fear in prediſpoſing the body for this and other diſorders, and increaſing their malignance, when taken, is well known. The following exception to the general rule, for the truth of which I pledge myſelf, is curious and intereſting. A young woman, whoſe fears were ſo very prevalent, as not only to render her unhappy from the commencement of the diſorder, but even to interfere with the happineſs of the family with whom ſhe lived, had to attend on ſeven perſons, all of whom were in a very dangerous ſtate, and one of whom died. Her attendance was aſſiduous and unremitted for nearly three weeks. Yet ſhe has never been in the ſlighteſt degree affected.

* In many congregations, the deaths of men have been twice as numerous as thoſe of women.

[*To be concluded in the next.*]

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The Scripture Method of attaining Purity of Heart and conſtant Union with GOD.

EVERY Sinner, who turns from Darkneſs to Light, and from the power of Satan unto GOD, receives thro' faith in Chriſt, the forgiveneſs of ſins. He is adopted into the family of Heaven, and has a title to all the great and precious promiſes and privileges of the Goſpel. So long as he continues to walk in the Light, as Chriſt is in the Light, he enjoys a comfortable ſenſe of the divine Peace and Favour; and the bent of his ſoul is to be holy in all outward converſation, and inwardly free from every impure affection, and unreaſonable appetite and temper. This is the experience of every child of God. But alas, how many depart from their firſt love; and loſe not only their deſires for full conformity to the mind of Chriſt, but likewiſe the witneſs of their juſtification and adoption. When this is the caſe, it is no wonder if the Enemy furniſhes them with ten thouſand arguments againſt holineſs, and ten thouſand pleas in favour of indwelling ſin. They are embarraſſed in a thorney labyrinth; the further they wander from the Truth, and the greater their perplexities and temptations. Sometimes they turn again to the LORD, and he encourages them with gracious promiſes, and the ſoftening influences of his holy Spirit: but they are apt to miſtake theſe divine drawings for the compleat Liberty of God's people; and as their comfort is ſoon interrupted by ſatannic ſuggeſtions, and the motions of unmortified corruptions, they conſole themſelves by endeavouring to bring down the Scripture ſtandard of Chriſtian experience to that of their own. Too often they pervert the true ſenſe of Scripture, and wreſt many paſſages from their proper meaning and deſign. When they are overcome by ſudden paroxyſms of anger, and intemperate zeal, they produce the caſe of Peter, in his raſh conduct towards the Servant of the High Prieſt; but generally they ſhelter themſelves under the ſtandard of Solomon, during his ſad apoſtaſy; or that of David, when he was plunged into the depth of horrible wickedneſs. But as every deviation from the right way is attended with unhappineſs, and as they are not willing to acknowledge themſelves unconverted, they reluctantly yield, to be "carnal, ſold under ſin!" and are content to cry out, "O wretched man that I am; who ſhall deliver "me from the body of this death?" The deſcription which the Apoſtle gives in the 7th of the Romans, of an unregenerate Jew, and which was his own experience before he was brought to the knowledge of Chriſt, they groſsly miſtake for the character of a child of God under the Goſpel. This miſtake is attended with fatal conſequences not only to many

backſliders, but alſo to perſons who are half-awakened. Too often they reſt in darkneſs, bondage, and wretchedneſs, and yet eſteem themſelves the regenerate children of GOD!

But as the Almighty can take no pleaſure in the miſery of penitent ſinners, his good Spirit will both enlighten and ſtrengthen them, if they will only be obedient to the Goſpel. He will bring them out of the horrible pit, and revive them with the joyous manifeſtations of his love and favour. And if they continue to yield up themſelves to the teachings of the holy Spirit, he will lead them into all Truth; he will diſcover unto them the Nature, the Importance, and the Bleſſedneſs of Purity of Heart; and he will ſtrengthen them to ſeek and obtain that glorious privilege of his children. Our LORD ſays, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my FATHER, and I will love him, and will manifeſt myſelf unto him." And again: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 21,—23.

If therefore, we deſire to attain and enjoy that Purity and Fellowſhip which the Goſpel propoſes, we muſt embrace every opportunity for ſolemn prayer and meditation, keeping the door of our ſenſes ſhut againſt all vanity, and our reaſon and underſtanding cloſed to all images and impreſſions from paſſing objects; the affections muſt be diſengaged from earthly attachments, and anxious care for the things of this life. Having thus collected together the powers of the Soul, they muſt be turned towards the Sovereign and only GOOD, and center there. We muſt conſign ourſelves to GOD, in an entire reſignation to his holy Will, keeping our mental eye upon him, and receiving every bleſſing as coming from his immediate hand. And even when we have not ſuch a ſight of the Glory of GOD, as transforms our ſouls into the Image of Chriſt, we muſt not reſt ſatisfied with this deprivation; but re-aſſemble all our inward ſtrength, in order to ſeek after GOD, even though it ſhould be a hundred times in a day. This is that work of Faith which we muſt learn, and although it is painful and difficult at firſt, yet through the divine aſſiſtance, it will become habitual, and then we ſhall find it eaſier to ſtay our ſouls on GOD, than it was before to be diſſipated and ſcattered among a multitude of objects.

The ſoul of man is placed between time and eternity; if it turns towards the things of time, it forgets in ſome degree, eternity; and then the concerns of eternity appear little and at a diſtance; as an object of the greateſt magnitude appears ſmall when we behold it afar off. In this world the body is in its own country, ſurrounded with natural conveniencies, which

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are its friends, and by whom it is continually ſerved, as food and raiment, and all terreſtrial things. But the ſoul is here, as in a priſon, its friends have their reſidence in Heaven. Wherefore the body muſt be kept under, and its appetites brought into due ſubordination by mortification, through watching and prayer. If we deſire the attainment of a pure and divine life, let us diſpoſe ourſelves as though we were to die each moment. Let us imagine our ſouls are already ſeparated from the body, and united to GOD for all eternity. This will ſhew the emptineſs of lower things. Endeavour, by the exertion of our ſuperior faculties, to remain always with GOD, whilſt with the inferior we ſubmit to the neceſſary employments of this life, ſinking into our own proper nothingneſs in profound humility; and uſing temporal things only from neceſſity, and with the view, that they may lead us to that happy eternity, which ſhould be the end we propoſe in every thing we do.

Shun needleſs employments and converſation, and every attachment to the creatures that would interrupt our union with GOD. This is an affair that requires great attention. We ſhall frequently Experience diſappointment, if not falſehood and unfaithfulneſs, even in thoſe from whom we expected to receive much comfort. If we really deſire to make a progreſs in the Chriſtian Life, contract no familiarity with thoſe who do not fear GOD. Make ſhort work with all ſuch connections; anſwer them with kindneſs, in a few words; and if this behaviour cauſe ſome to be offended, and ſpeak evil of us, let us endeavour, through Grace, to bear it without fretfulneſs or murmuring. It is better to have GOD for our Friend, and Protector againſt all men, than to have all the creatures on our ſide, and GOD, on that account, to be againſt us.

Keep the outward man in tranquility, and the inward in purity; for purity and innocency afford more real knowledge and uſeful wiſdom, than great learning and intenſe ſtudy. If diſagreeable accidents happen, or afflicting diſpenſations, be not anxious to come out of trouble. For he who makes haſte to get from under trouble, will not find that ſuccour and ſupport which he expects. "Let the dead bury their dead." But if we faithfully truſt in the LORD, he will provide all that is neceſſary for us.

If we deſire that perfect Union with GOD, which his children are capable of enjoying through Chriſt, we muſt caſt away all carnal cares, and ſenſual delights. If we expect that GOD will take up his conſtant reſidence in our hearts, they muſt firſt be emptied of all unbelief, and evil reaſonings; for theſe things afford ſhelter both to ſatannic temptations, and tempers. Keep that armour bright, by conſtant exerciſe, which is, "mighty through GOD, to the pulling down of ſtrong

ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of GOD, and bringing into captivity every thought (or faculty of the mind) to the obedience of Chriſt."

Be not careful what deriſion and ſcorn we may meet with; or what perſecution we may ſuffer. But preſerve, in ſimplicity, the preſence of GOD in the heart. And if at any time there is reaſon to apprehend that we have loſt the divine preſence, all the powers of the ſoul muſt be united, and all our ſtrength exerted, to remove the obſtacles, in order to prepare the way for the heavenly influences to return again into the ſoul. Thoſe who are eſpouſed to Chriſt, ought rather to ſuffer death, than voluntarily do any thing which may diſpleaſe him. As often as a man turns his heart towards GOD in humble confidence, ſo often, though ſometimes inſenſibly, does he receive through the aſſiſtance of the Holy Spirit, a freſh ſupply of Grace. Do not loſe time in running hither and thither, in complaining of this or the other hardſhip, in making piteous outcries on account of the difficulties occurring in the chriſtian warfare. This, indeed, is the manner of ſome profeſſors, but in general, they have little good in them. Their intention is to excite the compaſſion of their brethren, and they have their reward. But let them not expect much pity from GOD, until they chearfully take up their croſs, put on the whole armour of righteouſneſs, and manfully fight the good fight of Faith. This is the ſcriptural path of ſalvation; and it is ſo plain, that a way-faring man, though a fool, need not err therein. It is a moſt deſirable Bleſſing, to have our garments waſhed and made white in the Blood of the LAMB; to be cleanſed from every ſpot of guilt, and thoroughly purified, both in heart and life, from all filthineſs and roots of bitterneſs; ſo that we may "increaſe and abound in love one towards another, and towards all men;—and have our hearts eſtabliſhed unblameable in holineſs before GOD," 1 Theſſ. iii. 12, 13. This is the glorious Privilege of true Believers, and they have, through Chriſt, as ſure a Right to it, as to the light of the day: Let them, therefore, aſſert their claim, defend their right, and lay hold upon all the Bleſſings of the Covenant of Grace. To be weak, is to be miſerable. The people of Iſrael would never have been terrified and deſtroyed by vile reptiles, if they had not made themſelves more vile, by their cowardly fears, and baſe murmurings: firſt they ſuffered themſelves to be diſcouraged becauſe of the difficulties in the way; then they entertained hard thoughts againſt GOD. The puniſhment that followed was juſt and righteous. Theſe things were written for examples to us, 1 Cor. x. 1. Let us, therefore, be ſtrong in faith, giving glory to GOD.

Anecdotes

Anecdotes of the Rev. JOHN THORPE, of Maſborough, near Rotherham, Yorkſhire.

THE Town of Rotherham, and its environs, had, for a conſiderable time, been ranked by ſerious people, among thoſe parts of Yorkſhire, which were leaſt inclined to favour the ſpread of evangelical Religion; and when Meſſrs. Whitefield, Weſley, and others, attempted to diſſeminate divine knowledge in that neighbourhood, their perſons and meſſage were treated in general, with the greateſt contempt. The propagation of malicious falſehoods was encouraged, with deſign to counteract the good effects of their miniſtry. Mr. Thorpe ranged under the ſtandard of their moſt virulent oppoſers; and not content with perſonal inſult, added private ridicule to public interruption. Ale-houſes became theatres, where the fate of religious opinions was to be determined.

It was at one of theſe convivial reſorts, that Mr. Thorpe and three of his aſſociates, to enliven the company, undertook to mimic the Methodiſt preachers. The propoſition was highly gratifying to all the parties preſent, and a wager agreed upon, to inſpire each individual with a deſire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the moſt adroit performer, it was concluded that each ſhould open the Bible, and hold forth from the firſt text that ſhould preſent itſelf to his eye. Accordingly three in their turn mounted the table, and entertained their wicked companions, at the expence of every thing ſacred. When they had exhauſted their little ſtock of buffoonery, it devolved on Mr. Thorpe to cloſe this very irreverent ſcene. Much elated, and confident of ſucceſs, he exclaimed as he aſcended the table, "I ſhall beat you all!"

When the Bible was handed to him, he had not the ſlightеſt preconception, what part of the Scripture he ſhould make the ſubject of his banter. However, by the guidance of Providence, it opened at that remarkable paſſage, Luke, xiii. 3. "Except ye repent, ye ſhall all likewiſe periſh." No ſooner had he uttered the words, than his mind was affected in a very extraordinary manner. The ſharpeſt pangs of conviction now ſeized him, and conſcience denounced tremendous vengeance upon his ſoul. In a moment, he had a clear view of his ſubject, and divided his diſcourſe more like a divine, who had been accuſtomed to ſpeak on portions of Scripture, than like one who never ſo much as thought on religious topics, except for the purpoſe of ridicule! He found no deficiency of matter, nor want of utterance, and he has often declared, "If ever I preached in my life, by the aſſiſtance of the Spirit of God, it was at that time." The impreſſion that the

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ſubject made upon his own mind, had ſuch an effect upon his manner, that the moſt ignorant and profane could not but perceive that what he had ſpoken was with the greateſt ſincerity.

The unexpected ſolemnity and pertinency of his addreſs, inſtead of entertaining the company, firſt ſpread a viſible depreſſion, and afterwards a ſullen gloom, upon every countenance. This ſudden change in the complexion of his aſſociates did not a little conduce to increaſe the convictions of his own boſom. No individual appeared diſpoſed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedneſs of his remarks; yea, many of his ſentences, made, to his apprehenſion, his own hair to ſtand erect!

When he left the table not a ſyllable was uttered concerning the wager; but a profound ſilence pervaded the company. Mr. Thorpe immediately withdrew, without taking the leaſt notice of any one preſent; and returned home, with very painful reflections, and in the deepeſt diſtreſs. Happily for him, this was his laſt bacchanalian revel: His impreſſions were manifeſtly genuine; and from that period, the connexion between him and his former companions was entirely diſſolved. Thus, by divine grace, "the prey was taken from the mighty, and the lawful captive delivered!"

Hell mourns ſincere, as for an only ſon!
A captive loſt—and Heaven the prize has won!

The people whom he had before ſo frequently reviled, became now the objects of his delight. He ſought their company with avidity; and, ſoon after, was joined to Mr. Weſley's ſociety. He continued more than two years in a diſconſolate and deſponding ſtate; but that God who comforteth thoſe that are caſt down, was pleaſed, after he had ſhowed him great and ſore troubles, to take off his ſackcloth, and gird him with gladneſs. His habitual ſerioufneſs, and uniform morality, ſoon endeared him to his new connexions, and he was appointed by Mr. Weſley, to preach the faith which he once attempted to deſtroy. His abilities were generally conſidered to be above mediocrity; and in his itinerant labours he was both acceptable and ſucceſsful wherever he went.

When Mr. Thorpe had preached about two years, he was uncommonly harraſſed with temptations to atheiſm. Theſe continued, a few intervals excepted, many months. His diſtreſs ſometimes upon this account was ſo great, as to embarraſs his mind beyond deſcription. At length, however, he was happily delivered, by the following occurrence. Paſſing through a wood, with a deſign to preach in a neighbouring village, while he was ſwinging his hand, a leaf accidentally ſtuck between his fingers. He inſtantly felt a powerful impreſſion

preſſion on his mind, to examine the texture of the leaf. Holding it between his eye and the ſun, and reflecting upon its exquiſitely curious and wonderful formation, he was led into an extenſive contemplation on the works of creation. Tracing theſe back to their firſt cauſe, he had, in a moment, ſuch a conviction of the exiſtence and ineffable perfections of God, which then appeared in every ſpire of graſs, that his diſtreſs was immediately removed, and he proſecuted his journey, rejoicing in God, and admiring him in every object that preſented itſelf to his view.

When Mr. Thorpe quitted the itinerant line, he ſettled at Maſborough, being choſen paſtor of the Independent Church at that place. He died in 1776. The church conſiſted at his death of 45 members. His ſucceſſor gives this teſtimony concerning him, that "he was a very holy man; much reſpected during the whole of his life; made a glorious end, and that his memory will long continue dear to the people of his charge."

An uncommon method of cure for an inveterate Head-ach; communicated by Dr. John Bell, of London, to Dr. Duncan, Preſident of the College of Phyſicians, Edinburgh.

"SOME years ago, a Lieutenant-Colonel, in the ſervice of the Duke of Wirtemburg, was attacked with a violent head-ach, for which he could aſſign no cauſe. As the ſeverity of the complaint, deprived him of reſt, and prevented him from diſcharging his duty, he conſulted many eminent medical men, from whoſe preſcriptions, he derived little or no advantage. The operation of the trepan was even recommended, and ſubmitted to. Some violent febrile ſymptoms ſucceeded, but the wound, at length, healed favourably, though the pain ſtill continued as before. Deſpairing of relief from medicines, he totally laid them aſide, when he accidentally met with a perſon, who undertook to relieve his complaint. The remedy recommended was of a very ſimple nature; but its efficacy was pronounced to be infallible, provided the patient would perſevere, for a certain time, in the uſe of it. Willing to do any thing that promiſed even an alleviation of ſo diſtreſſing a diſorder, he undertook to drink ſix quarts of ſpring-water daily, for three months. He had, at firſt no great faith in the remedy; but as cuſtom ſoon reconciled him to it, he perſevered. He was the more induced to this, on finding his complaint mitigated, at the end of a few weeks. Within the time preſcribed, it was entirely removed; and, after

after having been upwards of eighteen months in a state, which deprived him of all enjoyment of life, he has now been nearly three years free from any attack of his disorder. No particular regimen was enjoined, except the cautiously avoiding excess, either in eating or drinking." *

[Med. Com. Ed. 1791. pa. 36.]

* The Colonel drank five hundred quarts of spring Water in the space of three months, which is a quantity almost incredible. But from the confidence of the Doctor who prescribed this extraordinary medicine, it indicates, that he was well acquainted with its efficacy in similar cases; and as the disorder often baffles all the attempts of the most eminent of the Faculty, the above circumstances merit attention. But certainly this method of cure can not be recommended indiscriminately to all persons labouring under chronical Head-achs. It seems most calculated for those who have been high-livers, and indulged themselves in rich meat and drink, with but little exercise.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cairo in Egypt.

MR. BRUCE entered the kingdom of Abyssinia by the way of Masuah, an Island in the Red Sea, in the latter end of the year 1769, in order to discover the Source of the Nile. Having accomplished the object of his perilous undertaking, he left Abyssinia in Jan. 1772, and returned to Egypt through Atbara, and the great Desert of Nubia. The difficulties he had to encounter in the Desert, not only bring us acquainted with that horrible country, but also illustrate the providential care of the Almighty over his creatures, in their greatest extremity and danger. Mr. Bruce arrived at Sennaar, the capital of Nubia, April 29: having narrowly escaped from being robbed and murdered by the Shekh, or Governor of Teawa. At Sennaar he was detained till the beginning of Sept. soliciting, in vain, for assistance from the King to enable him to cross the Desert to Egypt. Here he became acquainted with Mahomet Towash, a person of consequence, being one of the black Eunuchs whose services are dedicated to the Temple at Mecca. Mr. Bruce cured Towash of a dangerous intermitting fever, and the Eunuch expressed much gratitude on this occasion, and engaged to take our traveller with him to Egypt. This was looked upon as a most favourable circumstance, but the scheme was defeated by the cruelty of the King of Sennaar, who prevailed with the Eunuch to set out upon his journey unknown to Mr. Bruce, and leave him to perish at Sennaar, or in the Desert. This was a heavy disappointment, but in the end proved, under the direction of Providence, the means of Mr. Bruce's preservation, and the destruction of the treacherous Mahometan. On the 4th of October, Mr. Bruce arrived at Chendi, on the borders of the great

great Desert. Here he found that Mahomet Towash had taken all the Hybeers, or guides of note, with him, on purpose to disappoint Mr. Bruce, who with great difficulty procured one to accompany him on the journey.*

Oct. 20. Mr. Bruce left Chendi, his company consisted of Idris their guide; Ismael, an old Turkish Janissary; three Greek servants, two Barbarins, and a young man a relation of Idris's. They likewise reluctantly admitted into their company six of the Tucorory; being afraid they should be reduced to the disagreeable necessity of seeing them die with thirst before their eyes. They filled four girbas † with water, which altogether contained a hogshead and a half. Their food consisted of 22 goat's skins stuffed with a powder of bread made of dora. They pursued their journey in the Desert till the 14th of Nov. when they met with the moving Pillars of Sand, and the Simoom, as mentioned in Vol. XVI. page 30.

"On the 17th of Nov. (says Mr. Bruce) we left the valley and pool of Chiggre. At 11 o'clock we were again terrified by an army of Sand Pillars, whose march was constantly South, and the favourite field which they occupied was that great circular space which the Nile makes when opposite to Assa Nagga, where it turns west to Korti and Dongola. At one time a number of these pillars faced to the eastward, and seemed to be coming directly upon us; but, though they were little nearer us than two miles, a considerable quantity of sand fell round us. I began now to be somewhat reconciled to this phænomenon, seeing it had hitherto done us no harm. The great magnificence it exhibited in its appearance, seemed, in some measure, to indemnify us for the panic it had occasioned: But it was otherwise with the simoom; we all of us were firmly persuaded that another passage of the purple meteor over us would be attended with our deaths.

At half past four we alighted in a vast plain, bounded on all sides by low sandy hills, which seemed to have been transported hither lately. These hillocks were from 7 to 13 feet high, drawn into perfect cones, with very sharp points and well-proportioned bases. The sand was of an inconceivable

* A HYBEER, is a Guide, whose office is to conduct the Caravans thro' the Desert. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met with on the route, the distance of wells, the places occupied by the simoom, or burning winds, and the seasons of their blowing in those parts; likewise those occupied by moving sands.

† A GIRBA is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left in the top of the Girba; around this the skin is gathered to the size of a large handful, which when the Girba is full of water, is tied round with whipcord. Two of these Girbas are the load of a camel. They are besmeared on the outside with grease, to prevent the evaporation or oozing of the water.

smeneſs, having been the ſport of hot winds for thouſands of years. There could be no doubt that the day before, when it was calm, and we ſuffered ſo much by the ſimoom between El Mout and Chiggre, the wind had been raiſing pillars of ſand in this place, called Umdoom; marks of the whirling motion of the pillars were diſtinctly ſeen in every heap, ſo that here again, while we were repining at the ſimoom, Providence was buſied keeping us out of the way of another ſcene, where, if, we had advanced a day, we had all of us been involved in inevitable deſtruction.

On the 18th we paſſed through a ſandy plain, without trees or verdure. About 300 yards (out of our way,) to the left, among ſome ſandy hillocks, where the ground ſeems to be more elevated than the reſt, Idris the Guide told me, that one of the largeſt caravans which ever came out of Egypt, under the conduct of the Ababde and the Biſhareen Arabs, was there covered with ſand, to the number of ſome thouſands. At ten o'clock we alighted at a place where are ſome trees, to feed our camels. The trees which the camels eat, are a kind of dwarf acacia, growing only to the height of buſhes; at five o'clock we alighted in the wood, which is a ſtation of the Biſhareen in the ſummer months; but theſe people were now eaſt of us, three days journey, towards the Red Sea, where the rains had fallen, and there was plenty of paſture. In the evening we alighted in a wood, called Terfowey, full of trees and graſs. The trees are the talleſt and largeſt we had ſeen ſince leaving the Nile. We had this day enjoyed, as it were, a holiday, free from the terrors of the ſand, or dreadful influence of the ſimoom. This poiſonous wind had made ſeveral attempts to prevail this day, but was always overpowered by a cool breeze at north.

On the 19th we left the wood, and in the evening arrived at the well. It is about four fathoms deep, but the ſpring not very abundant. We drained it ſeveral times, and were obliged to wait its filling again. Theſe laſt two days, we had ſeen more verdure than we had altogether ſince we left Barbar. The acacia-trees are tall and verdant, but the mountains on each ſide appear black and barren beyond imagination.

As ſoon as we alighted at Terfowey, and had choſen a proper place where our camels could feed, we unloaded our baggage near them, and ſent the men to clean the well, and wait the filling of the ſkins. We had lighted a large fire. The nights were exceſſively cold, though the thermometer was at 53°; and that cold occaſioned me inexpreſſible pain in my feet, now ſwelled to a monſtrous ſize, and every where inflamed and excoriated. I had taken upon me the charge of the baggage, and Mahomet, Idris's young man, the care of the camels; but he too was gone to the well, though he expected to return immediately.

Our

Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing upon some geographical difficulties which then occurred, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosing them, and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chain, as if from a pretty sharp blow, and immediately after a movement among the camels. I then rose, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner he had done before. I advanced some steps, as far as the light of the fire shone, on purpose to discover how many they were, and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore another fire on the other side of the camels with branches of the acacia tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous, near the baggage, a little after four in the morning.

The Barbarins, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt

in

in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themselves new ones at Sennaar, which were to defend them from the simoom and the sand, and all the dangers of the desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to assuage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

That desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jaheleen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture of strangers, or softened by society, even with their own nation after they were polished; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God*. If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the

bloody

bloody character which these wretches naturally bear, there could be no reason for letting us live: we could be of no service to them as slaves; and to have sent us into Egypt, after having first rifled and destroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that last virtue they had not even heard the name. Our only chance then remaining was, that their number might be so small, that, by our great superiority in fire-arms and in courage, we might turn the misfortune upon the aggressors, deprive them of their camels and means of carrying water, and leave them scattered in the desert, to that death which either they or we, without alternative, must suffer.

I explained myself to this purpose, briefly to the people, on which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Ismael seemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, so we placed ourselves a little within the edge of the trees. The embers of our two fires were on our front; our tents, baggage, and boxes, on each side of us, between the opening of the trees; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A skin of water, and two wooden bowls beside it, was left open for those that should need to drink. We had finished our breakfast before day-break, and I had given all the men directions to fire separately, not together, at the same set of people; and those who had the blunderbusses to fire where they saw a number of camels and men together, and especially at any camels they saw with girbas upon them, or where there was the greatest confusion.

[*To be continued.*]

Letter from Mr. Fletcher to Mr. John Wesley.

London, May 26th, 1757.

Rev. Sir,

IF I did not write to you before Mrs. Wesley had asked me, it was not that I wanted a remembrancer within, but rather an encourager without. There is, generally, upon my heart such a sense of my unworthiness, that I sometimes dare hardly open my mouth before a child of God; and think it an unspeakable honour to stand before one who has recovered something of the image of God or sincerely seeks after it. Is it possible such a sinful worm as I should have the privilege to converse

converſe with one, whoſe ſoul is ſprinkled with the blood of my Lord! The thought amazes,—confounds me, and fills my eyes with tears of humble joy. Judge, then, at what diſtance I muſt ſee myſelf from you, if I am ſo much below the leaſt of your children; and whether a remembrancer within ſuffices to make me preſume to write to you, whoſe ſhoes I am not worthy to bear.

I rejoice that you find every where an increaſe of praying ſouls. I doubt not but the prayer of the righteous hath great power with God: yet I cannot believe, that it ſhould hinder the fulfilling of Chriſt's gracious promiſes to his Church. He muſt, and certainly will come, at the time appointed: for he is not ſlack, as ſome men count ſlackneſs; and although, he would have all to come to repentance, yet, he has not forgot to be true and juſt. Only he will come with more mercy, and will increaſe the light, that ſhall be at evening-tide, according to his promiſe in Zech. xiv. 7. I ſhould rather think, that the viſions are not yet plainly diſcloſed, and that *the day*, and *year*, in which the Lord will begin to make bare his arm openly, are ſtill concealed from us.

I muſt ſay of Mr. Walſh, as he ſaid once to me concerning God, "I wiſh I could attend him every where, as Eliſha did Elijah." But ſince the will of God calls me from him, I muſt ſubmit, and drink the cup prepared for me. I have not ſeen him, unleſs for a few moments, three or four times before divine ſervice. We muſt meet at the throne of grace, or meet but ſeldom. O when will the communion of ſaints be complete! Lord haſten the time, and let me have a place among them, that love thee, and love one another in ſincerity.

I ſet out in two days for the country. O may I be faithful! Harmleſs like a dove, wiſe like a ſerpent, and bold as a lion for the common cauſe! O Lord do not forſake me! Stand by the weakeſt of thy ſervants, and enable thy children to bear with me, and wreſtle with thee in my behalf. O bear with me, dear Sir, and give me your bleſſing every day, and the Lord will return it to you ſevenfold. I am, Rev. and dear Sir, your unworthy ſervant, J. F.

From Mr. Fletcher to Mrs. Glynne.

Madam, London, April 18, 1758.

AS it is never too late to do what multiplicity of buſineſs, rather than forgetfulneſs, has forced us to defer, I am not aſhamed, tho' after ſome months, to uſe the liberty you gave me, to enquire after the welfare of your ſoul; and that ſo much the more, as I am conſcious I have not forgotten you at the throne of grace. O may my petitions have reached heaven, and forced from thence, at leaſt ſome drops of thoſe

ſpiritual

spiritual showers of righteousness, peace, and joy in the Holy Ghost, which I implore for you.

Though, I trust, the unction from above teaches you all things *needful to salvation*, and especially the necessity of continuing instant in prayer, and watching thereunto with all perseverance; yet, I think it my duty to endeavour to add wings to your desires after holiness, by enforcing them with mine. O were I but clothed with all the righteousness of Christ, my prayers would avail much; and the lukewarmness of my brethren would not increase my guilt, as being myself an instance of that coldness of love, which puts me upon interceding for them.

Though I speak of lukewarmness, I do not accuse you, Madam, of having given way to it; on the contrary, it is my duty, and the joy of my heart, to hope, that you stir up more and more the gift of God, which is in you; that the evidences of your interest in a bleeding Lord get clearer every day; that the love of Christ constrains you more and more to deny yourself, take up your cross in all things, and follow him patiently, through bad and good report:—in a word, that continually *leaving the things which are behind, you stretch forward*, through sunshine or darkness, *towards the prize of your high calling in Jesus Christ*; I mean a heart emptied of pride, and filled with all the fulness of God. This is the hope, which I delight to entertain of you; and I describe it, not out of flattery, Madam, but with an intent that, if you fall short in any thing, these lines may be an instrument in the hand of God to stir you up again, and make you look on all things as *dung* and *dross*, in comparison of the excellency of the knowledge of Jesus Christ, with whom we ought to be crucified to the world, and the world to us.

I have often thought of you, in reading the letters of a Lady; (Mrs. Lefevre,) who was a Christian, and an eminent Christian, not to say one of the brightest lights, that God has raised since the late revival of godliness. The reproach of Christ was her *crown of rejoicing*, his cross her *continual support*, his followers her *dearest companions*, his example the pattern of her conversation. She lived a saint, and died an angel. Her letters are a pattern for Christian correspondents, by the simplicity, edification, and love they breathe in every line. O when shall I write as she did! When my heart shall be full of God as her's was.

May the Lord enable you to walk in her steps, and grant me to see you shining among the humble, loving Marys of this age, as she did but a few months ago. Her God is our God: the same Spirit, that animated her, is waiting at the door of our hearts, to cleanse them, and fill them with his

consolations, if we will but exclude the world, and let him in. Why should we then give way to despondency, and refuse to cherish that lively hope, which if any one has, he will purify himself, even as God is pure? Take courage then and consider, that the hour of self-denial and painful wrestlings with God will be short, and the time of victorious recompence as long as eternity itself. May the Lord enable you and me, to weigh that consideration in the balance of his sanctuary, and to act agreeably: and may that gracious Being, who invites the young man to honour him in the days of his youth, grant you to see him, whom he has given you, ponder those solemn truths betimes, and find by a happy experience, that none is happier than he, who takes early the Lord's yoke upon himself.

I conclude, by commending you to the Lord, and to the Word of his grace, and recommending myself to your prayers, I am Madam, your obedient servant for Christ's sake, J. F.

From Mr. Fletcher, to Mr. Charles Wesley.

My dear Sir, London, Dec. 12, 1758.

If my silence was owing to forgetfulness, I should blush at not availing myself more frequently of your permission to write; but the idea I entertain, that nothing but your great condescension can make my correspondence supportable, makes me sometimes act in a manner quite contrary to the sentiments of my heart.

Before I left Tern, the Lord gave me a medicine to prepare me to suffer what awaited me here. This humiliation prepared me so well, that I was not surprized to learn, that a person in London had spread abroad many false and scandalous things of me, during my absence; and that the minds of many were prejudiced against me. In one sense I took a pleasure in thinking, that I was going to be rejected by the children of God, and that my Saviour would become more dear, under the idea, that as in heaven, so now on earth, I should have none but him. The first time I appeared in the chapel, many were so offended, that it was with difficulty they could forbear interrupting me in my prayer, to tell me, *Physician heal thyself.* I was on the point of declining to officiate, fearing I should only give fresh offence; indeed, I should have done so, had it not been for my old friend Bernon, who pressed me to stand firm, representing the triumph my silence would give my enemies, &c. His reasons appeared to me so cogent, that, as your brother did not reject my assistance, I read prayers, and engaged to preach sometimes in a morning; which I have accordingly continued to do.

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The ſame day I arrived in London, our poor friend Bernon took to his bed. Three days after the fever increaſed, and appeared to be dangerous. The next day, which was Wedneſday, he ſettled his temporal concerns. Friday evening he was free from fever, and I had ſome hopes of his life; but on Saturday it appeared, that the fever was the lighteſt part of his malady, and the phyſician ſaid, he would die of an inflammation in his bowels; which was the caſe on Monday, after an illneſs of eight days. I ſat up with him three nights, and ſaw him as often as I could by day; and, bleſſed be God, I did not ſee him for a moment without the *full aſſurance of faith*. His ſoul was, in general, divided between the exerciſe of repentance, and of faith in the blood of the Lamb; however, from time to time, repentance gave place to rejoicing; and when he appeared better, he expreſſed much fear of returning to life. Nevertheleſs, one day, when I was not with him, he had a conflict with the Enemy of his faith, which continued an hour or two, when he came off conqueror. The violence of the fever ſometimes threw him into delirium, and that was the caſe ſome hours before his diſſolution. The laſt words he uttered, before the ſtrength of his diſeaſe deprived him of ſpeech, were, "O what love! What love!" I have in my heart a clear teſtimony that he died *the death of the juſt*. Thus to recompence me for the injury Satan has done me by a falſe friend, the Lord has taken to himſelf a true one, whom he will reſtore to me again in the laſt great day: Such a loſs is a real gain. Adieu. J. F.

The danger of delaying to CLOSE with CHRIST.

OUR Life is a vapour that appeareth for a little time, and then vaniſheth away, ready every moment to expire; and yet how negligent and careleſs we are about our eternal welfare! How long muſt Chriſt ſtand knocking at the door of our hearts, before we will condeſcend to admit him in? And how great is the indignity we put upon him, by theſe wretched delays? Tho' now is the accepted time; tho' the Holy Spirit may never invite us any more; tho' we are not ſure of another day of Grace, yet how many hazard their Eternity, rather than they will, this day, hear the voice of Chriſt and live! Tho' they may have his righteouſneſs and redemption, his ſpirit and his image, his heaven and his glory, by coming to him in faith, yet what trifling excuſes are men's hearts filled with? Tho' they are actually condemned by the Law for capital offences, for High Treaſon againſt the Majeſty of Heaven, and free pardon is offered by Jeſus Chriſt, if they

will but accept of him; yet he is ſo little eſteemed by many who are called Chriſtians, that they will hazard their ſouls, rather than they will yet be ſo much beholden to Chriſt! This deſperate enmity againſt Chriſt, and his offers, is the condemning ſin; "This is the condemnation, that Light is come into the world, and men love darkneſs rather than Light." All other ſins are nothing to this. What,—when God hath limited thee to a day, wilt thou, dareſt thou, careleſsly miſpend that one day, when thou art not ſure of another? How dareſt thou, after having tranſgreſſed againſt God, and provoked him to wrath ten thouſand times, yet add to all theſe iniquities thy trifling delays of coming unto Chriſt, that thou mayeſt obtain pardon? Thou art lying under the wrath of a juſtly incenſed God, and wilt thou ſay to Chriſt, as Felix did to Paul, "Go thy way for this time, when I have a convenient ſeaſon, I will ſend for thee." When, wretch, is that convenient ſeaſon? When thou haſt ſerved the Devil ſome weeks, months, or years, longer? When thou haſt ſpent all the flower of thy time and ſtrength in the ſervice of Hell? Muſt then Chriſt have the dregs of thy time? Muſt he have nothing but Satan's leavings? Doubtleſs for theſe delays the divine wrath is ready to be poured out upon this nation to the uttermoſt. "The Lord ſhall be revealed from Heaven, in flaming fire, taking vengeance on them that obey not the Goſpel." By neglecting to hearken to the invitations of Chriſt, thou, in effect, telleſt him to his face, that he is not altogether lovely, that He is not the faireſt among ten thouſand; that there is in the ſervice of ſin and Satan, ſomething which is more deſirable than Chriſt! Thou knoweſt not how ſoon his Spirit may ceaſe ſtriving with thee, nor how long thou ſhalt have a capacity of obeying the heavenly call. The Jews have a rule, that if any man vows any ſervice to God before he dies, he muſt do it preſently, becauſe he may die preſently. Death and Hell are deſcribed coming on horſeback in full ſpeed: Aſk thyſelf, therefore, Jeremiah's queſtion, "Can I out-run theſe horſemen?" What ſtrange perverſeneſs is in men's hearts, that they ſtay and linger, like Lot in Sodom, as if they were determined to periſh in the flames! One hath a yoke of oxen to take care of, another hath a wife to pleaſe, all of them pretend to ſome urgent buſineſs, which detains them for the preſent from Chriſt. There are ſeveral ſorts of theſe trifling ſinners:

1. Some are ſo bewitched by their luſts, that they fear, if they come under Chriſt's yoke, they muſt be deprived of them. Sin hath ſo rooted itſelf in their affections, that they are loth to take a final farewell of it, and to mortify their earthly members. Sin is dearer to them than their right eye; and they

they ſtrive hard to ſtifle their convictions; they gladly admit of any amuſement or diverſion, to wear out the divine impreſſions that are made upon their conſciences: They labour to quench the Spirit of God, and will not uſe the means, whereby they might be fully converted to Chriſt. They pretend they are deſirous of ſalvation, only they doubt whether Chriſt is willing to receive them; but the real truth is, they are unwilling to leave their darling luſts, and loth to exerciſe themſelves in prayer and watching, and to do what God requires and expects from them, in order to converſion. Is not this highly provoking to the Almighty? Has not God ſent his only SON unto you, the beſt jewel that ever lay in his boſom, and will you neglect and undervalue him, and that in the very face of all the ſaints and angels of Heaven, who are witneſſes of your baſe ingratitude? If you prefer groveling appetites, and ſwiniſh luſts to Chriſt, it is a plain argument that you ſhut your eyes, and will not ſee the exceeding ſinfulneſs of ſin, neither will you credit God in his diſcoveries of the Glory of his SON. You ſlight the greateſt, richeſt Gift, that ever God conferred upon men or angels. You make void all the divine counſels, and fruſtrate the contrivances of infinite Wiſdom, to ſave you from the Wrath to come. Surely (ſaith God) "they will reverence my Son;" whereas, by your criminal delays, you tell God and men, that you do not believe there is any advantage to be had from Chriſt; but on the contrary, that it will be to your loſs, to receive the LORD of Glory!

2. Others, in imitation of the firſt apoſtate Man, believe the Devil, before God! they credit the ſuggeſtions of the Arch-deceiver, and diſcredit the diſcoveries and declarations of immutable Truth. O what a black-grain'd ſin is this. The Lord ſaith, "Let the wicked forſake his way, and his thoughts, and I will abundantly pardon;" but the grand liar, ſays, You have ſinned more than others, you have provoked God exceedingly, your day of Grace is paſt, and therefore never hope for ſaving benefits by Chriſt's Death. The Almighty teſtifies and declares, "Ceaſe to do evil, learn to do well; come now, and let us reaſon together; though your ſins be as ſcarlet, they ſhall be as white as ſnow." "As I live, ſaith the Lord, I deſire not the death of a ſinner." "Every ſin againſt the Son of Man ſhall be forgiven," to the truly penitent. Whoſoever believeth ſhall not periſh." But you believe the Enemy more than the Friend. If Satan only whiſpers to your heart, God never intended you any good; you are a veſſel of diſhonour, predeſtinated unto wrath; Chriſt never taſted death for you; how eagerly you catch at falſehood, and greedily ſwallow the lies of the Devil to your own deſtruction. O what a provocation is this? What deadly

malice

malice you are inflamed with againſt you own ſoul? For while you reject the great and precious Promiſes of God, you are trampling underfoot the Blood of the everlaſting Covenant!

3. Others, thro' the Pride of their Hearts, will not come (as yet) unto Chriſt. They have no mind to ſubmit to the Righteouſneſs of Faith. He is a proud man, to all intents and purpoſes, who when he is condemned, will not ſtoop ſo low, as to accept of a pardon. Men, indeed, may be willing to be juſtified, but they would have their duties to purchaſe that favour of God; they ſcorn to be beholden to Chriſt. Thouſands will die, and periſh for ever, rather than they will receive forgiveneſs upon the ſole account of Chriſt's Merits. O the curſed pride of the heart! When will men ceaſe to be wiſer than God? When will they be content with His method of Salvation? How dare they preſcribe to the infinitely wiſe and holy One! Art thou ſo high and lordly, that thou wilt be loſt eternally, rather than take refuge in Him, who is the only atoning ſacrifice for the ſins of the world?

4. Others, thro' Ignorance ſtay from Chriſt, in hope of working that within themſelves, which cannot be wrought without his aſſiſtance. Could they ſee all their corruptions ſubdued and deſtroyed, were their hearts more prepared for the reception and conſtant reſidence of ſo great a Friend, then they would cloſe in with the promiſes. Whereas they ſhould come to Chriſt, as ſoon as they apprehend their poverty, blindneſs, and nakedneſs. But alas! a diſcovery of their wants, which is itſelf a great mercy, they pervert, through hearkening to the wiles of the enemy, to their own undoing. They would have the fruit firſt, and then the tree; they are ſeeking for ſanctification, before juſtification; for purity of heart, before pardon of ſins; which is entirely reverſing the order of the divine Method of Salvation. The Holy Spirit convinces them of their guilt and helpleſſneſs, on purpoſe that they may flee to Chriſt, their City of Refuge; but inſtead of co-operating with the deſign of the heavenly teacher, they unhappily liſten to their enemy, and are driven upon the dark mountains of unbelief and evil-reaſoning. Whereas they ſhould come to Chriſt in faith, and wait upon him in the uſe of the means, for the broken heart, the pure heart, and all other ſpiritual mercies which they feel the want of. "O faithleſs generation, how long ſhall I be with you; how long ſhall I ſuffer you?" Chriſt is put to the utmoſt of his patience, to bear with our unbelief.

5. Others, through a kind of ſeeming modeſty and tenderneſs, delay coming to Chriſt. They are afraid of abuſing the Holineſs and Juſtice of God, if they were to hope for Redemption through the Blood of Chriſt. The language of

ſuch

ſuch a perſon is, "What;—Mercy for me? For me, a proud wretch, an unclean wretch, an enemy to God, a vile apoſtate, an impious rebel; I deſerve nothing but Hell; I have affronted the Majeſty of the great God, and will he beſtow Chriſt upon me! That holy Being who turned the angels into Hell for one tranſgreſſion; will he have mercy upon me, who have committed more ſins in number than the ſands on the ſea-ſhore?" In this manner, too many awakened ſouls continue mourning and ſinning; they ſuffer Satan to blind their eyes ſo artfully, that they perceive it not. It is the ſin of unbelief that they are committing every day, and every hour, and yet they will not own it. And when the Enemy has tormented them perhaps, a long time in this manner, then he turns accuſer; he inſinuates, "You have refuſed Chriſt ſo long, that it is now too late. To all your former tranſgreſſions you have added this, the putting off Chriſt and ſalvation, when freely tendered to you." And even when the bleſſed Spirit draws them with encouraging promiſes, ſtill they are fearful. The very fear of being deceived, proves to them a moſt dreadful deception. They will not believe that Chriſt is really diſpoſed to ſave them. By theſe unjuſt jealouſies and hard thoughts of Chriſt, you provoke him not a little. You are ready to cry out, "This is too good news to be true." What is this, but to ſay in effect, The Goſpel is falſe; it is not a true and faithful Word to be received with all acceptation, "That Jeſus Chriſt came into the world to ſave the chief of ſinners!" This is that great ſin which cauſed our bleſſed Redeemer to ſhed many ſorrowful tears. You ſeldom find him weeping over Sodom and Gomorrah, or the idolators of the world; but when Jeruſalem refuſes Chriſt, this makes him weep rivers of tears! "O Jeruſalem, Jeruſalem! if thou hadſt known, even thou, at leaſt in this thy day, the things that belong to thy peace!" It troubles Chriſt to ſee what labour you take, to make God a Liar; This ſin of Unbelief is moſt unkind and cruel! You pretend you *cannot* come to Chriſt in faith; but the real truth is, you *will* not;—you do not ſtrive; you do not agonize to enter in at the ſtrait gate of Faith. For the ſake of him who bled to death for you, wipe away this reproach; venture your ſouls upon his word;—let all your powers unite in this one work of faith;—by one noble effort, tear open the door of your heart, and admit Jeſus Chriſt, as your Wiſdom, Righteouſneſs, Sanctification, and Redemption. And when you have received the Lord in all his Offices; when he is your Prophet, Prieſt, and King; continue to abide in him; walk in the Light, as he is in the Light; keep company with your heavenly Guide, and then you ſhall not walk in Darkneſs, but enjoy perpetually the Light of Life. John viii. 12.

Letter

Letter from Mr. E. C. to Mr. B. Rhodes.

Dear Sir, Feb. 5, 1792.

A Day or two after you left my houſe, I was encouraged once more to ſet out again in the purſuit of holineſs. My ſoul preſſed hard to attain it. The inward flame was rekindled, which I have found in ſeeking it for ſome years; except for a few months laſt part, in which I was ready to faint, and began to doubt of ever being cleanſed from all ſin. But a few words which you ſpoke concerning holineſs revived me again; and gave me encouragement to believe that the Lord would hear my cry, and give me the deſire of my heart. On the firſt of this month, in the evening, I ſhut myſelf up in my chamber; my ſoul was full of ſtrong deſire and vehement pantings after the whole Image of God. All within me ſunk at the feet of Jeſus. I felt nothing, but what bowed to him. I had only one deſire, one prayer, "*Lord make me holy.*" My heart was fixed upon it; and upon *him* who alone could give it:——Not upon eaſe, peace, joy, happineſs: no; nor upon heaven! But that I might love God with all the powers of my ſoul. At the ſame time I was ſtripped of all merit: and O! what a divine conſolation I felt in this unfeigned poverty, having nothing to bring; and that if even I ſhould be cleanſed from all ſin, and made holy, it would be entirely for the ſake of HIM, after whom my ſoul panted. The patience, reſignation, and ſelf-abaſement I felt at the ſame time, cannot be deſcribed.

While I was thus wreſtling in mighty prayer, the Lord anſwered for himſelf. The room ſeemed filled with his glory, and my heart overflowed with his love. Never did I feel the like before. At the ſame time, it ſeemed, as if the Lord ſpoke to me and ſaid, "From all thy Idols will I cleanſe thee: a "new heart, will I give thee; and thou ſhalt love the Lord "thy God with all thy heart, with all thy mind, with all "thy ſoul, and with all thy ſtrength." His cheering preſence, and the light of his countenance have ſhone bright upon me ever ſince; nor has one cloud interpoſed. It now appears natural to me to watch in all things, that no idle, or unneceſſary word may proceed out of my mouth. Yet I fear to affirm that the Lord hath given me a "Clean heart," leſt I ſhould loſe what I now enjoy; altho' I have felt no evil ariſe ſince that time; but ſuch a perpetual ſenſe of the love of God as cannot be expreſſed; and I am ſo carried out with deſire for the welfare and ſalvation of others, that the flame is almoſt, at times, too powerful for nature.

A few days ago, while I was in my cloſet, I had ſuch views of Jeſus, and was ſo filled with his love, that my powers

ſeemed

seemed too scanty to contain it; and yet sweetly longing to love him more! I saw *his* worthiness so infinitely great, that it appeared to me, if my heart was as large as the whole world, and all its expanded powers filled with love to him, that it all seemed as no more than a drop to the ocean, or even as nothing, compared to the debt of love I owed to my Lord. I often groan under the burden I feel for the unconverted. My desires, my prayers on their behalf, can only be known to God. And what I feel daily for the cause of God, and his people, will not be made known on this side the world of Spirits.

I daily long to be dissolved, and to be with Christ, that I may behold his glory. Yet my soul calmly waits in pleasing hope, and perfect resignation; the continual language of my heart is "Thy will be done." I am much drawn out in prayer for the Preachers, that they may be of one heart and one mind;—Still devoted to God and his cause, until the whole world be filled with his glory! And I trust that you, dear Sir, will continue a faithful follower of the Lord. Your word has often been truly profitable to me: and I am doubly bound to pray that the Lord may daily multiply blessings on you. Your reproof and instructions, will ever be esteemed as a peculiar favour by your affectionate Servant,

E. C.

I hope the preceding Letter will be acceptable to all who are sincerely seeking full conformity to the Mind of Christ. Some months ago, I received another letter from my pious Friend, wherein he acquaints me, that after various temptations and trials, he experienced a greater establishment in that perfect love which casteth out fear.

Plymouth Dock, Nov. 16, 1793.

B. RHODES.

LETTER from Mrs. M. H. to Miss D.

My dear Friend,

THIS evening I received your affectionate letter, and feel my mind more disposed to sympathize with you, than to offer my advice; as too many of your complaints may justly be taken up by me. But I beg leave to transcribe the following paragraph from a Letter which I received last week from a kind correspondent: It proved a word in season to my own soul, and I hope through the divine blessing, it will be useful to you, especially if you will resolutely follow the wholesome and profitable advice it contains:—"I find (he says) the more

I make Jesus my Counsellor, and the quicker my soul comes forward. And I advise you, my dear friend, to turn to him continually, as to your *Strong Hold*. I can give you no better direction for attaining constant recollection than this;—Get the tree made good, and then the fruit will be good also. Let your first pursuit be inward Holiness; that change from all sin, to all love; and then you will find it easy to think always of him, whom you love with your whole heart. It is certain you want more than you *now* find, and that your evil heart works you much pain. Well then, come to Jesus just as you are: Forget him the least you possibly can; and take him alone as your bosom friend and continual guide. I believe one great hindrance to your soul's prosperity is, that you live too outward. There is in you much of my own natural disposition, which was always searching after fresh help, and turning to every creature that came in my way. And altho' I did this from a good design, yet the fruit did not answer my expectation; for my mind was distracted and tossed to and fro. However, the Lord in great mercy, shewed me the reason why I did not excel, viz. because I was unstable; continually seeking to be informed, but neglecting to do what I already knew to be his Will. But when I came *first*, and chiefly to GOD, and clave to him with my whole heart, then I enjoyed a Peace which passeth all understanding. For you will learn more, in one half hour's calm attention on the teachings of GOD's Spirit, and in denying every thought and word which would grieve that blessed Spirit, than you will by conversation and reasoning in five years."—

The reproof was a just one to me; and the advice seasonable. O my friend, how much do we lose by our negligence. The diligent hand maketh rich, in spiritual concerns, as well as in temporal; and were we always asking, we should be always receiving. Let us up and be doing, and the Lord will be with us. Let us besiege the Throne of Grace with the importunity of beggars that feel their want of an alms, and the Lord will avenge us of our adversaries, and that speedily. I require a spur continually to quicken my pace, and frequently stand in need of an alarm being sounded in my ears, lest I should tarry in the plain, instead of escaping for my life to the City of Refuge. O may I be stript from every hope and every plea, but Jesus, the Friend of Sinners. May I lay aside every weight and the sin which most easily besets me; and so run, that I may obtain the prize, and enter into that rest which remains for the people of God on this side the grave. What I wish for myself, I humbly intreat the Lord to give unto my friend, that she may find Jesus so living and reigning in her heart by faith, as to be able to look upon all sublunary enjoyments

joyments as dung and droſs, in compariſon of the favour and image of God,

When we have told our melancholy complaints to all we converſe with, the matter is ſtill undecided; indeed, it is an affair that can only be tranſacted between God and our own ſouls. Let us therefore make the firſt ſtep, what too frequently we make the laſt, turn unto God, who waits to be gracious, and bids us take of the Water of Life freely: It is by his light that we ſee our inbred enemies; and it muſt be through his almighty power operating on our hearts, that they can be deſtroyed. He has promiſed to cleanſe us from all our filthineſs. Let us firmly believe, humbly pray, and reſolutely watch, and we ſhall ſoon be witneſſes of his great Salvation. I remain your's in the beſt of bonds,

M. H.

LETTER from Mrs. H. to Mrs. S.

My dear Friend,

A Variety of buſineſs has prevented my acknowledging the receipt of your letter by Mr. H. I find it very difficult, in ſuch a ſituation, to have the hands full of employment, and the heart fixed upon GOD all the day long. Surely this is not the caſe with all the LORD's people; many, I believe, who are as much exerciſed in the world as I am, and yet they paſs through it with calm ſerenity of mind, and uninterrupted union with GOD. To be careful, without anxious care, is an important leſſon, which I want to learn perfectly. I greatly long for that happy day, when all the powers of my ſoul, from real experience and enjoyment, cry out—

Lo! I come with joy to do
The Maſter's bleſſed Will,
Him in outward works purſue,
And ſerve his pleaſure ſtill;
Faithful to my LORD's command,
I ſtill would chuſe the better Part;
Serve with careful Martha's hands,
And humble Mary's heart.

I congratulate you on leaving off buſineſs. Who would ſit at the receipt of cuſtom, that could do otherwiſe? What advantages may you now gain by trading with Heaven! How many hours in the day for ſecret prayer, and devout contemplations on the Love of Chriſt, and joyful breathings after that fulneſs of Grace, which the faithful receive here upon earth, and the ſweet and delightful aſſurance of the fulneſs of Glory? How much time will you now have to employ in this profitable commerce? May we uſe the ability which GOD has given

us, redeeming the time that is paſt, and improving the preſent to his Glory, truſting in his all-ſufficient Grace for the future.

When we conſider how long we lived in ſin, at an immenſe diſtance from GOD, the ſlaves of Satan and the world, and the ſport of a thouſand temptations and fooliſh deſires, we cannot help being aſtoniſhed at the wonderous love of Chriſt, in awakening our conſciences, plucking us as brands from the fire, and ſaving us from inevitable ruin. What an ineſtimable privilege, to know Jeſus to be our hiding place from the ſcorching wind, and a covert from the horrible tempeſt; in whoſe arms of mercy we may dwell ſafely! O thou bright Sun of Righteouſneſs, who veiled thy divinity in a tabernacle of human fleſh, and was content to become a deſpiſed man for our ſakes, how ſhall we worthily adore and magnify thy boundleſs love! O ſhed abroad thy ſweet influences upon our hearts. Raiſe and purify our ſouls, and teach us continually to go out of ourſelves, and truſt in Thee, our Righteouſneſs, and our Strength. Help us to put on thy ſpotleſs nature, to be clothed with the graces of thy bleſſed Spirit as a complete covering; and implant in us thy meek and lowly mind, that we may walk worthy of thee in all well-pleaſing, and that we may never be a reproach to thy holy Goſpel.

O may we never more offend
The SAVIOUR's glorious eyes;
But walk with our indwelling Friend,
Unſpotted to the Skies:
Obtain the' Inheritance prepar'd
For all the Sons of Grace;
And find our full immenſe Reward,
In our REDEEMER's Face.

My dear Friend, let us conſtantly pray for an increaſe of faith, humility, and love; but let us beware of miſtaking unbelief for humility, or lukewarmneſs for ſolidity. Let us ever ſeek after the power of godlineſs in our own ſouls, even that Grace which transforms us into the likeneſs of our living Head; without this, every other attainment will be unprofitable. We muſt be led by his bleſſed Spirit into all Truth; our Will brought into a coincidence with his Will; ſo that we may obey without reluctance, and ſuffer without murmuring. The continual cry of our hearts ſhould be, "LORD, what wouldſt thou have us to do." The Almighty cannot look upon ſin with any allowance, and yet he is pleaſed, of his abundant mercy, to pardon the ſhort-comings of thoſe who ſerve him with perfect ſincerity of heart. I remain your ſincere friend and ſervant,

M. H.

POETRY.

The Soul's Farewell to Earth, and Approaches to Heaven.

FAREWELL thou reſtleſs world whoſe unſound joy,
Falſe hopes, and vain purſuits, man's life deſtroy;
Poiſon in golden cups thou gav'ſt to me,
But I no longer have to do with thee.

My ſoul, uplifted on celeſtial wing,
Hears Heaven's high vaults with Hallelujahs ring,
To worlds of bleſſedneſs I bend my flight,
And tread th' immortal regions of delight:
'Spight of the cumbrous clay my thoughts ariſe,
And wing'd with rapture, gain the ample ſkies;
Thence, on this earth's inferior furface ſcan
The ſpecious pleaſures of deluded Man,
The glitt'ring gems of time and ſenſe diſdain,
And all the tribe of mortal cares as vain.

Look down, my ſoul upon thy priſon ſcene,
That globe of wretchedneſs, where thou haſt been
A pilgrim, toiling o'er the rugged way,
While ſin and ſorrow mark'd the tedious day;
Where the proud worldling bears deſpotic power,
And Satan's empire his gay ſons adore;
Where dark-ey'd Superſtition madly reigns,
And grov'ling Ignorance the ſoul enchains.

How bleſt am I, whom Contemplation bears
Above this veil of complicated cares.
Aſcend, my ſoul, uncheck'd thy ready wings,
Stoop not to mingle with created things;
The ſmiling or the frowning world ſurvey
With calm indifference—ſcene of children's play;
Where all is tinſel, and a tranſient ſhow,
And nothing laſts but vanity and woe.

Still onward haſte, my ſoul, till towering high
Above this ſphere of dull mortality,
Earth's baneful pleaſures at the beſt may ſeem
"The baſeleſs fabric" of ſome idle dream.

[Mrs. Cowper.

The GARDENER.

AH! how diſmay'd the gardener ſees
The lovely bloſſoms on his trees
By noxious worms annoy'd;
His fruits maturing to the ſight,
Deſpoil'd by ſome untimely blight,
And all his hopes deſtroy'd!

But

But when the favour'd plants appear
In all the beauty of the year,
He eyes the promis'd good:
What tranſports in his boſom glow,
To ſee the branches bending low,
Beneath their proſp'ring load!

Thus may my heavenly Gardener ſee
My faith ſtill flouriſh like a tree
Beneath his ſkilful care;
Secure my boughs from cold and blight,
And view, well pleas'd, and with delight,
Himſelf the fruit they bear.

Haſt Thou the gracious work begun?
Then ſhine thou all-prolific Sun,
And cheer my drooping powers:
Ah! ſave from the rude blaſt of Sin,
From every lurking foe within,
Which light and life devours.

If thus my garden Thou attend,
My branches too with fruits ſhall bend,
And yield a goodly ſtore;
No drought ſhall fear, ſhall never pine,
Engrafted on the real Vine,
And fenc'd by ſovereign power. [IBID.

THE TRANSFIGURATION.

CELESTIAL Dove! the Muſe heaven-born inſpire
Thro' all her pow'rs, while with extended wing
She ſeeks the myſtic hill, and wond'ring views
Her Lord transfigur'd. He on earth below
Obſcurely liv'd, eclips'd in human form,
And hid the Deity; with ills converſant,
The rage of fate in ev'ry threat'ning ſhape
Awful he combated, and victor ſtill,
To hell and earth, his reſtleſs foes, oppos'd
Meekneſs, and patient Innocence, and Pray'r,
That beſt defence! that golden chain, whoſe pow'r
Magnetic links the diſtant heav'n and earth
With occult charm! as the remoteſt parts
Of Nature, each to other gravitate
In bonds of ſtricteſt love. The fervent pray'r
Reſiſtleſs climbs heaven's awful height, and ſtands
Before th' Eternal Throne, with ſilent tears
And Soul-breath'd ſighs attended: Mercy ſmiles,

While

While the victorious Suppliant sweetly o'ercomes
God Inaccessible to other violence.
And thus the' Ætherial Lamb, Redeemer meek,
Convers'd with the Great Father, where he sits
Enthron'd in glory. He the Son beheld
High on a mountain, from the world sequester'd,
In holy rapture wing to heaven his soul.
His pray'r is heard.—And, lo! Celestial light,
Sun-bright meridian glory, beamful breaks
Forth from his sacred looks. All heaven unveil'd
Is open'd in his face, and Godhead blazes
Effulgent round: while ting'd with orient light
His garments shine, pure as the new-fall'n snow
That clothes the Alpine ridge or Appennine.
Soft gales of fragrance breath'd around the place
Ambrosial, and, to grace the wond'rous change,
Moses and Elias, the realms of light
Forsaking, dart precipitant from high,
Invested with pure æther, all refin'd
Their liquid texture, or compacted light
Empyreal cov'ring! Thus from heaven equipt,
All pure as innocence, celestial bloom
Smil'd glowing in their looks, and every limb
Adorn with heav'nly beauty, dazzling shot
Fair glories, only to their Lord inferior.
Their garments, splendid as the solar ray
Of noontide shines, blaz'd bright with orient gold,
Such as impurples heaven, when rising Morn
Walks o'er the skies with all her rosy train
Of smiles and blushes. Humbly the blest pair,
In deep prostration, stretch'd before their Lord,
Recount his sufferings, and adore his passion.
How unappal'd this meek and patient Lamb
Encounters all the rage of earth and hell!
His armour, innocence and white-ey'd faith.

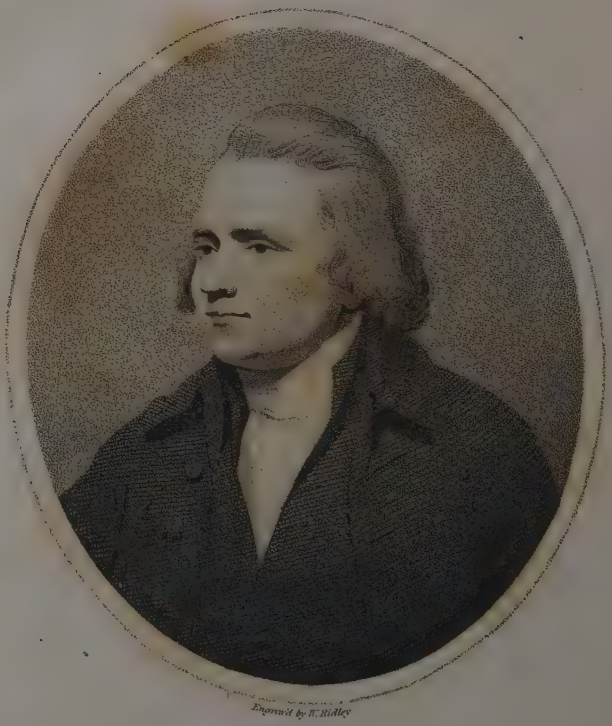
How, bleeding with rich life, his sacred wounds
Run purple, and expand their ruddy mouths
Dropping with cordial balm to heal a world!
How the triumphant Victim yields his breath
Chearful amidst the sharpest pangs of torture!
While trembling Nature own'd her dying Lord,
And shook th' eternal centre: the pale sun,
As conscious of the guilt, obscur'd his head,
And left the world in universal mourning.
How, in the grave's encircling gloom he's laid
Environ'd with cold night: th' insatiate grave,
Unable to detain his heavenly guest,

Reluctant

Reluctant opes his pond'rous jaws, and yields
The sacred pledge of peace to man restor'd.
His fetters broke, fresh as the face of Morn
That now had thrice renew'd her smiling tour
Thro' heaven, he spurns the banded pow'rs of hell,
And rising, Phœnix-like, shakes off the gloom
Contracted from the grave. Now in his throne
Seated, on the right hand of glory shines
With Godhead blazing awful Deity.
Amazing colloquy! where heaven and earth
Sweetly united, hold the conference
Sublime! a world restor'd and man redeem'd.
But while the wond'rous interview prolong'd
Detains the gazing sun, from heaven appears
An orient cloud that seems another sun
Resplendent through the skies, from whence was heard,
As thunder terrible, the Father's voice,
Awful proclaiming from the fulgent shade,
LO! MY BELOVED SON, in WHOM I AM WELL PLEAS'D.

THE LAWYER'S PRAYER.

ORDAIN'D to tread the thorny ground,
Where few, I fear, are faithful found,
Mine be the conscience void of blame,
The upright heart, the spotless name,
The tribute of the widow's pray'r,
The righted orphan's grateful tear,
To Virtue, and her friends, a friend,
Still may my voice the weak defend!
Ne'er may my prostituted tongue
Protect th' oppressor in his wrong,
Nor wrest the spirit of the laws,
To sanctify a villain's cause!
Let others, with unsparing hand,
Scatter their poison through the land,
Inflame dissention, kindle strife,
And strew with ills the path of life.
On such her gifts let fortune show'r,
Add wealth to wealth, and pow'r to pow'r.
On me may fav'ring heaven bestow
That peace which good men only know;
The joy of joys, by few possest,
Th' eternal sunshine of the breast.
Pow'r, fame, and riches, I resign,
The praise of honesty be mine,
That friends may weep, the worthy sigh,
And poor men bless me, when I die!



Mr. CHARLES ATMORE

Ætatis 33.

Preacher of the Gospel.

THE

Arminian Magazine,

For JULY 1794.

The JOURNAL of Mr. FREEBORN GARRETSON, in NORTH AMERICA, in the years 1779, and 1780.

[*Continued from page* 287.]

I Preached at a new place, where the congregation conſiſted chiefly of young perſons. We were favoured with an extraordinary manifeſtation of the power of God. When the ſermon was concluded, the young people hung around each other, crying for mercy. I have no doubt but many of them will praiſe the Lord to all Eternity for the Mercy diſcovered unto them that day.

The caſe of a young woman, who was brought up among the Quakers, is remarkable: She was awakened when very young, by the operations of the Holy Spirit upon her mind, without any external helps, and experienced the pardoning Love of God. For a ſeaſon ſhe continued happy; but having none to ſtrengthen her, and many to draw her away, by ſlow degrees ſhe loſt the ſpirit of watchfulneſs and prayer. At length ſhe fell from God, and became as trifling as ever. She did not continue long in a backſliding ſtate, before the rod of affliction overtook her, and entirely deprived her of the uſe of ſpeech; ſhe continued dumb about two years; and at the ſame time was exerciſed with horrible temptations from the wicked one; who even perſuaded her that it was ſinful to do any kind of work, or even to dreſs herſelf; and if they gave her a book to read, ſhe would not turn over a leaf. In the midſt of this diſtreſs it was impreſſed upon her mind, that there were a people in ſuch a place, who ſerved the Lord; and that if ſhe would go amongſt them, they would be a bleſſing to her ſoul, and ſhe would be reſtored to her ſpeech. She had never heard of a Methodiſt, and the place was 20 miles off. Notwithſtanding ſhe was unacquainted with the road, ſhe endeavoured to find that place and people. But the family miſſing her, purſued and brought her back again. However ſhe perſiſted in her intention; and the ſecond attempt was

more successful. The society received her with great affection, they presently understood her case, and appointed a prayer-meeting in her behalf. The Lord graciously inclined his ear to the cries of his people, and set the young woman at liberty. At the same time that he visited her soul with his peace and love, he also loosened her tongue, and enabled her to speak forth the praises of her great Deliverer. Shortly after, I came into the same neighbourhood, and sent word to the young woman's mother, that I intended to preach at her house on such a day. At the time appointed, I took the young woman home, accompanied by many friends. We were received with the greatest cordiality, and many of the neighbours and friends who attended the meeting, were greatly affected at the visible change which they perceived in the young woman. I was assisted much in speaking to them, and the word took place in their hearts, particularly the young woman's mother, who was unspeakably happy on receiving her daughter again, perfectly restored to health, and peace of mind.

After preaching in various places in Pennsylvania and the Jerseys, I returned in the Autumn to the Peninsula, where I continued all the winter; and many souls were gathered into the fold of Christ. The people of Dorset county were great enemies to the life and power of religion; but it pleased the Lord to raise up a young woman to be the happy instrument of a revival. She was niece to Judge E. of Dorset; and her sister was married to the honourable Mr. B. Being upon a visit, at a distance from home, she became acquainted with the Methodists, and was convinced and converted. When she returned to her uncle's in Dorset, they thought she was beside herself. However the Lord blessed her conversation to several persons; particularly three of her sisters, and Mr. B. were soon awakened, and embraced the Truth; and likewise two young lawyers who were under his tuition. One of the sisters went to visit H. A. Esq; a man of fashion, but unacquainted with internal religion. Mr. A. being afraid that the conversation of his guest would drive his wife out of her senses, undertook to shew Miss M. that the Methodists were not in the right way; and for this purpose he took up an old book written by one of the Puritan divines; but he had not read many minutes before convictions reached his heart, and tears of contrition flowed from his eyes. He now determined to go among the Methodists with his book, and compare it with the doctrine which they taught; and finding them to agree in substance, he sincerely embraced the Gospel of Christ, and found that Peace which passeth all understanding. I met with him, for the first time, at Mr. W's. and he earnestly importuned me to come into the country where he resided, and preach the Gospel in those parts.

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Feb. 10, 1780. I aroſe early in the morning, and addreſſed the Throne of Grace. The Lord greatly refreſhed my ſoul, and I felt a willingneſs to ſuffer whatever he was pleaſed to permit to come upon me. I opened my mind to Mr. Aſbury, and he encouraged me to accept of Mr. A—'s invitation. After he had commended me to the Lord, I ſet out upon my journey, with a ſtrong hope that good would be done. Next day I was under great exerciſe of mind, I wept bitterly, and ſeveral times ſtopped my horſe, intending to return back, but was ſtill urged on my way. In the afternoon I got to Mr. A's, the inſtant I entered his houſe all my diſtreſs was removed, I rejoiced in God my Saviour, being conſcious that I was in the place where Providence appointed me to be. In the evening the family aſſembled together for prayer, and the Lord was preſent amongſt us.

Sun. 13. About one hundred perſons aſſembled to hear the Word, and divine power touched their hearts; ſome who had been enemies, were convinced, and acknowledged the Truth. Next day I preached in another part of the county, at Colonel V's, a gentleman of excellent ſenſe; he afterwards embraced the Truth, and became a great friend to the ſincere followers of Chriſt. The fields are white for harveſt, but the wicked rage, and invent lies and miſchief. The County-court was at that time ſitting, and ſome of the members of it were determined to drive me out of the country. For a cloak for their intentions they accuſed me with Toryiſm, and encouraged a very bad man to lay ſnares for my life. Receiving information of theſe proceedings, I judged it expedient to withdraw for a ſeaſon to my friend Mr. A's; here I tarried only two days, and then went into another part of the country, where the word was attended with power, and many enquired the way to Zion.

I had a very remarkable viſion about this time, in which was revealed to me the ſufferings which I was to be exerciſed with, and that the Lord would ſtand by me. Hundreds flocked to hear the word, and received it gladly; and on the other hand, many were contriving methods to baniſh me from the place.

Feb. 25. My mind was under a ſolemn weighty exerciſe, and in expectation of being engaged ſhortly in ſome uncommon trials. I preached to a weeping congregation with much liberty. Mr. A. accompanied me to the place, and after preaching we were preparing to return to his houſe, but a party of men ſurrounded us, and took me priſoner. They beat my horſe, curſed and ſwore bitterly, but did not ſtrike me. They then took me before a Magiſtrate, who judged and condemned me for preaching the Goſpel. The Magiſtrate im-

mediately wrote a mittimus, and ordered me to jail. I expostulated with the Justice upon the impropriety of his conduct, intreating him to think seriously upon what he had done, and assuring him that I was not ashamed of the Gospel of Christ, but considered it an honour to suffer imprisonment for his sake. My horse was then brought, and twelve men were appointed to escort me to the prison; a man on each side holding my horse's bridle. We now proceeded on our journey, in a very dark night, but before we had got a mile from the Magistrate's house, there was an extraordinary flash of lightning, and in less than a minute, all my opponents were dispersed, and I was left alone. I called after them several times, but received no answer. I then proceeded forward, but had not gone far, when I met Mr. A. who was a little before the company, and was returning to look for me. We continued our journey till we came to a little cottage by the road-side, where we found two of my guards almost terrified out of their wits. I told them, that if I must go to prison that night, we ought to be on our way, for it was getting late. Soon after we joined the rest of the company, but they appeared greatly intimidated. I reminded them of the awfulness of the Day of Judgment, and the necessity of preparing to meet the great Judge of men and angels. One of them happening to swear an oath, his companions immediately reproved him, saying, "How can you swear at such a time as this?" At length they stopt, and one said, "We had better give him up for the present;" to which they all consented, and accordingly turned their horses and went back. But in a short time they pursued us again, and accompanied us a few minutes; they then left us, and we saw them no more that night. About midnight we got safe to my friend's house, and were received with great joy. I retired to my room, praising my great Deliverer.

Sunday 26. At eleven o'clock many came to the preaching. Some of them brought short clubs, to defend me, if necessary; for they had just as much zeal for religion as to fight for it. I stood up between the hall and room doors, and was giving out a hymn, when about twenty persons, under the appellation of gentlemen, came up in a body: The ringleader rushed forward, presented a pistol to my breast, and laid hold of me. But in an instant the congregation rescued me from his hands, and shut me up in one of the rooms. As soon as I could, I opened the door, intreating our friends to do no injury to the persecutors; that I did not want to be kept from them, and was willing to go to jail. If I had not acted in this manner, I believe much blood would have been shed. After exhorting the congregation to exercise meekness and patience, I gave up myself into the hands of my enemies. They conducted me

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to Cambridge, where I was kept in a tavern till near sun-set, surrounded by the wicked, and it was a great mercy that my life was preserved.

At night I was thrust into prison, and the key taken away, in order to prevent any one administering to my necessities. I had a dirty floor for my bed, the saddle-bags for a pillow, and two large windows open, with a cold east wind blowing upon me. But my soul was filled with divine consolations, and I could say, "Thy Will be done." During my imprisonment, I found it a profitable season for prayer, reading, and meditation. Mr. Asbury sent me Rutherford's letters; and I likewise received from many pious friends, encouraging and reviving epistles. I had a heart to pray for my worst enemies, and sincerely desired for them the blessings of God, both in time and in eternity. My soul was so exceeding happy, that the prison was a real Paradise; I scarce knew how the days and nights passed away. The Bible was never sweeter to me, and I felt inexpressible fellowship with the people of God. I never saw myself more unworthy; nor did I ever behold so great a beauty in the cross of Christ. Indeed, I thought, if the Lord required me to suffer a violent death, I could go chearfully to the stake. Now I understood the reason why the Martyrs were so happy in the midst of the fire.

Many, both friends and strangers, came to visit me from far and near, and I had useful conversation with them at the prison window. The country was much alarmed, and the Methodists were greatly stirred up to pray. I believe I never was more instrumental of doing good, for the time, than during this imprisonment. I shall never forget the kindness of Mr. A. and his family; they suffered much for the cause of Christ in Dorset county; but the Lord is all-sufficient to recompense them, both in time and in eternity.

The crime of Preaching the Gospel was so heinous, that it seems no common court could try my cause; and it appeared probable that I should stay in jail till a general court, which would be near twelve months. Mr. A. applied to the Governor of Maryland, who befriended me to the utmost of his power. Indeed, if I had been his brother, he could not have done more for me. The manner in which he procured my release, was this: I was an inhabitant of Maryland by birth and property; and I could likewise claim a right in the Delaware, which state was more favourable to the cause of religion. Being taken before the Governor of Delaware, he received me with the greatest cordiality, and dispatched a recommendatory letter to the Governor of Maryland, upon which I was instantly set at liberty. The people of Dorset raged most horribly, but the Word of the Lord spread thro' all that county, and many hundreds, both Whites and Blacks,

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experienced in their hearts, a comfortable ſenſe of the pardoning love of Jeſus. Since that time, I have preached to about three thouſand in one congregation, not far from the place where I was impriſoned; and many, who were once my enemies, are now reconciled to the Goſpel of Chriſt.

After releaſe from priſon, I was more than ever determined to devote myſelf to the ſervice of God. I had great ſatisfaction in viſiting the new-formed Societies; many came to hear, Sinners cried for mercy, and Believers were built up in their moſt holy faith.

Upon a particular occaſion, my mind was greatly exerciſed with reſpect to the certainty of a place of puniſhment, allotted to Satan and his angels. The enemy ſuggeſted, "Hell is not ſo bad a place as you repreſent it: How can God be a merciful Being, as you ſet him forth; if he ſends people to ſuch a diſmal place for a few ſins, to be tormented for ever?" Theſe temptations embarraſſed me not a little, but the Lord condeſcended to afford me ſatisfaction by a remarkable dream or viſion. I imagined, that paſſing thro' a narrow gate into Eternity, a perſon met me, and conducted me within ſight of the place of torment; but I had only an imperfect view of it. I therefore requeſted to be taken into a ſituation where I could ſee it better. My conductor then led me to a ſpot where I beheld a lake of fire as large as the Ocean. I ſaw myriads of unhappy ſouls in every attitude expreſſive of the utmoſt anguiſh and woe. The ſight was terrible beyond all imagination! I cried out to my guide, "It is enough." He then brought me to the place where I firſt met with him; upon which I requeſted to be indulged with a diſcovery of Heaven; but he anſwered, "Not now: return: you have ſeen ſufficient for "once: be more faithful in warning ſinners; and entertain "no more doubts concerning the reality of Hell."

The Methodiſt Societies in America being generally united to the Church of England, and the miniſters of that Communion being diſperſed in the time of the war, eſpecially in Virginia and Carolina, a large body of people were deſtitute, in a great meaſure, of the Ordinances. Our brethren in Virginia, therefore, thought it expedient to have the ordinances among them. But this proceeding did not meet with the approbation of the Preachers in the North. In April 1780, we held a Conference at Baltimore, where brother Aſbury, W. and myſelf, were delegated to viſit our brethren in the South. After a journey of ſeveral hundred miles, we came to Manckin town, where we found the brethren aſſembled in conference. They were prevailed upon to accede to a ſuſpenſion of the ordinances for one year, till Mr. Weſley was conſulted on the occaſion, as it appeared to us all a matter of very great importance. Having obtained the object of our miſſion, we

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set our faces to the North with gladness of heart, praising the Lord for the unanimity and peace we were favoured with.

May 18. I came to Baltimore, where I was appointed to labour. On Sunday, I attended the English Church, and heard my old parish minister. It is a matter of lamentation when congregations are entertained from the pulpit, with compositions entirely destitute of Repentance towards God, and Faith in our Lord Jesus Christ. God grant, that I may always be faithful in the great work whereunto I am called. In the evening I preached with freedom to a serious congregation. My trials are great, but I am borne above the world and sin. The remainder of the week I was comfortably employed in preaching, visiting our friends, and meeting the classes.

[*To be continued.*]

The Three-fold Relation of Christian Ministers: Being the Substance of a SERMON preached at the Conference held at Leeds, Aug. 7, 1793. By SAMUEL BRADBURN. Published at the desire of the Preachers.

2 CORINTHIANS viii. 23.

"Whether any do inquire of Titus, he is my Partner, and Fellow-helper concerning you: or our Brethren be inquired of, they are the Messengers of the Churches, and the Glory of Christ."

SUCH was the rage of persecution which attended the first preaching of the Gospel, that every species of suffering threatened all who engaged in that sacred employment. The holy Apostles went forth with their lives in their hands, and stood in jeopardy every hour. Hence there was no danger of any pretending to be the Ministers of Jesus Christ, who had not a deep conviction of their being called of God to that important office.

But when the fury of persecution abated, and large Societies were established in almost every place of note in the Roman Empire, and when Christianity became respectable, being embraced by many of the great and opulent, then numbers from mere worldly motives took upon them that sacred function. False apostles crept into the churches of the Saints; and availing themselves of the people's affection for the instruments of their salvation, they found means so to ingratiate themselves with many of the rich professors, as to gain the ascendency over their consciences, and to defraud them of their property.

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Nor did the evil end here; but these deceitful workers, taking the advantage of many weak and ignorant christians, softened the precepts of Christ, mixed the divine doctrines with false philosophy and worldly maxims, and thereby subverted not a few from the hope of the gospel.

Thus, in so early a period as the time of St. Paul, had ravening wolves, by appearing in sheep's clothing, obtained admission into the fold of Christ, where the lambs of the flock became an easy prey to their cruel rapacity. These impostors, under pretence of being sent by the presiding Elders of the churches, frequently went to strange places, and imposed upon the credulous simplicity of unsuspecting christians; and before they could be detected, either gained a party to their interest, or secured themselves by removing elsewhere.

To remedy these growing evils, and prevent those wicked men from destroying the work of God, it became necessary for all Ministers, who travelled to places where they were not known, to have letters recommendatory, either from the Apostles themselves, or from other Ministers, who were well known to the people to whom such strangers were sent, informing the Churches of their character and business.

In the Chapter before us we have one of those letters of recommendation, which was sent by St. Paul to the Church at Corinth, with Titus and several other Ministers, who were engaged in a labour of charity, in behalf of some poor and afflicted christians. In this letter the Apostle exhorts the pious Corinthians, to give these strangers every proof of their love, as he had boasted they would, having proved them on former occasions. To this he encourages them also, by informing them that these were persons of eminence among the saints, and heartily engaged in the service of their brethren. "Thanks be to God, which put the same earnest care into the heart of Titus for you.—And we have sent with him the brother whose praise is in the Gospel, throughout all the churches."—"And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do inquire of Titus, he is my Partner, and Fellow-helper concerning you: or our Brethren be inquired of, they are the Messengers of the Churches, and the Glory of Christ." What an exalted character does the Apostle give these men! How far exceeding all the empty titles of which mankind, in general, are so desirous, and with which they are so elated! To be Partners and Fellow-helpers with St. Paul!—To be Brethren to so great an Apostle!—To be employed in such an honourable calling as that of being the Messengers of the Churches! And above all,

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to be the Glory of Chriſt!—How could they ever be ſufficiently thankful to him who raiſed them to this elevated ſtation! What would they not do and ſuffer for his ſake who had thus diſtinguiſhed them above other chriſtians. But while we contemplate the high honour of the miniſterial office, let us remember, that it was not an office peculiar to the Apoſtolic age; but that in all ages, and in every country, where men are called to, and faithful in the work of the miniſtry, they have a portion of the ſame honour, and in their degree, ſtand in the ſame relation to St. Paul, to the Churches, and to Chriſt, as did thoſe primitive itinerant Preachers. Therefore, in conſidering the words of our text, which are peculiarly applicable to the preſent occaſion, we may obſerve, the three-fold relation of Chriſtian Miniſters:

Firſt, with reſpect to each other: They are *Partners, Fellow-helpers*, and *Brethren:*

Secondly, The relation they bear to the people of GOD: They are the *Meſſengers of the Churches:* And

Thirdly, As they are related to the Head of the Church: They are the *Glory of* CHRIST.

I. And, firſt, let us conſider how Chriſtian Miniſters are related to each other: 1. They are PARTNERS. This word is here uſed to ſignify the ſtrict unity of principle and deſign which influences all the true Miniſters of Chriſt, as they are all equally intereſted in whatever relates to the Redeemer's Kingdom. But their agreement in this ſenſe, is not founded upon a combination of worldly intereſts; nor does it conſiſt in an uniform ſameneſs of religious opinions and modes of worſhip: No! It is their being conſcientiouſly attached to Jeſus Chriſt and genuine Chriſtianity, that thus unites them. As perſons engaged in the ſame undertaking, they are alike concerned in the gains and loſſes. The proſperity or adverſity of the cauſe of God, is to them either a matter of ſolid joy, or of unaffected ſorrow. They have the welfare of ſouls greatly at heart; and being influenced by the ſame Spirit, and having the ſame end in view, they are bound to each other by their ſtedfaſt adherence to the principles of the goſpel. They are Partners in the common cauſe, conjoined and determined to ſupport and enforce the religion of the New Teſtament, not daring to make it ſubſervient to the detached intereſt of any individual.

How clearly does our Apoſtle expreſs the ſentiments of all true Miniſters, where he diſcovers the feelings of his own heart on this ſubject! "Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? For now we live if ye ſtand faſt in the Lord."

How different is this concern for the happineſs of mankind, from the diſpoſition of thoſe who take upon them the profeſſion of being Miniſters of Chriſt, with no other view than to ſerve themſelves! Who, regardleſs of the ſouls committed to their care, are influenced by no higher motives than their own eaſe, pleaſure, or emolument! And can the faithful ſervants of the living God ſee with indifference, how immortal ſouls are deſtroyed by theſe ſelfiſh worldlings? It is impoſſible! Zeal for the honour of their divine Maſter, and a deep regard for thoſe he has purchaſed with his precious blood, will conſtrain them in ſpite of the ſuggeſtions of human prudence, to warn all with whom they have to do, to beware of theſe falſe prophets. This is one branch of the great work to which true Miniſters are called, to join together in guarding their people againſt theſe *blind leaders:* And hereby they evidence that they are Partners, Sharers, Conforts, in the important work of the chriſtian Miniſtry.

2. But they are not only *Partners*, as feeling a deep regard for the cauſe of God; but they are FELLOW-HELPERS, Co-operators, Workers together with each other, as well as with God, taking an active part in every duty to which Miniſters are called. They not only feel a deep concern for the proſperity of Zion, but they exert all their abilities in her ſervice. The New Teſtament gives no countenance to ſlothful Incumbents, idle Shepherds, "Who eat the fat, and clothe them with the wool; but who feed not the flock." On the contrary, throughout thoſe ſacred Writings, Miniſters are repreſented as labouring with the greateſt diligence to ſpread pure and undefiled religion. St. Paul exhorts Timothy (and thro' him, all who are ſent of God) to "preach the word; to be inſtant in ſeaſon, and out of ſeaſon; to reprove, rebuke, and exhort with all long-ſuffering and doctrine: to ſtudy to ſhew himſelf approved unto God, a Workman that needeth not to be aſhamed." And when that bleſſed man ſuppoſeth himſelf not to be a whit behind the chiefeſt Apoſtles, he informs us in the ſame chapter, that he was "in labours more abundant;" and elſewhere, that he "laboured more abundantly than they all:" And that with a ſingle eye to the general good of the Churches: Not like ſome, who in all ages have been ſufficiently diligent to draw diſciples after them, ſtriving to attach a party to their own intereſt, ſubjecting the chriſtian religion to the baſeſt of purpoſes. No: for though both reaſon and ſcripture allow every human being the unalienable right of private judgment in all matters of faith and conſcience, and though owing to the ignorance inſeparable from our preſent ſtate, the true and faithful Miniſters of Chriſt cannot think alike even on religious ſubjects, and conſequently are obliged to be unconnected as to *outward church-fellowſhip*;

fellowſhip ; yet, as they all are engaged in the ſervice of one Maſter, and as they ultimately aim at one end, there is no difficulty in their helping each other to promote thoſe things which are of the greateſt importance. As the diviſions of a great army may be diſtinguiſhed from each other by their external habiliments; and be conducted in an engagement by many different officers, who are but little, if at all acquainted with each other; and yet the whole army may be ſubject to one Prince, determined in their views to one point, namely, to gain the victory; may all be deſirous of conquering, and fearful of being defeated, and may therefore unite all their ſtrength and ſkill together, and be *fellow-helpers* againſt the common enemy. So may all the deſcriptions of Chriſtians, and Miniſters of every denomination, be helpful to each other. The Miniſters may be conſidered as ſo many Chiefs in the church militant, commiſſioned by the King of kings, to lead on his army againſt the World, the Fleſh, and the Devil. How greatly may theſe ſervants of the living God aſſiſt each other, in furthering the people of God in uſeful knowledge—in faith, in hope, in love, in peace and joy,—in that holineſs without which no man ſhall ſee the Lord! How beneficial to each other may they render all their gifts and attainments! Their learning, their eloquence, their ability to convince, or comfort, to probe the wound, or apply the remedy; their prayers, their example, their writings, their natural diſpoſitions and ſupernatural graces: in a word, all their powers of body and mind, and all their various qualifications, may be caſt into the common treaſury, as the Churches right,* that all may be benefited thereby. And if this be true of all real Miniſters, however unknown to each other, how much more of a vaſt body of them who like us, are joined in one connexion! The Societies, the Hearers, and the World, muſt feel our influence; and we ourſelves prove by happy experience that we are *Fellow-Helpers*.

3. The other relation in which Miniſters ſtand to each other is, they are BRETHREN: They are Sons of the ſame heavenly Father, partakers of the ſame divine nature, and heirs of the ſame glorious inheritance. But the proper deſign of the word, in this and many other places, is to expreſs the mutual affection which ſubſiſts among all the true Miniſters of the bleſſed Jeſus. Being influenced by the ſame love, and being men of like paſſions, they bear each other's burdens, and tenderly ſympathize with each other, in their various trials and temptations. Should any ſervant of the Lord be particularly afflicted, every Brother, who is acquainted with him, is touched with the feeling of his infirmities. Should he be

* 1 Cor. iii. 22.

violently assaulted by the powers of darkness, the rest participate his trouble, considering themselves, lest they also should be tempted. But, oh! who can describe what the Ministers of Christ suffer, when they hear of a Brother, being overcome by the Adversary! What deep concern, and tender pity do they feel for him; and what fear for themselves and the cause of God! How conscious are they of their own weakness, and how sensible that the grace of Christ alone has preserved them from those snares of the Devil, with which others have been taken! When justice to the cause in which they are engaged, obliges them, at any time, to put away or suspend a fallen colleague, how truly do they mourn over him, and with what care will they endeavour, in the spirit of meekness, to restore him to God and his people! On the other hand, how do all wise winners of souls find their hearts expand with gratitude, when they hear that our Saviour has owned and blessed, in a peculiar manner, the labours of any of his servants! Should the spirit of envy ever move their hearts, on account of the distinguished success of a fellow-labourer; or, should the aspiring emotions of the sons of Zebedee suddenly prompt any one, to a vain-glorious emulation of another's superior excellence, as soon as he recollects himself, how will he be humbled, and ashamed of himself before the Lord, for having yielded, in the smallest degree, to such a diabolic disposition! Blessed people! who are thus highly favoured with Pastors after God's own heart: With Ministers, not of the letter but of the Spirit; who cordially rejoice in each other's prosperity, and feel themselves happy in each other's happiness; being "kindly affectioned one to another with brotherly love; in honour preferring one another."

Thus we see, in an easy sense, how Christian Ministers are related to each other: As *Partners*, with regard to the part and interest which they have in the general cause: as *Fellow-Helpers*, respecting their activity, in that they strive by joint efforts to promote its prosperity: And as *Brethren*, being influenced by the spirit of holy love to each other, which is the indissoluble cement of their union.

II. We may, Secondly, inquire into the relation which they bear to the people of God: "They are the Messengers of the Churches." But what is meant by the *Churches*? And how are the Ministers their Messengers?

1. The word *Church* is allowed to be very equivocal, one of the most ambiguous in our language; bearing different significations according to the different subjects to which it is applied. Some derive it from κυριακη, the Lord's House. But surely this cannot mean merely a building of earthly materials; but rather the spiritual habitation of Jehovah, who resides *in* and *among* his holy Creatures: Though the word is certainly

tainly sometimes used to signify a place of worship, even by ancient writers: Thus, Paulus Samosatenus, the heritical bishop of Antioch, ordered certain women to stand in the middle of the Church, and sing psalms in his praise. So again, Clemens Alexandrinus advises, that men and women should, with all modesty and humility, enter into the Church. But this sense is only figurative, and does by no means agree with the scriptural account of the Church of God.

If the original word εκκλησια be derived from εκκαλειν, to call out, then it is very expressive of what the Church really is, a Society of men called out of the evil world by the word of God. But waving criticism, christians in general, consider the church as divisible into two parts: namely, the Church *triumphant*, consisting of Saints and Angels in Glory, because they triumph over all enemies: And the Church *militant*, including all true believers upon earth, who being enlisted under the Captain of our salvation, are in a military state, warring against the world, the flesh, and the devil. The catholic, or universal church consists of all who are united to Christ, by the faith which worketh by love, however dispersed over the face of the whole earth, or however they may differ in modes and opinions. This is what we mean in the Creed, when we say, "I believe one catholic and apostolic church." The same is meant in those words, "Let us pray for the whole state of Christ's Church militant here on earth." Thus we must understand our Saviour, Matt. xvi. 18, "Upon this rock I will build my church:" which is also St. Paul's meaning, Acts xx. 28, "The Church of God, which he hath purchased with his own blood."* Thus Ireneus and Origen call it, "the church under heaven." And Polycarp, we are told, when he was in the hands of his murderers, prayed for "the catholic church throughout the world;" that is, the mystical body of our Lord Jesus Christ, the spiritual kingdom of the Messiah upon earth.

But the word often occurs in the plural, as in our text, *The Churches*. So, 1 Cor. xi. 16, "The churches of God: Rom. xvi. 4, "The churches of the Gentiles:" Rom. xvi. 16, "The churches of Christ:" and 1 Cor. xiv. 33, "All churches of the Saints." This word is also frequently applied to churches at *different places*; as, Acts viii. 1, "The church which was at Jerusalem:" 1 Cor. i. 2. "The church of God which is at Corinth." And Rev. i. 4, "The seven churches which are in Asia." When the word is taken in this sense, it means a Society of Christians, "Cætus credentium, a congregation of Believers; or "Cætus fidelium," a congregation of the Faithful; any given number of religious people who

* See also Eph. i. 22, and v. 23—27.

associate

aſſociate themſelves together, and concur in the participation of the inſtitutions and ordinances of Jeſus Chriſt, with their proper paſtors or miniſters. The ſmallneſs of their number is of no conſequence. Thus Tertullian thought that three were ſufficient to conſtitute a church*: In alluſion, perhaps, to our Saviour's promiſe, Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midſt of them." No matter *where* they meet, whether in a city or a deſert: hence Dionyſius Alexandrinus writes, that when he was baniſhed to Caphro in Lybia, there came ſo many chriſtians to him, that even there he had a church. And St. Paul repeatedly mentions a church being in a *houſe*. So Rom. xvi. 3—5, "Greet Priſcilla and Aquila; likewiſe the church that is in their houſe." † And Col. iv. 15, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe." In writing to Philemon alſo, after mentioning ſeveral eminent perſons, he adds, "and to the church in thine houſe." Upon the whole it is eaſy to obſerve, that, when the word Church is taken in a *general* ſenſe, it means all real Chriſtians of every denomination under heaven, frequently called the *inviſible* church, to diſtinguiſh it from all viſible communities. But, when the word refers to any particular place, as Antioch, Epheſus, or Smyrna, it means that part of the catholic church which reſides at any of thoſe places. And when it is uſed in the plural indefinitively, it certainly implies either all thoſe diſtinct Societies of religious people, who, (though they have a kind of inviſible union being all united to Chriſt, nevertheleſs) may vary exceedingly in their modes of worſhip, and differ very much in their doctrines, being independent of each other: Or it means many of thoſe Societies, which, agreeing in their doctrines, and adopting the ſame modes of worſhip, form one viſible connexion; having the ſame diſcipline, and being directed and governed by a body of Miniſters, who do every thing by united counſel. Such is the Methodiſt Connexion, a number of religious Societies united together, governed by the ſame rules: and ſuch a body of Miniſters is the Methodiſt-Conference. And in both theſe reſpects, we exactly agree with the Apoſtolic plan, which was followed by the primitive chriſtians, as appears from the ſcope of the paſſage out of which our text is taken, and indeed throughout the epiſtolary writings. Hence the propriety of theſe ſentences, "the brother, whoſe praiſe is in the goſpel, throughout all the churches; and not that only, but who was alſo choſen of the churches;" clearly

* "Ubi tres, ibi eccleſia. Exhort. ad Caſtitat. p. 45."

† See alſo 1 Cor. xvi. 19.

pointing

pointing out distinct communities in one connexion. I know of no idea in the Scriptures, but what I have mentioned respecting Churches.

2. Our next inquiry is, How are the Ministers of God the Messengers of the churches? The best derivation of the original word Αποστολος, is from Αποστελλω, *mitto, to send*, which perfectly agrees with the office and design of the Ministers, who are properly called *Messengers of the Churches*, in the following senses:—1. They are sent by Jesus Christ *to* the Churches. This implies their *authority* and their *business*. The *authority* of a Minister of Christ to preach the gospel, consists in his having a conviction in his own mind, that it is his duty; and his being approved and called by the Faithful, or the religious Society to which he belongs; and afterwards appointed or ordained, by Ministers regularly set apart for that important office.

The *business* of Ministers, as sent by Jesus Christ to the churches, is first, to instruct them in scriptural knowledge; to explain the work of the Spirit, and the devices of Satan, in the human heart; and to clear the mysteries of providence from the misrepresentations of infidels, and the suggestions of the Devil. What an important errand is this! To carry light from heaven to our fellow creatures! This is what denominates these Messengers *Teachers*, as they are to teach mankind the sacred lessons of religion, that they may become wise unto salvation. So our Saviour's original charge, Matt. xxviii. 19, 20, "Go ye and evangelize, or disciple, all nations; *teaching them*:" And so St. Paul in his Epistles to the Corinthians, Ephesians, and Timothy, uses the word *Teachers*, as applicable to Ministers. Their business is, secondly, to excite in the people a spirit of piety and devotion. This is a point of the utmost moment: to diffuse, as much as in them lies, as instruments, the divine influence, the unction of the Holy One, wherever they go. The very existence of a standing ministry on earth, implies, that all who are truly sent, are to be spiritual men; men who savour spiritual subjects, both in and out of the pulpit. Preaching well, is of great importance, and will never be considered as a trifling matter by any, but wicked or ignorant men, who are a reproach to the ministry; but if a man can only talk, and is destitute of the Eternal Spirit, alas! what will it avail! How sinful must it appear to good angels, and how shocking to truly pious people, to see a man in the pulpit, as the *Ambassador for* CHRIST, declaring the awful truths of Eternity, and at the same time feeling nothing of their weight in his own soul, paying attention only to the praise of mortals! In how striking a light does St. Paul place such a proceeding! "Though I speak with the tongues of men, and of angels, and have not charity, I am become

become as ſounding braſs, or a tinkling cymbal:" As if he had ſaid, could a Preacher deliver his ſubject with the ſtricteſt propriety of both action and utterance, (which every one, who dares to preach, ought conſcientiouſly to ſtrive to do,) could he aſtoniſh a congregation with all the charming eloquence of an Athenian Demoſthenes, or a Roman Tully, if his forward tongue belies his languid heart, and the love of God and his neighbour be wanting, he is no more than a noiſy inſtrument of no real value. Nay, could he ſpeak like the angels in heaven, and delight mankind with the ſublimity of his ſentiments, and the harmony of his voice, if he be vain-glorious, full of himſelf, deſiring only to pleaſe, in order to be admired, alas! what is he but as "Sounding braſs and a tinkling cymbal," a Being of no ſubſtantial worth. But when the ſoul of a Preacher is penetrated with a ſenſe of the preſence of God; when he feels the value of immortal ſpirits; when the power of the Higheſt reſts upon him, and he comes forth, like Moſes, from converſing with his Maker in private; having his mind replete with uſeful knowledge, and his heart glowing with divine love; then, as a flaming Seraph ſent from the throne of God, his influence is felt, the power of his word is "Mighty to the pulling down of ſtrong holds;" and the vital energy of the Holy Ghoſt accompanying his preaching, convincing and converting, wounding and healing, ſearching and comforting his hearers, demonſtrates that he has not run before he was ſent; for theſe bleſſed effects attending his Miniſtry, are indiſputable credentials of a divine miſſion.

The buſineſs of Miniſters, and the moſt difficult part of it, is, thirdly, to deal cloſely with all who are under their care, perſonally examining them reſpecting their experience and conduct, doing nothing by partiality; but faithfully reproving all that are diſorderly, and warning all that are expoſed to particular temptations. How much courage and fortitude, how much wiſdom and patience are requiſite to this great undertaking! How painful is the labour, and how thankleſs the office of a faithful reprover! * How hard upon many occaſions to follow the advice of St. Paul, 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches!" Nor is the direction of Moſes, Exod. xxiii. 3, leſs eaſy in many critical caſes, "Neither ſhalt thou countenance a poor man in his cauſe." But however painful the taſk, when warning, threatening, reproving, giving judgment, or even excluding from the viſible church an improper member, are neceſſary, the true ſervant of the Lord muſt do as he is ordered; he is ſent from Chriſt to the Churches, and he muſt not alter, but deliver his meſſage, ſo

* Iſaiah xxix. 21.

as

as to be able to appeal to the searcher of hearts, that he has endeavoured to instruct, quicken, comfort, and help forward, all with whose souls he was entrusted. Thus are they the Messengers of the churches, as they carry messages from Christ *to* the churches.

2. This appellation is equally proper, when they carry messages from the churches back to Christ.

The messages which ministers carry from the churches to Christ are first, *thanksgivings* for the blessings which the churches enjoy. And O! with what delight do they engage in this duty! Do they find liberty in preaching, and the other parts of their office? With what humble joy do they return to their closets, to adore and bless the God that owned their ministrations! Does the work of the Lord prosper where they labour, so that Believers are multiplied? It is their "joy and their crown of rejoicing." The true Ministers of God are well convinced, that all the good which is done upon earth "is the Lord's doing; and it is marvellous in their eyes:" Therefore they return with grateful homage to his divine majesty, and unite with the host of heaven, to celebrate his love, and make his praise glorious.

The Ministers return to Christ, secondly, with messages of *prayer*. Indeed this is, in one sense, their constant practice. For, wherever they are, or however employed, the desire of their hearts is unto the Lord in behalf of his people; and this is the very essence of prayer. But more particularly when they address the throne of grace in public worship, as the mouths of the congregations. And when there is any remarkable deadness, or wickedness among their hearers; or any danger threatening them then, like Moses, the faithful Messengers hasten to make intercession for the offenders, if haply the Lord may be entreated. Like Aaron, they run between the dead and the living, that the plague may be stayed. When the Israelites of old were alarmed by the thunder of God, (1 Sam. xii. 19.) They sent Samuel as their messenger, saying, "Pray for thy servants unto the Lord thy God, that we die not." And Joel cries out, "Let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." The Apostle Paul often speaks of his making mention in his prayers of those to whom he wrote. And St. James directed any one that was sick, to call for the Elders of the church, that they might pray for him. In short, there is not a plainer truth in the holy Scriptures, than that the Ministers of God, in all ages, were men of much prayer in behalf of those among whom they laboured. It is happy for that people who have

men of prayer for their miniſters. They will bear them on their hearts, and frequently ſpread their various wants before the Lord; and in every time of need be their ready Meſſengers to him who is able to deliver.

3. The Miniſters are Meſſengers of the churches, as they are employed to convey help and tidings from one church to another. This is the meaning, in the ſtricteſt ſenſe, of the expreſſion in our text. Titus and thoſe who accompanied him were employed in gathering money from rich ſocieties, and carrying it to thoſe who were poor. Theſe eminent Miniſters knew nothing of that refined ſpirituality, which ſome ſelfiſh enthuſiaſts have fondly affected, pretending that Preachers ſhould have nothing to do with temporal matters. It is curious to obſerve how eaſily theſe dreamers can excuſe themſelves from taking up their croſs, when their own wants are already ſupplied! Not ſo the true ſervants of the churches; they have the good of all at heart, and follow the example of theſe primitive Apoſtles, in ſtriving ſo far to promote *equality*, verſe 14. that the abundance of ſome may relieve the wants of other chriſtians. Let none of you, Brethren, be aſhamed, or think it out of your line, to make the neceſſary collections for carrying on the general work. Even the taking up this croſs, for conſcience ſake, may be attended with a peculiar bleſſing. We cannot ſerve others without being benefited in our own ſouls. It is true, every Miniſter ſhould have as little to do with temporal concerns as poſſible, ſo that he may not be "entangled with the affairs of this life," nor "leave the word of God, and ſerve tables:" But the caſe before us has nothing to do with paſſages like theſe. Some of the Preachers muſt attend to the temporal affairs of the Connexion, that every Brother may (as far as is poſſible) be equally provided for, ſo as to leave no room for murmuring.

But theſe Meſſengers of the churches had other work, beſides the merely attending to the temporal buſineſs. They carried tidings wherever they went of the proſperity or adverſity of the Societies they had viſited; thereby furniſhing the ſaints with matter for praiſe or prayer. Theſe bleſſed Itinerants had likewiſe opportunities of preaching the everlaſting goſpel in various places, and of ſtrengthening the hands of their brethren in the miniſtry. Here I cannot but remark the excellency of our plan, and its agreement with that of the Apoſtles and their Colleagues. What opportunities have we of getting our own ſouls refreſhed by viſiting lively ſocieties, and of carrying fire, as it were, to thoſe that are cold and languid! While our Connexion is like one body, the conſtant change of Preachers cauſes life to circulate through the whole.

whole.* Meantime a caution is neceſſary, to prevent our being impoſed upon by perſons who travel through the land, ſeeking cuſtom for themſelves or their employers, in various branches of buſineſs. Some of theſe are valuable men and uſeful to the community; but ſome of them have done great miſchief in different circuits, eſpecially in the Cities and large towns, by propagating falſe or partial reports reſpecting the conduct of the Preachers, and the ſtate of the Societies in the places they have viſited. Let it be remembered, that theſe men are often but little acquainted with our affairs in the places they paſs through, ſeldom hearing but one ſide of the queſtion, and not infrequently prejudiced by intereſt. And with reſpect to what happens in the places of their reſidence, they are in general perſonally concerned, and therefore give partial accounts, which may eaſily miſlead thoſe who give them credit.

The ſame caution is neceſſary reſpecting ſome of our *Female Friends*, who ſpend their time in viſiting different places: Theſe, having little buſineſs of their own to mind, or, which is worſe, not minding it; and finding their account in getting among the rich in the great Societies, have been inſtrumental in the hands of Satan, of doing more evil in a little time, than could be repaired in years, perhaps, than can ever be repaired! Notwithſtanding theſe inconveniences, which it is not eaſy for Travelling Preachers to guard againſt, we have demonſtration of the goodneſs of the itinerant plan, in preference to the miniſters being wholly reſidentiary.

In all theſe reſpects, we ſee how Miniſters are the *Meſſengers of the Churches*:—As they carry meſſages from Chriſt to the Churches;—as they carry meſſages from the Churches to Chriſt;—and as they convey meſſages from the Churches to each other. [*To be concluded in the next.*]

* I ſhould have enlarged conſiderably here, but I perceive there will not be room: I ſhall therefore reſerve my obſervations on this ſubject 'till I publiſh my Sermon on Dan. xii. 4. which, perhaps, will be ſoon.

Some Account of the Life and Death of ANN TAYLOR.

SHE was born of reputable parents, in the pariſh of Crompton, near Oldham, in Lancaſhire, in 1761. In the 23d year of her age, her mother being then a widow with four children, gave up the farm, and ſettled at Oldham, in the cotton-buſineſs. At this time the mind of Ann was wholly engaged in the ſpirit of the world: Pride, a fondneſs for dreſs, an attachment to gay company, and an anxiety after riches, were her prevailing paſſions. Notwithſtanding the intenſeneſs of her deſires for the happineſs which this world affords, ſhe met with continual diſappointment and vexation till ſhe fought

the Lord. Her mother being under a ſerious concern for ſalvation, was viſited one Sunday by ſome religious friends, who prevailed upon Ann to go with them to a meeting. Her attention was engaged by a young woman, who at that time fervently deprecated the divine diſpleaſure, acknowledging the ſinfulneſs of her heart, and imploring the mercy and bleſſing of God. The expreſſions made uſe of by the young woman, were ſuch as Ann did not rightly underſtand; but like the Phariſee in the Temple, ſhe bleſſed God that her heart was not bad, and that ſhe was not like other perſons.

On Whitſunday, 1786, ſhe was again invited to join in prayer, with ſome ſerious perſons. She felt a particular averſion to that duty, but could not decently reſiſt, their importunity. At this meeting, the Lord graciouſly looked down upon her, and awakened her conſcience. She felt the burden of ſin to be intolerable, and her diſtreſs was ſo great, that ſhe could neither eat, nor ſleep. On Tueſday evening ſhe went to hear Mr. Percival; he preached from Mark x. 48, "Thou Son of David, have mercy on me." Under the diſcourſe, ſhe felt herſelf on the brink of dark deſpair, ſurrounded by a thouſand horrors; but turning her mind to the Lord, ſhe cried out, "Thou Son of David, have mercy on me!" When the preaching was over ſhe retired into a private room; but Mrs. Fletcher, and ſome other friends, perceiving that Ann was in great diſtreſs, they took her with them to a Meeting, and while Mr. Percival was at prayer, the Lord ſet her ſoul at liberty, and filled her with the abundance of Peace, and Joy.

For about a fortnight, her happineſs was too great for utterance; ſhe rejoiced with an unſpeakable joy, and full of glory. The Lord then diſcovered the depth of inbred ſin; and altho' ſhe felt no condemnation, but had continually a clear evidence of pardon, yet her ſoul was in as great an agony of deſire for inward purity, as ſhe had been for pardoning mercy. Particularly one evening when Mr. Furz was meeting the claſs, her diſtreſs was ſo great, that ſhe fainted away. Upon recovering, the Lord gave her a ſatisfactory token that he had cleanſed her from all filthineſs, and from every idol. This was about three weeks after her juſtification. She did not, indeed, experience ſuch raptures of joy, as on the former occaſion, but her ſoul entered into a calm ſerenity, accompanied with a large increaſe of patience, meekneſs, and humble love. This glorious liberty ſhe enjoyed to the day of her death, adorning the Goſpel of Chriſt in all things, and walking uprightly before God and man.

Some time after, it pleaſed the Lord to viſit the family with affliction; her mother was taken away from an evil world; and there is great reaſon to believe that ſhe died happy. One of her ſiſters was married to a man, who uſed her cruelly, and

at length he turned her out of doors. Overwhelmed with that ſorrow which worketh death, ſhe fled to her ſiſter Ann for refuge, who kindly received her, and ſympathized with her in the time of adverſity. It appeared very evident that the poor fugitive would not remain long in this evil world, and yet ſhe had no knowledge of a pardoning God: Ann was therefore deeply concerned for the eternal welfare of her ſiſter, and fervently beſought the Lord to give her repentance unto life: But how great was her joy, when her ſiſter ſaid unto her, one day, "I wiſh I was a Chriſtian! "O what a bleſſing it is to "know that we love God, and are loved of him!" Soon after ſhe cried out, "Ann, do you love God? "I love him, "and now feel his forgiving love ſhed abroad in my heart!" She continued happy for ſome days, and then died rejoicing in the Lord.

In a ſhort time after the death of her ſiſter, Ann began to decline in her health; and the diſorder continuing to increaſe, ſhe removed to her brother's houſe, a few miles from Oldham. Her friends often viſited her, and always found her in the ſame happy ſtate of mind. One day, ſhe expreſſed great thankfulneſs to her leader for his attention and care for her ſoul's eternal welfare; and added, "I ſhall ſoon be with Jeſus!" She then gave out ſeveral verſes of the following Hymn:

Now in a ſong of grateful praiſe,
To my dear Lord, my voice I'll raiſe;
To all his ſaints I'll join to tell,
My Jeſus has done all things well.

After ſinging, ſhe ſaid, "Theſe words are deeply impreſſed "upon my mind; "I have fought a good fight, I have finiſh-"ed my courſe, I have kept the faith." Deſire Mr. Rodda "to preach my funeral ſermon from theſe words. You "have been very good in coming to ſee me; but the Lord "will reward you ſeven-fold into your own boſoms, inaſmuch "as you have done it to one of the leaſt of his little ones. The "Lord is very good to me; although I am afflicted and con-"fined, yet he graciouſly condeſcends to viſit me, and to "dwell with me."

A few days before her death, there were ſome loud claps of thunder, which affected her ſiſter-in-law very much; who going up ſtairs to Ann, and hearing her praiſe the Lord, exclaimed, "I wonder how you can be ſo happy when it thunders in ſuch a terrible manner?" Ann replied, "How can I "but rejoice, when I have ſuch a lively ſenſe of the Day of "Judgment!" On the 15th of July, 1790, ſhe entered into a Sabbath of everlaſting Reſt.

A Diſſertation

A Dissertation on SCHISM.

THE Greek Word Σχισμα, Schism, occurs frequently in the New Teſtament, though it has only once been rendered *Schiſm* by our tranſlators. However, the frequency of the uſe among theologians has made it a kind of technical term in relation to eccleſiaſtical matters: and the way it has been bandied, as a term of ignominy from ſect to ſect reciprocally, makes it a matter of ſome conſequence to aſcertain, if poſſible, the genuine meaning it bears in Holy Writ. In order to this, let us, abſtracting alike from the uncandid repreſentations of all zealous party-men, have recourſe to the Oracles of Truth, the ſource of light and direction.

As to the proper acceptation of the word σχισμα, when applied to objects merely material, there is no difference of ſentiments amongſt interpreters. Every one admits that it ought to be rendered *rent*, *breach*, or *ſeparation*. In this ſenſe it occurs in the Goſpels, as where our Lord ſays, "No man putteth a piece of new cloth to an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worſe," Χειρων σχισμα γινεται. The ſame phraſe occurs in the parallel paſſage in Mark. From this ſenſe it is transferred by metaphor to things incorporeal. Thus it is uſed once and again by the Evangeliſt John, to ſignify a difference in opinion expreſſed in words. Of the conteſt among the Jews, concerning Jeſus, ſome maintaining that he was, others that he was not, the Meſſiah; the ſacred hiſtorian ſays, Σχισμα ουν εν τω οχλω εγινετο δι αυτον, "So there was a diviſion among the people becauſe of him," John vii. 43. Here it is plain the word is uſed in a ſenſe perfectly indifferent; for it was neither in the true opinion ſupported by one ſide, nor in the falſe opinion ſupported by the other, that the Schiſm or diviſion lay, but in the oppoſition of theſe two opinions. In this ſenſe of the word, there would have been no Schiſm, if they had been all of one opinion, whether it had been the true opinion, or the falſe. The word is uſed preciſely in the ſame ſignification by this Apoſtle, in ch. ix. 12. x. 19.

But it is not barely to a declared difference in judgment, that even the metaphorical uſe of the word is confined. As Breach or Rupture is the literal import of it in our language; wherever theſe words may be figuratively applied, the term Σχισμα ſeems likewiſe capable of an application. It invariably preſuppoſes that among thoſe things whereof it is affirmed, there ſubſiſted an union formerly, and as invariably denotes that the union ſubſiſts no longer. In this manner the Apoſtle Paul uſes the word, applying it to a particular church or Chriſtian congregation. Thus he adjures the Corinthians by the name

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of the Lord Jesus, that there be no divisions or schisms among them, 1 Cor. i. 10. ἵνα μὴ ἦ ἐν ὑμῖν σχίσματα: and in another place of the same Epistle, he tells them, *I hear that there are divisions* or schisms *among you*, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν. ch. xi. 18. In order to obtain a proper idea of what is meant by a Breach or Schism in this application, we must form a just notion of that which constituted the union whereof the schism was a violation. Now the great and powerful cement which united the souls of Christians, was their mutual love. *Their hearts*, in the emphatical language of Holy Writ, *were knit together in love*, Col. ii. 2. This had been declared by their Master to be the distinguishing badge of their profession. "By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 35. Their partaking of the same baptism, their professing the same faith, their enjoying the same promises, and their joining in the same religious service, formed a connection merely external and of little significance, unless, agreeably to the Apostle's expression, Eph. iii. 17. it was rooted and grounded in love. As this, therefore, is the great criterion of the Christian character, and the foundation of the Christian unity, whatever alienates the affections of Christians from one another, is manifestly subversive of both, and may consequently, with the greatest truth and energy, be denominated *schism*. It is not so much what makes an outward distinction or separation (though this also may in a lower degree be so denominated), as what produces an alienation of the heart, which constitutes schism in the sense of the Apostle; for this strikes directly at the vitals of Christianity. Indeed both the evil and the danger of the former, that is, an external separation, is principally to be estimated from its influence upon the latter, that is, in producing an alienation of heart; for it is in the union of affection among Christians, that the spirit, the life, and the power, of religion, are principally placed.

It may be said, Does it not rather appear, from the passage first quoted, to denote such a breach of that visible unity in the outward order settled in their assemblies, as results from some jarring in their religious opinions, and by consequence in the expressions they adopted? This, I own, is what the words in immediate connection, considered by themselves, would naturally suggest. "I beseech you, brethren, that ye all speak the same thing, and that there be no divisions (schisms) among you, and that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. i. 10. It cannot be denied that a certain unanimity, or a declared assent to the great articles of the Christian profession, was necessary in every one, in order to his being admitted to, and kept in the communion of, the church. But then it must be

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allowed, on the other hand, that thoſe articles were at that time, few, ſimple, and perſpicuous. It is one of the many unhappy conſequences of the diſputes that have ariſen in the church, and of the manner in which theſe have been managed, that ſuch terms of communion have ſince been multiplied, in every part of the Chriſtian world, and not a little perplexed with metaphyſical ſubtleties, and ſcholaſtic quibbles. Whether this evil conſequence was, in its nature, avoidable, or, if it was, in what manner it might have been avoided, are queſtions, though important, foreign to the preſent purpoſe. Certain it is, however, that ſeveral phraſes uſed by the Apoſtles, in relation to this ſubject, ſuch as ὁμοφρονες, το αυτο φρονουντες, and ſome others, commonly underſtood to mean unanimous in opinion, denote, more properly, coinciding in affection, concurring in love, deſire, hatred, and averſion, agreeably to the common import of the verb φρονειν both in ſacred authors and in profane, which is more ſtrictly rendered *to ſavour, to reliſh*, than *to be of opinion*.

Further, let it be obſerved, that in matters whereby the eſſentials of the faith are not affected, much greater indulgence to diverſity of opinion was given, in thoſe pure and primitive times, than has been allowed ſince; when the externals, or the form of religion, came to be raiſed on the ruins of the eſſentials, or the power, and a ſuppoſed correctneſs of judgment made of greater account than purity of heart. In the apoſtolic age, which may be ſtyled the Reign of Charity, their mutual forbearance in regard to ſuch differences, was at once an evidence, and an exerciſe, of this divine principle. "Him that is weak in the faith," ſays our Apoſtle, "Receive ye, but not to doubtful diſputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, deſpiſe him that eateth not; and let not him who eateth not, judge him that eateth, (Rom. xiv.) One man eſteemeth one day above another: another eſteemeth every day alike." As to theſe diſputable points, "Let every man be fully perſuaded in his own mind," and, as far as he himſelf is concerned, act according to his perſuaſion. But he does not permit even him who is in the right, to diſturb his brother's peace, by ſuch unimportant inquiries. "Haſt thou faith?" ſays he; the knowledge and conviction of the truth on the point in queſtion? "Have it to thyſelf before God. Happy is he who condemneth not himſelf in that thing which he alloweth." And in another place, "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing." Phil. iii. We are to remember, that as the kingdom of God is not meat

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and drink, so neither is it logical acuteness in distinction, or grammatical accuracy of expression; but it is "Righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men."

Now, if we enquire, by an examination of the context, into the nature of those differences among the Corinthians, to which Paul affixes the name σχισματα, nothing is more certain, than that no cause of difference is suggested, which has any the least relation to the doctrines of religion, or to any opinions that might be formed concerning them. The fault which he stigmatised with that odious appellation, consisted then solely in an undue attachment to particular persons, under whom, as chiefs or leaders, the people severally ranked themselves, and thus, without making separate communions, formed distinctions among themselves, to the manifest prejudice of the common bond of charity, classing themselves under different heads. "Now this I say," adds the Apostle, "That every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ, 1 Cor. i. 12. It deserves to be remarked, that of the differences among the Roman converts, concerning the observance of days, and the distinction of meats, which we should think more material, as they more nearly affect the justness of religious sentiments, and the purity of religious practice, the Apostle makes so little account, that he will not permit them to harrass one another with such questions; but enjoins them to allow every one to follow his own judgment; at the same time that he is greatly alarmed at differences among the Corinthians, in which, as they result solely from particular attachments and personal esteem, neither the faith nor the practice of a Christian appears to have an immediate concern. But it was not without reason that he made this distinction. The hurt threatened by the latter was directly against that extensive Love commanded by the Christian Law; but not less truly, though more indirectly, against the Christian doctrine and manners. By attaching themselves strongly to human, and consequently fallible, teachers and guides, they weakened the tie which bound them to the only divine Guide and Teacher, the Messiah, and therefore to that also which bound them all one to another.

What it was that gave rise to such distinctions in the church of Corinth, we are not informed, nor is it material for us to know. From what follows in the Epistle, it is not improbable, that they might have thought it proper in this manner to range themselves, under those who had been the instruments of their conversion to Christianity, or perhaps, those by whom they had been baptized, or for whom they had contracted a special

veneration. It is evident, however, that these petty differences, as we should account them, had already begun to produce consequences unfriendly to the Spirit of the Gospel; for it is in this point of view solely that the Apostle considers them, and not as having an immediate bad influence on its doctrine. Thus resuming the subject, he says, "Ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another I am of Apollos, are ye not carnal? Thus it is uncontrovertible, in the first place, that the accusation imports that the Corinthians, by their conduct, had given a wound to charity, and not that they had made any deviation from the faith; and in the second place, that, in the apostolical acceptation of the word, men may be schismatics, or guilty of schism, by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be neither error in doctrine nor separation from communion, and consequently no violation of external unity in ceremonies and worship.

After so clear a proof of the import of the term, if it should be thought of consequence to allege in confirmation what must be acknowledged to be more indirect, we may consider the only other passage in which the term is used in the New Testament, and applied metaphorically to the human body. In the same Epistle, the Apostle having shown that the different spiritual gifts bestowed on Christians, rendered them mutually subservient, and made all, in their several ways, harmoniously contribute to the good of the Christian community, gives a beautiful illustration of this doctrine from the natural body, the different functions of whose members admirably conduce to the benefit and support of one another, and to the perfection and felicity of the whole. He concludes in these words: "God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body, ἱνα μη η σχισμα ἐν τω σωματι, but that the members should have the same care one for another: and whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it," 1 Cor. xii. It is obvious that the word Schism is here employed to signify, not a separation from the body, such as is made by amputation or fracture, but such a defect in utility and congruity, as would destroy what he considers as the mutual sympathy of the members, and their care one of another.

As to the distinctions on this subject, which in after-times obtained among theologians, it is proper to remark, that error in doctrine was not supposed essential to the notion of Schism; its distinguishing badge was made separation from communion

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in religious offices, infomuch that the words Schifmatic and Separatift, have been accounted fynonymous. By this, divines commonly diferiminate Schifm from Herefy, the effence of which laft is repreſented as conſiſting in an erroneous opinion obſtinately maintained, concerning ſome fundamental doctrine of Chriſtianity: and that whether it be accompanied with ſeparation in reſpect of the ordinances of religion, or not. We have now ſeen that the former definition does not quadrate with the application of the word in the New Teſtament, and that Schiſm, in ſcriptural uſe, is one thing, and Schiſm, in eccleſiaſtical uſe, another.

An Account of the PLAGUE, or Malignant Fever, at Philadelphia, in 1793.

[*Concluded from page* 306.]

AT an early ſtage of the diſorder, the elders of the African church met, and offered their ſervices to procure nurſes for the ſick, and to aſſiſt in burying the dead, their offers were accepted; and Abſalom Jones and Richard Allen undertook the former department, that of furniſhing nurſes; and William Gray the interment of the dead. The ſervices of Jones, Allen, and Gray, and others of their colour, have been very great, and demand public gratitude.

Thoſe who reflect on the many revolting caſes of cruelty and deſertion of friends and relations which occurred in Philadelphia, however they may regret, cannot be ſurpriſed, that in the country, and in various towns and cities, inhumanity ſhould be experienced by Philadelphians from ſtrangers. The univerſal conſternation extinguiſhed in people's breaſts the moſt honourable feelings of human nature; and in this caſe, as in various others, the ſuſpicion operated as injuriouſly as the reality. Many travellers from this city, exhauſted with fatigue and with hunger, have been refuſed all ſhelter and all ſuſtenance, and have fallen victims to the fears, of thoſe to whom they applied for relief. Inſtances of this kind have occurred on almoſt every road leading from Philadelphia. People under ſuſpicion of having this diſorder, have been forced by their fellow travellers to quit the ſtages, and periſhed in the woods without a poſſibility of procuring any aſſiſtance. At Milford, in Delaware ſtate, a waggon-load of goods from Philadelphia, was actually burned; and a woman, who came with it, was tarred and feathered.

In defiance of all the reſolutions entered into by the inhabitants of various towns, many of our infected citizens evaded their vigilance, and took refuge among them, and in only one or two caſes they communicated the diſorder, and

even in thefe not mortally. Three perfons from Philadelphia died of this diforder, in one houfe in New Jerfey; they had been attended during their illnefs by the family, none of whom caught the infection. Six or feven died at Darby, as many at Germantown, and eight at Haddonfield, without communicating it to any of the inhabitants. A man from Philadelphia, died in New York, about two days after his arrival. The place of his death was a boarding houfe, in which were a number of boarders, one of whom ſlept in the ſame bed with him. Two of the family only were ſlightly affected, but not in ſuch a degree as to require medical aid. Three other infected perſons from our city, who, when diſcovered, were removed to Governor's iſland, died there, and no one took the diforder from them. A man died at one of the principal taverns in Baltimore, of the ſame diforder. Many people had viſited and attended him during the whole of his illneſs, without injury. No perſon was affected but his doctor, whoſe indiſpoſition was not of long continuance. A great number of ſimilar inſtances have occurred at other places, and in no caſe, except thoſe at Baltimore and New York, has the infection ſpread.

The terror that prevailed in Philadelphia, and which was ſpread through the continent, aroſe from the fatality of the diforder at firſt, very few of thoſe who took it then having eſcaped. This, with all deference to the medical gentlemen, aroſe probably from their being unacquainted with it. That this was the caſe, is candidly acknowledged by ſeveral of the moſt eminent among them. The fact is, that the terror was at no time greater, than about the end of Auguſt, at which period, the deaths did not very far exceed the uſual number in that month. When the mortality raged moſt dreadfully, from the middle of September to the middle of October, the public were much leſs alarmed, owing to the occurrence of ſeveral recoveries, and their becoming callous by the force of habit. During this time it was, that all the ſponges, ſmelling bottles, handkerchiefs ſteeped in vinegar, camphor bags, &c. diſappeared.

Notwithſtanding the abſence of the magiſtrates, and the immenſe value of property left unprotected through the fears of the owners, and the deaths of the perſons left to take care of it, we have as yet heard of only one or two burglaries committed. A hardened villain from a neighbouring ſtate, formed a plot with ſome negroes to plunder houſes. He was a maſter rogue, had digeſted a complete ſyſtem, and formed a large partnerſhip for the more ſucceſsful execution of his ſchemes. He was ſoon ſeized, and the company diſſolved.

The jail of Philadelphia is under ſuch excellent regulation, that the diſorder made its appearance there only in two or three

three inſtances, although ſuch abodes of miſery are the places where contagious diſorders are moſt commonly generated. When the fever raged moſt violently in the city, there were in the jail one hundred and ſix French ſoldiers and ſailors, confined by order of the French conſul, beſides eighty convicts, vagrants, and perſons for trial; all of whom, except two or three, remained perfectly free from the complaint. Several circumſtances have conſpired to produce this ſalutary effect. The people confined are frequently cleanſed and purified by the uſe of the cold bath, they are kept conſtantly employed, vegetables form a conſiderable part of their diet; in the yard, vegetation flouriſhes; and many of them being employed in ſtone cutting, the water, conſtantly running, keeps the atmoſphere in a moiſt ſtate, while the people of Philadelphia have been uninterruptedly parched up by unceaſing heat. Elijah Weed, the late jailor, caught the diſorder in the city, and died in the jail, without communicating it to any of the people confined. I hope I ſhall be pardoned for paying a tribute to the memory of this valuable citizen, under whoſe government of the jail, and with whoſe hearty co-operation, moſt of the regulations in that inſtitution have been effected, which, with the ſucceſsful experiments made in England, prove that jails may be eaſily converted from ſinks of human depravity and wretchedneſs, into places of reformation; ſo that, inſtead of rendering the idle vagrant, confined merely on ſuſpicion, or for want of friends to protect him, obdurate, wicked, and ripe for rapine and ſpoil, the profligate and abandoned may leave the priſons in a ſituation to become uſeful members of ſociety. For the honour of human nature, it ought to be recorded, that ſome of the convicts in the jail, a part of the term of whoſe confinement had been remitted as a reward for their peaceable, orderly behaviour, voluntarily offered themſelves as nurſes to attend the ſick at Buſhhill, and have in that capacity conducted themſelves with ſo much fidelity and tenderneſs, that they have had the repeated thanks of the managers. Among them are ſome who were formerly regarded, and with juſtice, as hardened abandoned villains.

Although the proceedings of many people in Philadelphia have been ſtrongly tinctured with cruelty, and a total dereliction of every principle of humanity, yet the general conduct has not been ſo revolting as in London during the plague. In that city, when a houſe was known to have an infected perſon in it, it was faſtened up, and a guard placed at the door, to prevent any one from coming out, until after a quarantine of 40 days; and if, during that time, any other was infected, a new quarantine was impoſed. Thus entire families fell ſacrifices to an order, equally ſenſeleſs and cruel; and by theſe

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means, dead bodies lay often for weeks together in the moſt dreadful and noxious ſtate of putrefaction. Such revolting orders exiſted not in Philadelphia. However, there have been various inſtances of houſes being left to the care of a ſervant or two, who fell ſick, and having no means of communicating their diſtreſſes to the neighbours, periſhed for want of aſſiſtance.

A few landlords commiſerating the diſtreſſes of their tenants, have come to the reſolution of remitting the payment of rents during the prevalence of the diſorder. But there are ſome whoſe hardened hearts know no compaſſion, and who will have "the pound of fleſh—the penalty of the bond." Indeed, when the diſorder was at the higheſt ſtage, ſome landlords, ſeized the ſmall property of poor roomkeepers, who were totally unable to pay their rent. One man wrote to the committee, informing them that the poverty of his tenants rendered it impoſſible for them to pay him; he therefore begged the committee would, as they were appointed to relieve the poor, pay the arrearages due to him! Another perſon, a wealthy widow, produced recommendations for ſome poor roomkeepers, her tenants; and the committee gave them each a ſmall ſum. As ſoon as they had received it, ſhe ſeized the money and their clothes!

As I have been obliged to note a variety of horrid circumſtances, which have a tendency to throw a ſhade over the human character, it is proper to reflect a little light on the ſubject, wherever juſtice and truth will permit. Amidſt the general deſertion that prevailed, there were to be found many illuſtrious inſtances of men and women, ſome in the middle, others in the lower ſpheres of life, who, in the exerciſe of the duties of humanity, expoſed themſelves to dangers, which terrified men, who have hundreds of times faced death in the field of battle. Some of them, alas! have fallen in the good cauſe! But why ſhould they be regretted! never could they have fallen more glorioufly. Foremoſt in this noble groupe ſtands Joſeph Inſkeep, a moſt excellent citizen, brother, huſband, and friend. To the ſick and the forſaken, whether he was acquainted with them or not, he has devoted his hours, to relieve and comfort them in their tribulation. Numerous are the inſtances of men reſtored, by his kind care and attention, from the very jaws of death. Andrew Adgate's merit in the ſame way, was conſpicuous, and of the laſt importance to numbers of diſtreſſed creatures, bereft of every other comfort. The Rev. Mr. Fleming and the Rev. Mr. Winkhauſe, exhauſted themſelves by a ſucceſſion of labours, day and night, attending on the ſick, and miniſtering relief to their ſpiritual and temporal wants.

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Of the number of citizens who fled away, it is difficult to form any accurate eſtimate. In the city, from Vine to South-ſtreet, which has been ſurveyed by a man employed by the committee, of 21,000 inhabitants, the number of abſent people is ſtated to be 8600. But as this buſineſs was ſeveral weeks performing, conſiderable variations muſt neceſſarily have taken place. The emigration was not finiſhed in thoſe ſtreets examined in the early part of his progreſs; and towards the latter part, the emigration had been already conſiderable. Allowing one to balance the other, and the removals in the liberties to have been equal to thoſe in the city, we ſhall probably not err much when we eſtimate the number who left the city at about 17,000. This is not ſo many as I ſuppoſed when I laſt wrote on the ſubject, at which time I eſtimated them at 23,000. Which of the two is accurate, or whether either of them is ſo, I leave the reader to determine.

Some of thoſe who remained in the city, have, for reaſons not very eaſy to juſtify, been in the habit of reproaching thoſe who fled, with criminality, as deſerters, who abandoned their poſts. I believe, on the contrary, that as the nature of our government did not allow the arbitrary meaſures to be purſued, which, in deſpotic countries would probably have extinguiſhed the diſorder at an early period—it was the duty of every perſon to avoid the danger, whoſe circumſtances and ſituation allowed it. The effects of the deſertion were moreover, ſalutary.* The ſphere of action of the diſorder was diminiſhed. Two or three empty houſes arreſted the diſeaſe in its progreſs, as it was ſlowly, but ſurely travelling, through a ſtreet, and probably reſcued a neighbourhood from its ravages. We ſhall long have to mourn the ſevere loſs our city has felt, in being bereft of ſo many valuable citizens: and had the 17,000 who retired, been in the city during the prevalence of the diſorder, and loſt as large a proportion of their number, as theſe did who remained, we ſhould, inſtead of 4000 dead, have loſt nearly 6000; let us join in thankſgiving to that Supreme Being, who has, in his own time, ſtayed the avenging ſtorm, ready to devour us, after it had laughed to ſcorn all human efforts.

We have an account of four thouſand burials in the city of Philadelphia—excluſive of the great numbers that died in the country, who had left the city.

This calamity, has been nearly, as fatal, in proportion to the numbers, as the Plague in London, in 1665 and 6; for

* Perhaps had all our citizens remained, we ſhould have had famine added to our calamity; whereas we had plentiful markets during the whole time. The prices, too, were in general not far beyond what they are uſually at the ſame ſeaſon of the year.

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if we compute that thirty thousand persons remained in town, and that of these, upwards of four thousand died, it will approach to one seventh of the whole in about three months; which is nearly equal to all that died in London in a whole year!

We leave it to the learned to trace the cause of this pestilence, some of whom insist it was imported; others, that it was generated by a long, hot, and dry summer: we take it to be the putrid bilious fever of the tropical climates, remembered here by elderly people twice, under the name of the yellow fever; and once, during the late war, by the name of the camp fever, when it did not spread much among the inhabitants, but was confined principally to the soldiers. Our opinion is, that it was imported from the West Indies, but was much more general, and spread more rapidly owing to the season, which had disposed our bodies to receive infections of any kind.

It is enough, however, for us to know, that the means of humbling a people, are abundant in the hands of the Arbiter of nations, and that we believe this was a judgment on a highly favoured city, for its many excesses; yet mixed with mercy: and we hope it may have a good effect on our lives and conversations."

HINDRANCES in the Way of SALVATION.

THE holy Apostle exhorts us, to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, looking unto Jesus. An exhortation of the utmost importance! For many are the hindrances to our establishment in the divine Life; and these difficulties must be surmounted, or we shall be found wanting when weighed in the ballances. It is highly necessary that we should discover the disease of our soul, in order that proper methods may be pursued to obtain the cure. Every affection of the heart which kindles in us a Desire of seeing, hearing, or possessing any thing, that does not tend to the Glory of GOD, is disorderly, and if indulged, imperceptibly leads us to spiritual idolatry. An inordinate attachment to houses, clothes, books, pictures, furniture, gardens, and such like, proves dreadfully pernicious to many professors, who were once in a hopeful way to the kingdom. And that these things, trifles as we think them to be, have too great hold of our hearts, appears evident from the ardour and impatience we feel in the pursuit of them; or the painful vexation we are conscious of, upon being unexpectedly deprived of them. And the evil is still greater, when the affections are unreasonably placed

placed upon earthly objects of an higher order; we are then in the utmost danger of ejecting Christ from the Throne of our Heart, and placing an idol in his stead.

2. Sensuality is another grand impediment to the prosperity of the Soul. Indulging immoderately in eating; contracting a taste for delicacies; slighting wholesome food, because it is cheap and plain; and anxious for that which is rare and costly. Gratifying thirst with rich and expensive liquors, tho' the indulgence does not descend so low as intoxication. Habituating ourselves to more sleep than the health of the body requires. A small degree of excess in lawful things, has a natural tendency to sensualize the mind, to unfit it for that intercourse with a pure and holy Being, who delights to make his creatures like himself. How jealous then ought we to be over ourselves? How diligent in keeping the lower faculties in due subordination, lest we lose the relish for spiritual exercises, and fall from our union with God?

3. Entertaining too high an opinion of ourselves, and of the progress we have made in religious attainments. Here we are in danger of secret pride, a most horrible monster! This spiritual pride often arises from the esteem we have of our good works, and religious exercises; as also from the excessive satisfaction we feel, at some seasons, when engaged in them. Indeed, we ought to do God's Will, heartily and cheerfully; but if we neglect to watch over our spirit, even in the most holy duties, the subtle Enemy will take the advantage, and infuse a spark of his own hellish fire, that will be productive of the greatest mischief. We shall be in danger of looking upon ourselves as of consequence, and be ready to judge others, who come not up to our standard, with severity and sourness. We should lose poverty of spirit, and lowliness of mind; and soon forget that all our blessings and mercies flow from the precious sufferings of Christ Jesus, in whom alone we ought to seek for peace and rest.

4. We are retarded in our spiritual journey to the City of God, by indulging a desire to attain the honour of this world, to be esteemed and favoured by men. When this desire gains ascendency over the mind, we are insensibly led to do many things, which we ought not to do, and to omit others, which should not be neglected; in order to gain favour and applause, or to avoid being exposed to the jest and scorn of irreligious persons. The Apostle says, "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ," Gal. i. 10. They that honour God, by giving him their whole heart, he will honour them with his continual favour and blessing; but they that despise him, by seeking honour

from the men of this world, ſhall be lightly eſteemed. See 1 Sam. ii. 30.

5. An inordinate care for earthly things, is deſtructive to the ſoul's felicity. "No man," ſays the Apoſtle, "that warreth, entangleth himſelf with the affairs of this life; but that he may pleaſe him who hath choſen him to be a ſoldier," 2 Tim. ii. 4. Nevertheleſs, how ſolicitous we are, and even torment ourſelves and others, to attain many things which we do not really ſtand in need of. We are, indeed, exhorted in Scripture, to be diligent in buſineſs, and careful to provide things neceſſary; but leſt we ſhould be carried away with ſuch cares, our Lord ſtrictly forbids all diſtruſt, and anxious ſolicitude. Theſe things would darken the eye of faith, leſſen our love to our neighbour, and expoſe us to many temptations and ſnares of the Devil.

6. Indulging vain and uſeleſs thoughts, is another impediment to ſpiritual proſperity. Theſe ſuggeſtions proceed from the wicked one; and altho' we do not wholly give ourſelves up to them, yet if they are countenanced in a ſmall degree, the mind is greatly embarraſſed, and the Enemy much encouraged to repeat theſe injections. But when vain thoughts meet with little or no oppoſition, they then fill the imagination and captivate the mind. And altho' God is not entirely forgotten; for the deceitful foe can mix ſomething of religion with theſe unprofitable amuſements, yet the ſoul's progreſs in univerſal purity and union with God, is interrupted. Theſe indulgences plainly demonſtrate that the heart is diſſipated and trifling; that mortification and internal watchfulneſs, are neglected; and that there is but little love to Chriſt. If a proper degree of holy zeal prevailed, we ſhould not thus abuſe our time; but thro' the divine help, put on the whole armour of righteouſneſs, and drive away thoſe lying vanities, conſtantly recurring to the contemplation of Chriſt, his aſtoniſhing love and ſufferings for our ſinful ſouls.

Thoſe who voluntarily indulge themſelves in theſe, and ſuch like, evil diſpoſitions, are unſtable and ſlothful; their ſouls will be dry and barren, like the blaſted deſert; the very bloſſoms of righteouſneſs will drop off, before the fruit makes its appearance; or if there is a proſpect of a little good fruit, it will wither before it comes to maturity. Repeated grievances will at length quench the good Spirit; and then unbelief will once more ſpread its darkening, hardening, and ſtupifying poiſon through every faculty of the ſoul. Let us then be apprized of our danger, and ſuffer ourſelves to be thoroughly alarmed at the approach of theſe dangerous conſequences. Let us conſider how pure, how chaſte, how holy we ought to be, in all our intercourſe with God, and in every part of our converſation with men! He that covereth his ſins ſhall

not

not prosper: but some are already so far fallen, that they not only excuse and palliate their sins, but even attempt to vindicate them. What an astonishing delusion are these unhappy persons under! How deep are the depths of Satan! And what dreadful conflicts of mind must they suffer, if they do not speedily awake out of the snare of the fowler. We are assured, that all the ways of God are pleasant, and all his paths are peace; Let us then boldly enter into the ways of Wisdom, and resolutely continue in the peaceful paths of undefiled religion. This moment let us cast away every besetting sin, and disengage ourselves from every weight and burden, that would entangle and incommode us in our heavenly course. Thro' the never-failing assistance of divine Grace, nothing is too hard, nothing is too difficult for us, if we are determined to be holy. The Lord will make darkness light before us, and crooked things straight; we shall see his great, his glorious, his everlasting salvation.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cairo in Egypt.*

[*Continued from page* 319.]

THE day broke; no Arabs appeared; all was still. The danger which occurred to our minds then was, lest, if they were few, by tarrying we should give them time to send off

* The judicious Reader will observe, that we insert the most striking circumstances of this perilous Journey, not only because it abounds with astonishing scenes of human misery and wretchedness, and curious instances of the superintending Providence of the Almighty over his creatures; but what is still more interesting to them that fear God, it illustrates many remarkable passages in the Sacred Oracles, particularly in the Psalms and Prophets. Isaiah, when describing the protection which the great King of the Church affords his faithful subjects, represents him as, "A hiding place from the wind, a covert from the tempest, as rivers of Water in a dry place, and as the shadow of a great rock in a weary land." ch. xxxii. 2. The same prophet sets forth the joyful flourishing of Christ's Kingdom under the following metaphors, ch. xxxv. "The wilderness and the solitary place shall be glad;—and the desert shall rejoice and blossom as the rose: It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon." The Psalmist cries out, "O that I had wings like a dove! for then would I fly away and be at rest,—I would hasten my escape from the windy storm and tempest. Psalm lv. 6,—8. It is impossible for an inhabitant of these northern latitudes, to form adequate ideas of the inhospitable desert, the burning winds, and hideous tempests, so often alluded to in the Bible, without having recourse to the travels of persons who have actually visited the land of Judæa, and the neighbouring countries. Mr. Bruce is justly esteemed one of the greatest travellers that either this, or any preceding age has produced, admirably qualified for the undertaking, a gentleman of the strictest honour and veracity, and a firm believer of the divine authority of the Holy Scriptures.

messengers to bring assistance. I then took Ismael and two Barbarins along with me, to see who these neighbours of ours could be. We soon traced in the sand the footsteps of the man who had been at our camels; and, following them behind the point of a rock, which seemed calculated for concealing thieves, we saw two ragged, old, dirty tents, pitched with grass cords.

The two Barbarins entered one of them, and found a naked woman there. Ismael and I ran briskly into the largest, where we saw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitants of this world. The man was partly sitting on his hams; a child, seemingly of the age to suck, was on a rag at the corner, and the woman looked as if she wished to hide herself. I sprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, setting my foot upon his breast, and pointing my knife to his throat; I said to him sternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was so frightened, he scarce could beg us to spare his life; but the woman, as it afterwards appeared, the mother of the sucking child, did not seem to copy the passive disposition of her husband; she ran to the corner of the tent, where was an old lance, with which, I doubt not, she would have sufficiently distinguished herself, but it happened to be entangled with the cloth of the tent, and Ismael felled her to the ground with the butt-end of his blunderbuss, and wrested the lance from her. A violent howl was set up by the remaining woman like the cries of those in torment. "Tie them, said I, Ismael; keep them separate, and carry them to the baggage till I settle accounts with this camel-stealer, and then you shall strike their three heads off, where they intended to leave us miserably to perish with hunger; but keep them separate." While the Barbarins were tying the woman, the one that was the nurse of the child turned to her husband, and said, in a most mournful, despairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

Our people had come to see what had passed, and I sent the women away, ordering them to be kept separate, out of the hearing of one another, to judge if their answers did not prevaricate. The woman desired to have her child with her, which I granted. The little creature, instead of being frighted, crowed, and held out its little hands as it passed me. We fastened the Arab with the chain of the camels, and so far was well; but still we did not know how near the Bishareen might be, nor who these were, nor whether they had sent off any intelligence in the night. Until we were informed of this, our case was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to

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be lost, but that they should all be put to death as soon as the camels were loaded, before we set out on our journey; and, indeed, at first view of the thing, self preservation, the first law of nature, seemed strongly to require it. Hagi Ismael was so determined on the execution that he was already seeking a knife sharper than his own. "We will stay, Hagi Ismael, said I, till we see if this thief is a liar also. If he prevaricates in the answers he gives to my questions, you shall then cut his head off, and we will consign him with the lie in his mouth, soul and body to hell, to his master whom he serves." Ismael answered, "The truth is the truth; if he lies, he can deserve no better."

The reader will easily understand the necessity of my speaking at that moment in terms not only unusual for a Christian, but even in any society or conversation; and if the ferocity and brutality of the discourse should shock any, they will remember, that these were intended to produce fear in those upon whom we had no other tie, and thereby extort a confession of the truth; which might answer two purposes, the saving the effusion of their blood, and providing for our own preservation. "You see, said I, placing the man upon his knees, your time is short, the sword is now drawn which is to make an end of you, take time, answer distinctly and deliberately, for the first trip or lie that you make, is the last word that you will utter in this world. Your wife shall have her fair chance likewise, and your child; you and all shall go together, unless you tell me the naked truth. Here, Ismael, stand by him, and take my sword, it is, I believe, the sharpest in the company."

"Now I ask you, at your peril, Who was the good man your wife reproached you with having murdered? He answered trembling, and indistinctly, through fear, "It was a black, an Aga from Chendi." "Mohamet Towash, says Ismael; "The same," says the Bishareen. He then related the particulars of his death. "Where is the Bishareen, continued I; where is Abou Bertran? how soon will a light camel and messenger arrive where he now is?" "In less than two days; perhaps, says he, in a day and a half, if he is very diligent and the camel good." "Where did you and your women come from, and when?" "From Abou Bertran, says he; we arrived here at noon on the 5th day, but the camels were all she-camels; they are favourite camels of Shekh Seide; we drove them softly; the two you saw at the tents are lame; besides there were some others unsound; there were also women and children." "Where did that party, and their camels, go to from this? and what number of men was there with them?" "There were about 300 camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them too; they had no shields or other arms."

arms." "What did you intend last night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What must have become of us in that case? we must have died?" "Why, certainly, says he, you must have died, you could not live, you could not go any where else." "If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bisharеen with them." "Now attend and understand me distinctly, said I, for upon these two questions hangs your life: Do you know of any party of Bisharеen who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody any where; our camels are lame; we were to follow, as soon as they could be able to travel, to join those at the Nile. The parties of the Bisharеen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grass is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababde. When they pass by them with cattle they are always in great numbers, and a Shekh along with them; but these wells are now so scanty they have not water for any number, and they must therefore all pass this way."

I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clapsed round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story.

I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towath, for she only heard it in conversation from her husband, who was there, after he had come home." I then, put the

the questions to her that I had done to her husband, and had precisely the same answers; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion: shrieking out to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child,—and spare my husband."

Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at once so forcible and so simple. I found myself so much moved, and my tears came so fast, that it was in vain to endeavour to carry on a farce under such tragical appearances, "Woman, said I, I am not a Turk, nor do I make slaves, or kill children. It is your Arabs that force me to this; it was you that attacked me last night, it was you that murdered Mahomet Towash, one of your own religion, and busied in his duty. I am a stranger, seeking my own safety, but you are all murderers and thieves."—"It is true, says she, they are all murderers and liars, and my husband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not." Day was now advancing apace, and no resolution taken, whilst our present situation was a very unsafe one.

I stated fairly, in a council held among ourselves, the horror of slaughtering the women and child, or even leaving them to starve with hunger by killing their camels, from whom they got their only sustenance; for, though we should not stain our hands with their blood, it was the same thing to leave them to perish: that we were strangers, and had fallen upon them by accident, but they were in their own country. On the contrary, suppose we only slew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Bishareen, who would send a party and cut us off at the next well, where we must pass, and where it would be impossible to escape them. I must say, there was a considerable majority for sparing the women and child, and not one but who willingly decreed the death of the man, who had confessed he was endeavouring to steal our camels, and that he intended to carry them to his party at the Nile; in which case the loss of all our lives was certain, as we should have been starved to death, or murdered by the Arabs.

The very recital of this attempt so enraged Hagi Ismael that he desired he might have the preference in cutting off his head. Indeed every one's opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death, for my own part, I cannot say I thought

myself

myself under any obligation to revenge. "Since you are differing in your opinions, and there is no time to lose, said I, allow me to give mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God's protection, when we should have lost our lives if we had gone by the rules of our own judgment. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God's protection, or whether we believe our safety owing to our own foresight and courage. If the man's life be now taken away, to-morrow we may meet the Bisharеen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God's hands, whether in the house or in the desert; and not in those of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done no wrong to any man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer: we are ragged and tattered in our clothes, and no prize to any one. But this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight them boldly and chearfully, without a doubt of beating them. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man."

It was easy to see, that fear of their own lives only, and not cruelty, was the reason they sought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bisharеen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two guides instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons, that day we meet one Bisharеen, the man that is chained with him, and conducts him, shall instantly

ſtantly ſtab him to the heart, ſo that he ſhall not ſee, much leſs triumph in, the ſucceſs of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, on the day I arrive ſafe in Egypt I will clothe him anew, as alſo his women, give him a good camel for himſelf, and a load of dora for them all. As for the camels we leave here, they are ſhe-ones, and neceſſary to give the women food. They are not lame, it is ſaid, but we ſhall lame them in earneſt, ſo that they ſhall not be able to carry a meſſenger to the Biſhareen before they die with thirſt in the way, both they and their riders, if they ſhould attempt it."

An univerſal applauſe followed this ſpeech; Idris, above all, declared his warmeſt approbation. The man and the women were ſent for, and had their ſentence repeated to them. They all ſubſcribed to the conditions chearfully; and the woman declared ſhe would as ſoon ſee her child die, as be an inſtrument of any harm befalling us, and that, if a thouſand Biſhareens ſhould paſs, ſhe knew how to miſlead them all, and that none of them ſhould follow us till we were far out of danger."

I ſent two Barbarins to lame the camels effectually, but not ſo as to make them paſt recovery. After which, for the nurſe and the child's ſake, I took twelve handfuls of the bread which was our only food, and indeed we could hardly ſpare it, as we ſaw afterwards, and left it to this miſerable family, with this agreeable reflection, however, that we ſhould be to them in the end a much greater bleſſing than in the beginning we had been an affliction, provided only they kept their faith, and on their part deſerved it.

On the 20th, we left the well at Terfowey, after having warned the women, that their chance of ſeeing their huſband again depended wholly upon his and their faithful conduct. We took our priſoner with us, his right hand being chained to the left of one of the Barbarins. We had no ſooner got into the plain than we felt great ſymptoms of the ſimoom, and about a quarter before twelve, our priſoner firſt, and then Idris, cried out, The Simoom! the Simoom! My curioſity would not ſuffer me to fall down without looking behind me. About due ſouth, a little to the eaſt, I ſaw the coloured haze as before. It ſeemed now to be rather leſs compreſſed, and to have with it a ſhade of blue. The edges of it were not defined as thoſe of the former, but like a very thin ſmoke, with about a yard in the middle tinged with thoſe colours. We all fell upon our faces, and the ſimoom paſſed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, ſo we were all taken ill that night, and ſcarcely ſtrength was left us to load the camels and arrange

the baggage. This day one of our camels died, partly famished, partly overcome with extreme fatigue, so that, incapable as we were of labour, we were obliged, for self-preservation's sake, to cut off thin slices of the fleshy part of the camel, and hang it in so many thongs upon the trees all night, and after upon the baggage, the sun drying it immediately, so as to prevent putrefaction.

In the evening we alighted at a well called Naibey, in a bare, sandy plain, where there were a few straggling acacia-trees. We had all this day seen large blocks of solhle salt upon the surface of the earth where we trod. This was the cause, I suppose, that both the spring at Terfowey, and now this of Naibey, were brackish to the taste, and especially that of Naibey. We found near the well the corpse of a man and two camels upon the ground. It was apparently long ago that this accident happened, for the moisture of the camel was so exhaled that it seemed to weigh but a very few pounds; no vermin had touched it, as in this whole desert there is neither worm, fly, nor any thing that has the breath of life.

[*To be continued.*]

The Conversion and happy Death of Mary Agnes, of Cavan Circuit, in Ireland. By Mr. Thomas Ridgeway.

MARY AGNES was naturally of a soft and sweet disposition; she had the privilege of a religious education, and the example of pious parents; but these invaluable mercies she did not rightly understand, nor make a suitable improvement of them, which gave her friends much concern. About the seventeenth year of her age, with great importunity she consented to meet in class; but this had no apparent good effect upon her at first; she still continued vain and thoughtless; and when seriously interrogated respecting the state of her soul, remained either silent, or treated the important question with levity: However, she still continued in the means of Grace. About this time there was a remarkable revival of the work of God in Cavan Circuit; and particularly at our March quarterly meeting, 1791, the power of the Lord was present both to wound and to heal. Mary Agnes was deeply affected with a discovery of her sin and misery, and her tears and heavy sighs demonstrated the anguish of a heart burdened with darkness and condemnation. The congregation united their supplications in her behalf, and the Lord graciously hearkened to our cries, and set the captive at liberty.

With

With the heart she believed unto righteousness, and with the mouth made confession unto salvation. Her darkness was turned into light, and her midnight into day. Every look, and every action testified, that the peace which passes all understanding, had taken possession of her soul.

From that day she evidently grew in Grace, and in the knowledge and love of God; but being one of very few words, and of a reserved disposition, we are not certain of the exact time when she obtained purity of heart. But this we are confident of, that the Lord gave her a clear discovery of the necessity of that blessing; she sought it with many prayers and tears, and enjoyed it some time before her death; and especially in her last illness.

About six months before her death, she was threatened with a decline, which terminated in a dropsy. Her pain was very great, and with little intermission, yet she bore it all with christian fortitude, patience, and resignation. She spoke but little of the Lord's dealings with her soul, till within a week or two of her dissolution; she then cried out, from the fulness of her heart, "I must speak for God; his goodness to "my soul is beyond all expression! He supports me under "my afflictions, and I thankfully receive them from his "blessed hand. I can give up all to him. He is a good "God to me, and faithful to his promises." Four days before her death, while I was conversing with her on the mercy and love of God, she cried out, lifting up her eyes to Heaven, "I shall soon be with him, and shout his praise above:

"O happy, happy day,
"That calls thy exiles home;
"The heavens shall melt away,
"The earth receive its doom:
"Earth we shall see, and Heaven, destroy'd,
"And shout above the fiery void!"

At times she lost sight entirely of her own afflictions, while with floods of tears, she poured out her supplications for those who neither weep nor pray for themselves. Turning to me, she said, "O brother Ridgeway, lift up your voice like a "trumpet: Cry aloud, and spare not: Speak, whether they "will hear, or forbear. Let not the blood of souls be found "upon you! O prove faithful! prove faithful!" To her eldest brother she said, weeping, "Once I could rejoice in "seeing you happy in the Lord; but I fear you are in danger "of being led astray by the company of the ungodly. Ah! "don't go with them; they would lead you to destruction. "What will it profit you, if you gain the whole world, and "lose your own soul? O make God your friend; and "when your afflicted father is gone into Eternity, the Lord

" will be your father; yea, he will be a God unto you." To a younger brother, she said, " O John! once you knew the " Lord; once you would pray with the people, and endea- " vour to bring them to God; but alas! you are now gone " from him yourself! O turn to him, or you will be for " ever ruined! Turn to him *now*; and he will not cast you " out, but receive you graciously, and heal all your back- " slidings." She then intreated her parents to be mindful of their large family, and not give them too much liberty.

She rested but little that night, her pain being very great. Next morning she said to a person present, " Once I was a " vile wretch before the Lord, but now he is my God, and " my all! O turn to him with your whole heart, for he " stands ready with open arms to receive you. He is willing " to save all the world, if they would but come unto him. " Only think, what a happy circumstance it would be, if you " and your family were serving the Lord, and going on in " the way to Heaven." Some time after, at her request I sung a hymn, and she attempted to join with me; but her voice failing, she said, with holy confidence, " When I get " above, I shall sing as loud as you." An old servant of her father's standing by weeping, Ann said, " I am glad you are " come to see me; I know you are good-natured to others, " but why are you not so to your own poor soul? You some- " times curse and swear, but you must forsake this evil prac- " tice, or you can never get to Heaven: Remember, I tell " you with my dying lips."

Next morning she expressed the most tender compassion for them who had watched with her during the night; and altho' her affliction continued to increase, yet her care for the wel- fare of others seemed to engage all her attention. She sung the first verse of,—" Away with our sorrows and fears, we " soon shall recover our home." Her soul was filled with holy joy and triumph; she cried out in an ecstasy, " What a com- " fort is this, what a Heaven of bliss! How unspeakably " happy am I!" That day, many Papists being present, she said, " Some trust in what man can do for them, with " respect to their absolution from sin; but who can forgive " sins except the Lord only? None can do a sinner good " but Christ, and he needs no helper; for he is a whole Sa- " viour. Is he not able to save to the uttermost, who bled " and died for sinners? What could he do more, to make an " atonement for our sins? He can forgive sins on earth, " and none but he."

The following evening, many persons being present, she earnestly exhorted them to turn to the Lord instantly, for he was waiting to be gracious; and testifying to all, that she had the heart-felt experience of his pardoning Love. On Friday, she

she addressed a person with great affection, saying, "O seek "the Lord, as if you had but one moment to live! You see "I am dying, and what should I do if I had not Christ for "my refuge?" "None but Jesus can do helpless sinners "good." To a young woman, she said, "You see I am "young, and yet I am dying: Do you think you shall never "die? I am very low, yet I would not exchange my sick-"bed for a thousand worlds." "O Death, where is thy sting? "O Grave, where is thy Victory?" Some time after she "cried out, "Blessed be the day that ever I was born! "Glory be to the Lord for giving me existence, and for all "that he has done for my soul." She looked forward to her approaching dissolution with pleasure, frequently saying, "Come, Lord Jesus! O come quickly." Her parents having cordially entertained the preachers, and treated them with the greatest kindness, for many years, she embraced her father, most affectionately, saying, "Surely you are well paid for all "your attention to the preachers; I am going to Heaven, "and I trust so will all the family."

I was with her on Saturday morning: For a considerable space she was silent, seemingly listening with great attention, with her eyes lifted up towards heaven; at length she cried out, "Don't you hear that? O the music, the music!" She wondered much that those who sat up with her, did not hear it in the night; for she said, it was most loud and charming. Some time after, her eyes being steadily fixed, as if viewing some lovely object, she cried out to Mr. Crosier, "Don't "you see that? O the beauty! the beauty!" In the evening, without a sigh or groan, she entered into the rest that remaineth for the people of God, in the 20th year of her age.

Cavan Circuit, Feb. 1794. Thomas Ridgeway.

Letter from Mr. Fletcher to Mr. Charles Wesley.

My dear Sir, London, March 22, 1759.

YOU left me without permitting me to say, farewell; but that shall not hinder me from wishing you a good journey, and I flatter myself, that you are in the habit of returning my prayers. Since your departure, I have lived more than ever like a hermit. It seems to me, that I am an unprofitable weight upon the earth. I want to hide myself from all. I tremble when the Lord favours me with a sight of myself; I tremble to think of preaching only to dishonour God. To morrow I preach at West Street, with all the feelings of Jonah:

Jonah: O would to God I might be attended with his ſucceſs! If the Lord ſhall, in any degree ſuſtain my weakneſs, I ſhall conſider myſelf as indebted to your prayers. The Adverſary avails himſelf mightily of the enthuſiaſm of Miſs A—d to prevent the ſucceſs of my preaching in French; but I believe that my own unworthineſs does more for the Devil, than ten Miſs A—'s. However, I have thought it my duty to endeavour to ſtem the torrent of diſcouragement, praying the Lord to provide for this poor people a paſtor after his own heart, whom the wandering ſheep may be willing to hear, and who may bring them to himſelf.

A propoſal has lately been made to me, to accompany Mr. N. Gilbert to the Weſt Indies. I have weighed the matter: But on one hand, I feel that I have neither ſufficient zeal, nor grace, nor talents, to expoſe myſelf to the temptations and labours of a miſſion in the Weſt Indies; and on the other, I believe, that if God calls me thither, the time is not yet come. I wiſh to be certain, that I am converted myſelf, before I leave my converted brethren to convert heathens. Pray let me know what you think of this buſineſs; if you condemn me to put the ſea between us, the command would be a hard one; but I might, poſſibly, prevail on myſelf to give you that proof of the deference I pay to your judicious advice.

I have taken poſſeſſion of my little hired chamber. There I have outward peace, and I wait for that which is within. I was this morning with Lady Huntingdon, who ſalutes you, and unites with me to ſay, that we have need of you to make one in our threefold cord, and to beg you will haſten your return, when Providence permits. Our converſation was deep and full of the energy of faith on the part of the Counteſs; as to me, I ſat like Saul at the feet of Gamaliel. J. F.

To the Rev. Mr. Charles Wesley.

My dear Sir, London, April —— 1759.

WITH a heart bowed down with grief, and eyes bathed with tears, occaſioned by our late heavy loſs, I mean the death of Mr. Walſh, I take my pen to pray you, to intercede for me. What! that ſincere, laborious, and zealous ſervant of God! Was he ſaved only as by fire, and was not his prayer heard till the twelfth hour was juſt expiring? O where ſhall I appear; I, who am an unprofitable ſervant! Would to God, my eyes were fountains of water to weep for my ſins! Would to God I might paſs the reſt of my days, in crying, "Lord, have mercy upon me!" All is vanity—grace, talents, labours, if we compare them with the mighty ſtride we have to take from time into eternity! Lord, remember me now that thou art in thy kingdom!

I have

I have preached and administered the sacrament at West Street sometimes in the holidays. May God water the poor seed I have sown, and give it fruitfulness, though it be only in one soul!

I have lately seen so much weakness in my heart, both as a minister and a Christian, that I know not which is most to be pitied, the man, the believer, or the preacher. Could I, at last, be truly humbled, and continue so always, I should esteem myself happy in making this discovery. I preach merely to keep the chapel open, until God shall send a workman after his own heart. *Nos numeri sumus*;* this is almost all I can say of myself. If I did not know myself a little better, than I did formerly, I should tell you, that I had ceased altogether from placing any confidence in my repentances, &c. &c. but I see my heart is so full of deceit, that I cannot depend on my knowledge of myself.

You are not well.—Are you, then, going to leave us, like poor Mr. Walsh? Ah stay, and permit me to go first, that, when my soul shall leave the body, you may commend it to the mercy of my Saviour.

The day Mr. Walsh died, the Lord gave our brethren the spirit of supplication for him, and many unutterable groans were offered up for him at Spittlefields, where I was. Who shall render us the same kind offices? Is not our Hour near? O, my God, when thou comest, prepare us, and we shall be ready! You owe your children an elegy upon his death, and you cannot employ your poetic talents on a better subject.

J. F.

* I fill up an empty space.

To the Rev. Mr. Charles Wesley.

My dear Sir, Tern, July 19, 1759.

INSTEAD of apologizing for my silence, I will tell you, that I have twenty times endeavoured to break it, but without effect. I will simply relate the cause of my silence, referring you to the remembrance of your own temptations, for that patience you must exercise to a weak, tempted soul.

This is the fourth summer that I have been brought hither, in a peculiar manner, to be tempted of the Devil in a wilderness; and I have improved so little by my past exercises, that I have not defended myself better than in the first year. Being arrived here, I began to spend my time as I had determined, one part in prayer, and the other in meditation on the holy scriptures. The Lord blessed my devotions, and I advanced from conquering to conquer, leading every thought captive to the obedience of Jesus Christ, when it pleased God to show me,

me ſome of the folds of my heart. As I looked for nothing leſs than ſuch a diſcovery, I was extremely ſurprized, ſo much ſo, as to forget Chriſt: You may judge already what was the conſequence. A ſpiritual langour ſeized on all the powers of my ſoul, and I ſuffered myſelf to be carried away quietly by a current, with the rapidity of which I was unacquainted.

Neither doubt, nor deſpair troubled me for a moment: my temptation took another courſe. It appeared to me, that God would be much more glorified by my damnation, than my ſalvation. It ſeemed altogether incompatible with the holineſs, the juſtice, and the veracity of the Supreme Being, to admit ſo ſtubborn an offender into his preſence. I could do nothing but be aſtoniſhed at the patience of God. Do not imagine, however, that I was in a ſtate of evangelical repentance; no,—a man who repents deſires to be ſaved, but I deſired it not: I was even impatient to go to my own place; and ſecretly wiſhed, that God would for a moment give me the exerciſe of his iron ſceptre, to break myſelf to pieces as a veſſel to diſhonour: a bitter and cruel zeal, againſt myſelf, and all the ſinners who were with me, filled all my thoughts and all my deſires. The Devil, who well knew how to improve the opportunity, blew without ceaſing the ſparks of ſome corruptions, which I thought extinguiſhed, or at the point of being ſo, till at laſt the fire began to appear without. This opened my eyes, and I felt it was time to implore ſuccour. It is now eight days ſince I endeavoured to pray, but almoſt without ſucceſs: yeſterday, however, as I ſang one of your hymns, the Lord lifted up my head, and commanded me to face my enemies. By his grace, I am already conqueror, and I doubt not, that I ſhall ſoon be more than conqueror. Although I deſerve it not, nevertheleſs, hold up my hands till all theſe Amalekites be put to flight. I am, &c. J. F.

To the Rev. Meſſ. John and Charles Wesley.

Macon in Burgundy, May 17, 1778.

Dear Sir,

I Hope that while I lie by, like a broken veſſel, the Lord continues to renew your vigour, and ſends you to water his vineyard, and to ſtand in the gap againſt error and vice. I have recovered ſome ſtrength, bleſſed be God, ſince I came to the Continent; but have lately had another attack of my old complaints. However, I find myſelf better again, though I think it yet adviſeable not to ſpeak in public.

I preached twice at Marſeilles, but was not permitted to follow the blow. There are few noble, inquiſitive Bereans in theſe parts. The miniſters in the town of my nativity have been

been very civil. They have offered me the pulpit; but I fear, if I could accept the offer, it would soon be recalled. I am loath to quit this part of the field without casting a stone at that giant Sin, who stalks about with uncommon boldness. I shall, therefore, stay some months longer, to see if the Lord will please to give me a little more strength to venture an attack.

Gaming and dress, sinful pleasure and love of money, unbelief and false philosophy, lightness of spirit, fear of man, and love of the world, are the principal sins, by which Satan binds his captives in these parts. Materialism is not rare; Deism and Socinianism are very common; and a set of Free-thinkers, great admirers of Voltaire and Rosseau, Bayle and Mirabeau, seem bent upon destroying Christianity and government. "With one hand, (said a lawyer, who has written something against them) they shake the throne, and with the other, they throw down the altars." If we believe them, the world is the dupe of kings and priests. Religion is fanaticism and superstition. Subordination is slavery and tyranny. Christian morality is absurd, unnatural, and impracticable; and Christianity the most bloody religion that ever was. And here it is certain, that by the example of Christians *so called*, and by our continual disputes, they have a great advantage, and do the truth immense mischief. "*Popery will certainly* "*fall in France, in this, or the next century*; and I make "no doubt, God will use those vain men, to bring about a "reformation here, as he used Henry the Eighth to do that "work in England: so the madness of his enemies shall, at "last, turn to his praise, and to the furtherance of his "kingdom."

In the mean time, it becomes all lovers of the truth, to make their heavenly tempers, and humble, peaceful love, to shine before all men, that those mighty adversaries, seeing the good works of professors, may glorify their Father who is in heaven, and no more blaspheme that worthy name, by which we are all called Christians.

If you ask, What system these men adopt? I answer, that some build on Deism, a morality founded on *self-preservation*, *self-interest*, and *self-honour*. Others laugh at all morality, except that which being neglected violently disturbs society; and external order is the decent covering of Fatalism, while Materialism is their system.

O dear Sirs, let me entreat you, in these dangerous days, to use your wide influence, with unabated zeal, against the scheme of these modern Celsuses, Porphiries, and Julians; by calling all professors to think and speak the same things, to love and embrace one another, and to stand firmly embodied

to reſiſt thoſe daring men; many of whom are already in England, headed by the admirers of Mr. Hume and Mr. Hobbes. But it is needleſs to ſay this to thoſe who have made, and continue to make ſuch a ſtand for vital Chriſtianity; ſo I ſhall have nothing to do but pray, that the Lord would abundantly ſupport and ſtrengthen you to the laſt, and make you a continued comfort to his enlightened people, loving reprovers of thoſe who mix light and darkneſs, and a terror to the perverſe: and this is the cordial prayer of, Rev. and dear Sirs, your affectionate ſon, and obliged ſervant in the goſpel, J. F.

P. S. I need not tell you, Sirs, that the hour in which Providence ſhall make my way plain to return to England, to unite with the happy number of thoſe who feel, or ſeek the power of Chriſtian godlineſs, will be welcome to me. O favoured Britons! Happy would it be for them, if they knew their goſpel privileges! My relations in Adam are all very kind to me; but the ſpiritual relations, whom God has raiſed me in England, exceed them yet. Thanks be to Chriſt, and to his blaſphemed religion!

A LETTER,

From the Rev. WILLIAM GRIMSHAW, to the Societies in Newcaſtle-upon-Tyne and the Neighbourhood.

Dear Brethren, Haworth, May 1, 1758.

YOU that can ſay, "Thanks be to GOD, who giveth us the Victory thro' our LORD JESUS CHRIST," happy are you. 'Tis from Experience only, that we can truly ſay ſo. Bleſſed are the people, that are in ſuch a caſe; who thro' faith in Jeſus are already ſaved from the guilt, and power, and curſe of Sin; and if you continue faithful to the end, you ſhall be eternally ſaved from Wrath and Hell. Through the operations and influence of the Holy Spirit, you have the knowledge of pardon, and the ſenſe of that peace which paſſes all underſtanding. All things are yours, and ye are Chriſt's, and Chriſt is God's. Thro' the Holy Ghoſt dwelling in you, you have power over the world, the fleſh, and the devil. Life eternal, heaven, glory, is in you already begun: hence, and only hence, ſpring love, joy, and peace; and cheerful, ſincere, univerſal, evangelical obedience to God. By this you feelingly, as well as ſcripturally find, that holineſs is the End, as well as the Happineſs of a Chriſtian. Stand faſt, therefore, my dear brethren, in the liberty wherewith Chriſt hath made you free. And as you have received Chriſt Jeſus the Lord, who is in you the hope of Glory, ſo

walk

walk ye in Him, till Grace terminates in Glory, and prefent Holineſs in eternal Happineſs.

Shall I need to exhort you to this? Holineſs ſhould be the natural, neceſſary conſequence of regeneration. True: but yet we have need to exhort, and to be exhorted. St. Peter would not be negligent to put the Churches in remembrance of theſe things. I beſeech you therefore, Brethren, in his own words, "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs, and to brotherly kindneſs charity. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our LORD JESUS CHRIST."

Our duty may be conſidered in a fourfold relation. 1, To God. 2, Our brethren. 3, Our neighbour. 4, Ourſelves.

1. To GOD: Three in One. HIM, whether as FATHER, SAVIOUR, SANCTIFIER,—we ſhould love and ſerve with a perfect heart, and a willing mind. Thro' His all-ſufficient Grace, we muſt walk in all his ordinances and commandments blameleſs. This muſt be done inceſſantly, invariably, univerſally, cordially, cheerfully, all the days of our appointed time, until our change comes. But when we have done all, it is infinitely ſhort of his due.

2. To our Brethren. They are partakers with us of the divine Nature, and fellow-heirs of the ſame Hope. We ſhould love them, as Chriſt loved us;—we ſhould delight in them, aſſociate with them, and unite in prayer, and praiſing the ſame Lord together; communicate in the ſame ordinances, and at the ſame holy ſupper:—mutually build each other up in our moſt holy faith. Inſtruct, exhort, admoniſh, as perſons and circumſtances from time to time require. Recover backſliders, quicken triflers, ſtrengthen the weak, ſuccour the tempted, comfort the mourners; and in the ſpirit of meekneſs and love, become all things to all, that we may be edified and ſaved.

3. To our Neighbour;—All Men: We ſhould be as a lighted candle ſet upon a candleſtick; ſo letting our Light ſhine before them, that they ſeeing our good works, may be convinced and converted, and thereby, with us, glorify our FATHER who is in Heaven. In common life; take care to do juſtice and ſhew mercy to them. This from us, is their right; and thus we may poſſibly win their ſouls to God. In religious life; we ſhould behave in an even, unwearied, devout, and zealous exerciſe, of every means of Grace and Ordinance of our holy Religion before them; labouring on all occaſions to convince them of our good-will towards them,

and our unfeigned desire to promote their temporal and eternal welfare.

4. To ourselves: As the beloved of the Father, the redeemed of the Son, and the sanctified by the Holy Spirit; we should be followers of God, as dear children: Our meat and drink must be to DO His Will. His Will is this,—even our Sanctification. We must live a just and honest, a sober and temperate life; walking before God and man in all wisdom and prudence, humility and meekness, chastity and purity, seriousness and steadiness, that we may adorn the Gospel of our Redeemer in all things, and be made meet to obtain an inheritance with the Saints in Glory.

I hope the Gospel spreads in your parts, and that the Societies increase in grace and number: Since Christmas, blessed be the Lord, fifty new members have been added to ours. O that the Leaven in every place may leaven the whole lump! I am your affectionate Brother,

WILLIAM GRIMSHAW.

GOD THE SON.

[From a Latin Poem of Bishop VEDA.]

In the Beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. John i. 1.

THE' Almighty WORD, (ye sons of men draw near,
And wrapt in solemn awe attentive hear;)
The' Almighty WORD, from Heaven's eternal Throne
To Earth's unfriendly vale stoop'd humbly down.
Disrob'd of Majesty, in mortal frame,
In toils our partner, and in griefs the same,
That man, once lost, by Man might be restor'd,
And GOD for mercy's richest boon ador'd.
And dwells such Charity in Heaven above,
Such unexampled, such mysterious Love,
That Thou co-equal GOD, and LORD of Day,
Would'st be inshrin'd in flesh, and mix with clay?
Thy generation, which no limit knows,
Knew no Beginning, but for ever flows
From its high fountain, in essential streams;
O LIGHT of LIGHT! thou SUN whose glorious beams
Deck the bright spheres, and gild the realms of bliss;
Thou source of Goodness, Justice, Truth and Grace.
Thine Eye long view'd the sad entail of woe,
Devolv'd on Adam's hapless sons below,
Beheld them taken in the fowler's snare,
Debas'd by sin, and sunk into despair.

Here,

Here, therefore, did'ſt thou make thy mean abode,
To reconcile the fallen Race to GOD:
Then open'd was the myſtery, unſeal'd
The ſtrange deſign, and GOD ſtood all reveal'd!
The myſtic ſhades of Prophecy were clear'd,
And man, from Truth's own Lip, his duty heard.
Now ſouls, depreſs'd with doubts and anxious fears,
And vainly buſied with terreſtrial cares,
By thy example ſpurn the barren ſoil,
And groan to ſhuffle off the mortal coil.
All things, the Father has reveal'd to Thee,
Whatever was, or is, or ere ſhall be;
Extenſive as the Father's, is thy ſight,
Thy Knowledge, as the Father's, infinite;
All Greatneſs, Might, and Majeſty divine,
With all that ſpeaks the Father God, are thine,
Thine, all his Attributes, ſave this alone,
He is the Father, Thou his much lov'd Son;
The Father's Image ſtands in Thee expreſs'd,
His co-eternal WORD, ere time confeſs'd;
In Thee his Wiſdom dwells, and all declare
Thy plaſtic power; heaven, ocean, earth, and air.
For when he form'd thoſe ſplendid orbs of light
That kindle day, or chear the darkſome night,
Caus'd the thin air in liquid waves to riſe,
And ſpread its curious texture thro' the ſkies;
When firſt he curb'd the angry Waters' pride,
Then bid them in their channels gently glide.
Bid earth, ſelf-balanc'd on its axis roll,
And time ſpeed forwards to its deſtin'd goal,
Call'd the' unnumber'd tribes of creatures forth,
And gave to each their various uſe and worth,
'Twas by Thyſelf he all thoſe wonders ſhew'd,
And then pronounc'd the beautious ſyſtem good.
Without Thee nothing was, from Thee ſprings all
We—order, harmony, or beauty call.
Emboſom'd in the Father, ere the birth
Of nature peopled the yet ſhapeleſs earth;
Before the ſeas were to their caverns driven,
Or orient Light unbarr'd the gates of Heaven:
Before the mountain's top ſuſtain'd a cloud,
Or winding ſtreams from bubbling fountains flow'd.
Knit to the Father in eternal Love,
Where Peace and Joy in endleſs circles move.
Yet of thoſe pleaſures, exquiſite, immenſe,
Which far tranſcend the ken of feeble ſenſe,

(Joys,

(Joys, that the ſons of men amaz'd explore,
And dimly viewing, ſigh to know them more;)
Thyſelf diveſting, thou did'ſt not diſdain
To bear the galling yoke of mortal pain;
To breathe the vital air, wrapt in a clod
Of duſt, while Man of Man, and GOD of GOD.
Lo! by miraculous conception born,
That his pure life might our low world adorn,
He comes, like ſome young bridegroom from his room,
Sweet with ambroſial ſcents, and rich perfume.
Mercy and Love ſit ſmiling in his face,
And heavenly meekneſs heightens every grace;
Let every Grace proportion'd Love excite,
Till prayer be loſt in praiſe, and faith in ſight.
Behold his robes all ſtain'd with crimſon red,
Like thoſe that in the burſting wine-fat tread,
While from the preſs ſoft healing liquors flow,
To gladden with new life the ſons of woe.
His viſage, marr'd with blood and ſweat, appears,
His death-o'erſhadowing eyes, deep-bath'd in tears.
Who has diſtain'd thoſe robes, that ſhone more bright
Than innocence in all its native white?
Where is that Form divine, that Beauty fled,
Which once ten thouſand ſweets celeſtial ſhed,
Rejoic'd the myriads of inferior Gods,
Thoſe Angel-bands, which fill the bleſt abodes?
What mean thoſe ſtripes that great MESSIAH wound?
That purple Stream, which dyes the' aſtoniſh'd ground?
How are thy hands and feet with iron torn!
Thy ſacred Temples crown'd with pungent thorn!
What do I hear?—Thy laſt forgiving Prayer,
And ſee thee,—but what eye the ſight can bear?—
Nail'd to the Croſs, vile ignominious death!
In torturing agonies reſign thy breath.
Ah! whence this ſad cataſtrophe?—or why
Muſt GOD himſelf, thus ſuffer, bleed, and die?
Hark! Nature's pangs!—Rocks their long ſilence break,
And yawning ſepulchres their ſorrows ſpeak.
Earth to its centre rent with dire affright,
Quakes horribly, and mid-day glooms to night,
Nor can the Eye of Heaven his grief conceal,
But weeps incurtain'd with a ſable vail.

True,—we were ſhipwreck'd, and our flowing ſighs
Swell'd to a ſea of endleſs miſeries:
Thus void of hope we floated on the wave,
And trembling view'd beneath the' infernal Grave.
But lo! that precious crimſon-colour'd tide,

Which

Which guſh'd in currents from thy wounded Side,
Retrieves our dreadful loſs, our hope reſtores,
And bears our ſinking ſouls from mortal ſhores;
It purges all our ſtains, and breaks the way
Thro' Hell's dark ſhades, to everlaſting Day;
We health and vigour from thy ſtripes derive,
Joy from thy grief, and by thy Death we live.
Thou art the Lion long foretold to ſpring
From Judah's Race; our Saviour, LORD, and King;
Thou art the living Stone that men abus'd,
And Iſrael's builders ſcornfully refus'd.
Thou art our Guardian, beſt and only Friend,
In ſtrains to ſuccour, and from foes defend.
Thou art our Wedding-garment, and the Bread
Of Heaven, to clothe us, and our ſpirits feed.
From thee a living ſpring of water rolls
To ſatiate and refreſh our thirſty ſouls.
Thou art the mantling Vine that ſpreads around
Its wide-extended arms, and ſhades the ground;
We, thy ingrafted branches, glad imbibe
Thy vital ſap, and praiſe to thee aſcribe.
The Tree of Life, which, while its balmy leaves
The nations heal, immortal comfort gives.
Great Author of Redemption's wonderous plan;
Kind Interceſſor between GOD and Man.
Our faithful Shepherd through the dreary plain;
Our good Phyſician, eaſe of all our pain!
The Rock, whoſe baſis in earth's centre lies,
Whoſe lofty ſummit towers above the ſkies.
The Altar, by whoſe ſteps we Heaven aſcend;
The Way, that leads us to our journey's end.
The golden Door, wide opening to diſplay
Celeſtial Glories, and the blaze of day.
Thou art the Victim-lamb, that muſt atone
At life's expence, for treaſons not thine own.
When Heaven-provoking crimes call vengeance down,
And angry flames array the Father's throne,
When murmuring thunders gather as they roll,
And threaten ruin to the guilt-ſtruck ſoul,
When at his footſtool low the ſinner falls,
And loud lamenting oft for Mercy calls;
Nay, when loud cries and groans for mercy fail,
Thy wounded hands and pierced ſide prevail;
Thoſe prints of matchleſs Love ſoon reconcile
GOD's clouded Face, and force a gracious ſmile.
Redeemer of Mankind, and LORD of all,
Of ſaints in Heaven, or on this earthly ball;

More closely join'd, more intimately one
With thy great Father, than the Light and Sun.
Thy Father, thro' the vast Creation's frame
Hath spread abroad thy blest and wonderous Name;
To this, whate'er the curious eye surveys,
Or thoughtful mind can reach, due homage pays;
At this, Heaven triumphs, and its children bow,
At this the guilty sons of earth below,
And Hell itself, with all its stubborn brood,
Confounded tremble, and confess the GOD.

Gloria DEO. R. C. B.

HOPE IN THE LORD.

ALL this gloom thou canst dispel,
All the darts of Satan quell.
Counsel me, most holy LORD!
Teach me thy unerring word;
Thy directing Spirit send,
Thou! my Saviour and my Friend!
Breathe thine influence divine
On this rebel heart of mine;
Every wish and thought remove
Savouring not of heavenly Love.
—Child of Adam, heir of Sin,
Frail, unholy, and unclean,
Is there aught of good in me,
LORD! it all belongs to Thee.
All that Man, with erring eye,
Thinks he can in me descry,
Thou in very truth supply:
Realize the partial praise,
Righteous LORD! thine honour raise:
Give me what Thou canst approve,
Make me all that Thou canst LOVE.

[MRS. COWPER.

THE

Arminian Magazine,

For AUGUST 1794.

The JOURNAL of Mr. FREEBORN GARRETSON, in NORTH AMERICA, in the years 1780, and 1781.

[*Continued from page* 343.]

MAY 27. I preached at Gunpowder-neck, (one of the oldeſt Societies in Maryland) to many hearers; and in the evening, to a ſtiff-necked people; but, I believe, ſome good was done. The week was chiefly taken up among my relations and old acquaintances; many of whom are lying in the arms of the wicked one.

June 3. A large congregation attended in Buſh Chapel, among whom were many of my relations, and former companions. I found freedom in deſcribing the privileges of the Church of Chriſt, and particularly in the application; I hope ſome of their hearts were ſoftened. A few of my relations begin to think that I am not altogether beſide myſelf. The week following, temporal buſineſs interfered with my ſpiritual concerns: but I truſt the one thing needful was not neglected. I want to drink deep into the Spirit of Holineſs. In general I find, that the moſt profitable hour in the day is from four to five in the morning. I heartily recommend this hour to all who can receive the ſaying, eſpecially if they deſire cloſe communion with the Lord.

July 2. I returned to Baltimore, having been once round the Circuit; and although ſome of the Societies are not ſo lively as we could deſire, yet upon the whole, we have great reaſon to praiſe God for the work that is going forward amongſt them. I preached a few miles from town, and the convincing power of God was preſent: many ſinners cried out aloud for mercy, ſo that my voice was almoſt loſt among them. When I departed, I left a young man, who had been very wicked, ſtruggling as for life, and his companions weeping around him. Many were ſet at liberty, and the people of God rejoiced with unſpeakable joy. In the evening I preached at Baltimore to a large congregation, with much freedom. On Tueſday I was greatly refreſhed and ſtrengthened while meeting a Claſs; twelve of the members profeſs to enjoy purity of heart, and I have no reaſon to doubt the reality of their profeſſion.

July 30. At seven o'clock we had a comfortable love-feast; afterwards I preached in the Dutch church; and likewise in another Dutch church about eight miles farther, and at Mr. V's. we kept a watch-night. The labours of the day were wearisome to the body, but the Lord strengthened my faith, and gave me a willing mind to devote all my powers, and all my time to his service. Next day we had a large congregation in the same place: while the people were assembling, my mind was uncommonly exercised; but the cloud dispersed, and the Lord gave me great freedom in explaining and applying the apostle's words, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you," 1 Pet. iv. 12. I retired to rest exceeding happy, but my visions in the night season were very extraordinary: I thought I was taken dangerously ill, and expected soon to be in eternity. I imagined that thousands of enemies surrounded me, striving to deprive me of my confidence, which for a time seemed almost lost. This induced me to enter into a strict examination of my heart and life, both before and since my conversion;—my call to preach the Gospel;—the motives which prevailed upon me to engage in this arduous work; and the diligence and uprightness of my labours in the ministry. At the conclusion of this investigation, my fears were dispelled, every fiend vanished, and a band of holy angels surrounded me with the most melodious music. I then imagined that I ascended an immense height with the heavenly host, till a bright cloud overshadowed me: In the cloud I saw a person most transcendantly beautiful and glorious, and brighter than the meridian sun when shining in all its splendour. I ardently longed to be divested of my earthly tabernacle, and enter into eternal rest; when that glorious person said unto me, "If you continue faithful to the end, this shall be your "place: But you cannot come now: Return, and be faithful; "there is more work for you to do." Immediately I awoke, but the powers of my soul were so elevated with a sense of eternal things, that sleep was banished my eyes. Indeed I am aware, that there is danger in laying too much stress upon dreams and visions, and that every thing must be tried by the infallible standard of God's holy Word, the sure and certain rule of our faith and practice; nevertheless it must be acknowledged, that the Almighty can impress revealed Truths upon the soul in a variety of ways, when he sees it expedient to encourage and strengthen us in the pursuit of Grace and Glory.

August 2. I preached with great freedom to a large congregation; afterwards a minister of the reformed church of Holland, gave an exhortation in the German language, as there were several persons present who did not understand English.

After

After visiting Baltimore, I crossed the Chesapeak-bay, and travelled through the Peninsula. Thousands attended to hear the Word, and the Lord manifested his mighty power in our congregations. But the grand enemy of souls was not inactive; many scandalous reports were spread abroad to my disadvantage, and even some of my own relations gave credit to them. My uncle T. came to Fork-chapel, where I was preaching, with an intention of exposing me before the congregation, as he thought, but the Lord found him better employment; his heart, as well as many others, was melted, and tears flowed abundantly from his eyes. After the meeting was over, he said to one of his acquaintance, "Surely my nephew is belied." He came and requested me to go home with him, and next day accompanied me five miles. When we parted, he insisted on my accepting eighty dollars. I took them, and soon after gave them to brother S. who had greater need of them than I had. My uncle said, "I expect to see you no more in this world;" in a short time after he went into Eternity.

I continued in this Circuit till the following Spring, and the work of the Lord prospered. Numbers were added to the Society, and many were brought into the liberty of the Gospel; some likewise experienced deliverance from heart corruptions. I trust my own soul increased in the grace and knowledge of our Lord Jesus Christ. Indeed I felt myself a most unprofitable servant, and utterly unworthy of the many favours I received from God and from his people.

Jan. 24, 1781, I set out on a visit to Little York. The first night I lodged at a tavern about twelve miles from the town. A gentleman of Little York was convinced while we were engaged in family worship at the inn. Next day I arrived at the town, and preached in the Dutch church. The wife of the above gentleman was present, and the power of God reached her heart. When the gentleman returned home in the evening, he said to his wife, "My dear, I heard such a man last "night, as I never saw nor heard before; but if what he said "is true, we are all in the way to Hell!" She answered, "I expect it is the same person whom I heard this afternoon "in the Dutch church; and I believe that his doctrine is true, "and that we are all in the way to ruin!" "Well then," he replied, "let us set about our salvation;" to which she readily consented.

On Wednesday I went about twenty miles further, and preached at Mr. G's, the Lutheran minister. His mother and sister accompanied me to Berlin, where I preached to a large congregation. By this time persecution began to arise at Little York, occasioned by the following circumstance: My two friends at that place, being under great distress, and sorely

tempted by the enemy, were for a time deranged in their minds; during this temporary infanity, they threw some of their old clothes and other things into the fire; but the neighbours being alarmed, ran into the house, and prevented further mischief. A minister was then sent for, and he ordered a doctor to be called. A Quaker woman coming in to see them, said, "I do not know of any one that can be of service to them, unless it is the man who was the occasion of it." The neighbours answered, that such a man ought to be sent to jail, and not suffered to go about the country. I was about twenty miles off, when I received an account of this affair; I immediately mounted my horse, and got to them as quick as possible. When the neighbours saw me, several of them flocked into the house. The man was in bed, covered with several blisters, and the woman seemed greatly disordered. I took out my Bible, and after reading and explaining a chapter, I found the power of the Lord was present to heal. During the time of prayer, they were both of them perfectly restored to their senses, and filled with the peace and pardoning love of God; and even several others were brought into the way of salvation at the same time. This affair, at first, involved me in great distress, but in the end it turned out for the glory of God, and promoted the prosperity of his work. Many were astonished, and brought under a serious concern for their souls. Indeed the church-doors were shut against me, but a large school-room was opened, where I preached a discourse on the occasion to many attentive hearers; my two mad people, (as they were called) rejoiced in the Lord, and the word reached the hearts of others: In a little time we formed a sincere, affectionate Society in that place.

Feb. 15. I preached in Mr. G's church, to almost as many as it could hold; and in the evening at his own house, where many began to enquire after the way of salvation. But the enemy rages in the country, as well as in the town; the people exclaim against their minister, because (as they express it) I have turned him to be a Methodist.

Wed. 22. I preached at Colchester, where I found one family mourning for the Lord. Next morning I set out again for Berlin, but missed my way; upon stopping at a house to enquire for the road, I heard dismal groans and lamentations; immediately alighting, I went in, and found the woman of the house wringing her hands, and saying, "Have you never heard "what has happened?—I have sold my three little children to "the devil, and on such a day he is to come for them!" I assured her, it was out of her power to sell her children to the devil, for they belonged to God. The husband informed me, that she had carried a razor in her bosom for three weeks, intending, first, to take the lives of the children (before the day arrived

arrived on which she imagined the devil was to come for them) and then her own life. I desired the husband to get a horse, and take her with him to the preaching that afternoon; which he did accordingly, and the Lord was pleased in mercy to visit her soul; after preaching, she came to me in a rapture of joy, blessing and praising God for his astonishing goodness in delivering her soul from the snares of the wicked one; and from this time she became a woman remarkable for piety.

On Friday, I judged it expedient to preach at Mr. W's, a mile from Little York, on account of the persecution in the town; many attended, and seemed deeply affected. Next day we had a blessed opportunity, and the hearts of some of our enemies were melted. On Sunday, the congregation was very large, and I never saw so many affected in any place where preaching had been so short a time. Some of them were so prejudiced a few days ago, that they thought it a sin to hear me. In the afternoon I preached at Mr. W's, and one person cried out aloud for mercy. On Wednesday, I returned again to the town, and found the people very quiet. We had a solemn refreshing time, and I was greatly enlightened and assisted in opening the Scriptures. In this country there are sixteen different denominations of professors of Religion, and some of every party seem zealous in their way.

March 1. I was desired to visit a person in great distress, who supposed he was troubled with an evil spirit. Before sunrise, I called upon his minister, and requested he would accompany me. The poor man informed us, that for a long time, the devil had followed him, and that he thought he had seen him with his bodily eyes. I soon found he was under convictions for sin, but knew not what was the matter with himself; I therefore, after relating my own experience, gave him the best advice in my power. We then united our supplications in his behalf; and from this time he was no more troubled with those horrible temptations. Many souls, both Dutch and English, were awakened in the country, and turned from lying vanities to the living God.

At Little York there were many soldiers billetted, and their officers declared, That if I attempted to preach there any more, I should be sent to jail; my friends intreated me to decline preaching for the present; but through the divine blessing, I was enabled to disregard both threatenings and discouragements. In the evening a large congregation attended, among whom were a company of soldiers, with their officers. One of the officers stood on a bench with a staff in his hand, which he lifted up several times, as if he intended either to strike, or terrify me. After the discourse was concluded, all withdrew peaceably, and no harm was done. Next evening, I was surprised

prised to see the same officers at preaching again, and they behaved with propriety and decency.

Sunday 21. In the morning I preached at Mr. P's, the Lutheran minister. Above one hundred of the congregation followed me to a place five miles further, where I preached in a large barn, at twelve o'clock. Many of the people cried for mercy. One man said to me, "O Sir, can you tell what I shall do to be saved! for I am the wickedest man in the whole country?" Prejudice, in general, vanished away; and many were constrained to testify, "This is the right religion." I rode six miles further, and preached at four o'clock; and in the evening returned to the town, where the Lord gave me another precious opportunity of discoursing to the people.

During the two months in which I laboured in this part of the Lord's vineyard, I preached in above twenty places; I believe there were upwards of three hundred souls under powerful awakenings, many of whom found the peace and pardoning love of God revealed to them. The last week I joined one hundred in society, and it gave me much concern that I could not stay any longer with them at that time, as I was obliged to attend the Conference at Baltimore, where I arrived on the 2nd of May.

[*To be continued.*]

The Three-fold Relation of Christian Ministers: Being the Substance of a SERMON, preached at Leeds Conference, Aug. 7, 1793. By SAMUEL BRADBURN.

[*Concluded from page* 355.]

III. PROCEED we, thirdly, to consider, how Ministers are the *Glory of Christ*.

And we may observe they are called so in two respects: 1. As glory is merit displayed, the manifestation of excellence; they are the glory of Christ, as they are the signal instruments of advancing his glory among mankind. In this all who deserve the name of *gospel ministers* are agreed, it is their grand design to put glory on, and bring glory to the Lord Jesus Christ. Being deeply sensible that HE is the meritorious cause of every blessing that man can enjoy in this world and the next, it is their earnest desire, and their chief business to render Christ glorious in the esteem of the children of men. Hence they are jealous over themselves, lest they should stand before his subjects, and—"steal the honour of his name, to build their own applause." How strongly does St. Paul express himself on this head,—"God forbid that I should glory, save

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in the croſs of our Lord Jeſus Chriſt!—Chriſt ſent me to preach the goſpel; not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.—For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake." Thus alſo Peter and John, when the lame man was reſtored by their word, and the multitude beheld them with aſtoniſhment,—"Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?—The God of our fathers hath glorified his Son Jeſus;—and his Name, through faith in his Name, hath made this man ſtrong." So when the tranſported populace at Lyſtra would have done ſacrifice to Barnabas and Paul, with what a mixture of holy indignation, pity and fear, did thoſe Apoſtles run in among the people, crying, "Sirs, why do ye theſe things? we alſo are men of like paſſions with you!"

How different was this conduct from that of the *man of ſin*, mentioned by St. Paul! That ſon of perdition is particularly marked, as exalting himſelf in the temple of God. Whether the Apoſtle had an eye to the Popes of Rome, whoſe character juſtifies ſuch an application of his words; or to that arch-impoſtor Mohammed, is not our preſent concern. But it highly concerns us to keep at the utmoſt diſtance from his moſt diſtinguiſhing characteriſtic, namely, *exalting himſelf in the temple of God*, that is, in the Church. Antichriſt (as the word plainly ſignifies) is any one that is againſt Chriſt, any who refuſe to own his authority, or to ſubmit to his government; who extol human reaſon and human merit; aſcribing to theſe, in effect, the glory which is due to him alone. Such Antichriſts have for many ages been in the viſible church, which has ſuffered greatly from their baleful influences. The haughty ambition of "heatheniſh prieſts, and mitred infidels," that prompted them to lord it over God's heritage, has diſgraced every office in the church, and been a ſtumbling-block to thouſands. What dreadful havock has been made among the human race by thoſe emiſſaries of Apollyon, who have aſſumed the dominion over conſcience! who, availing themſelves of the ignorance of mankind, have involved the ſimple truths of religion in myſterious clouds, and have drawn the unwary into all the labyrinths of ſuperſtition! And, when reſiſted by men of diſcernment and courage, they have uſed all the means that art and malice could invent, and have perſecuted them, with all the violence of enraged fanaticiſm. Not ſo the diſciples of our Lord. They had no end to accompliſh, but to exalt Chriſt in the eſteem and affections of all with whom they were concerned; and they well knew, that this was not to be accompliſhed by human power and ſatanic artifice.

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Our Saviour informed them, that they were to be his *Witneſſes unto the uttermoſt parts of the earth*. To them, therefore, honour and diſhonour, evil report and good report, were trifling conſiderations, when the glory of Chriſt was in queſtion. Their holy ſouls being inflamed with love to their divine Maſter, they ſet him forth as the only ſource of life and happineſs to intelligent beings. When they ſpake of him, even as *Mediator*, it was in a language by no means ſuited to a mere creature,—"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth;"—"The Son of the living God;"—"The brightneſs of his glory, and the expreſs image of his perſon." Theſe divinely inſpired writers repreſented him as the REDEEMER,—"He gave himſelf for us, that he might redeem us from all iniquity;"—And, "ye know that ye were not redeemed with corruptible things,—but with the precious blood of Chriſt." They laid him as the FOUNDATION, on which alone ſinners can ground their hope of mercy,—"For other foundation can no man lay, than that is laid, which is JESUS CHRIST." They pointed him out as the SAVIOUR, "exalted with the right hand of God, to give repentance to Iſrael, and forgiveneſs of ſins:—Neither is there ſalvation in any other; for there is none other Name under heaven given among men whereby we muſt be ſaved." As a PROPHET, they declared him mighty in deed and in word, teaching as never man taught." As the GREAT HIGH PRIEST of our Profeſſion, (and the only proper Prieſt in the Chriſtian Church) they teſtified, that "he offered himſelf a ſacrifice to God for a ſweet-ſmelling ſavour;" and that, "he ever liveth to make interceſſion for thoſe that come unto God by him; being the ADVOCATE with the Father, and the PROPITIATION for our ſins." They proclaimed him KING in Zion, and "HEAD over all things to his Church;" and demanded the allegiance of all human beings to him, as the "King of kings, and Lord of lords." Thus did the original propagators of our holy religion ſpeak and write of Chriſt, as the *only Mediator* between God and man. But this was not all: In diſplaying the glory of Chriſt, they declared in the moſt unequivocal language, literally and properly underſtood, that he was GOD. They aſcribed to him all the attributes of the SUPREME BEING, which it would be blaſphemy to aſcribe to any creature. They ſpoke of him as *eternal* and *omnipotent*;—"The Alpha and Omega;—The Firſt and the Laſt;—Who is, and who was, and who is to come, the ALMIGHTY." As *omniſcient* and *immutable*,—"He knew all men, and all things;—The ſame yeſterday, and to-day, and for ever." They conſidered him as the direct object of divine adoration,—"They worſhipped him:" To him they made prayer, and teſtified, not only that, "at the Name of JESUS every knee ſhould

ſhould bow;" but alſo, that, "All the angels of God ſhould worſhip him:" and to him they aſcribed "Glory and dominion for ever and ever." They directed mankind to him as the object of ſaving *faith*,—"Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved;" And of goſpel *hope*,—"Our Lord Jeſus Chriſt, which is our hope:" And of chriſtian *love*,—"If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha." Nor did the firſt chriſtian martyr heſitate to cloſe his life, in an act of the moſt ſolemn worſhip of Jeſus Chriſt; for, after he had preached him boldly to the infatuated Jews, we are told, that, "They ſtoned Stephen, calling upon (God,) and ſaying, Lord Jeſus, receive my ſpirit." Thus, living and dying, did the primitive diſciples acknowledge Chriſt as LORD and GOD. They declared him to be the CREATOR and GOVERNOR of all things,—"All things were made by him, and without him was not any thing made that was made:"—"By him were all things created that are in heaven, and that are in the earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things conſiſt;—That in all things he might have the pre-eminence." They gave him, without any limiting qualification whatever, all the *Names* and *Titles* of the MOST HIGH.—"The Word was GOD;" not by delegation or office; but in his own eſſence and eternal prerogative,—"The true God, and eternal life,"—"God with us,—The Lord of Glory,—God over all, bleſſed for evermore." In this manner did the holy Apoſtles ſet forth Jeſus Chriſt, as the glorious and ever bleſſed God of the univerſe. But herein they only followed the venerable Ancients of the Old Teſtament, who had long before ſpoken of the MESSIAH in ſimilar language,—"To him gave all the prophets witneſs," frequently calling him JEHOVAH, the moſt ſacred word in the Hebrew tongue. Moſes repeatedly calls him JEHOVAH GOD*: Iſaiah ſtyles him THE MIGHTY GOD, and the EVERLASTING FATHER: and Zechariah declares him to be JEHOVAH'S FELLOW.

Thus did both Prophets and Apoſtles honour our adorable Saviour: And thus do all true Miniſters of the New Covenant honour him in all their miniſterial engagements. He is their chief theme, in reality, at all times: For, though, in occaſional diſcourſes, they cannot always ſpeak directly of him; yet

* יהוה אלהים Jehovah Elohim, which our Tranſlators have rendered LORD GOD, can be applied to *Chriſt alone* in many, perhaps in moſt places in the Pentateuch. In the ſecond Chapter of Geneſis this ſacred Name, as applicable to Chriſt, occurs eleven times.

they will be careful to make their subject subservient to his glory. Whatever doctrines they advance, they remember, that it is the *sanction* of CHRIST alone which renders them obligatory.—Whatever duties they enforce, CHRIST is the *Master* to whom they demand obedience.—Whatever food they present to the people of God, CHRIST is the *Salt*, that makes it both wholesome and savoury. In fine, the AUTHORITY OF CHRIST ALONE, is what they wish to be regarded in every thing purely religious, as he is the only JUDGE to whom mankind are accountable in all concerns of this nature.

A slight acquaintance with the New Testament, will convince us how much the sacred writers had the glory of Christ at heart. And what a pattern have they left for us to follow! Do they preach the Law to unawakened sinners? It is to be their "School-master to bring them to Christ, that they may be justified by faith." If they would encourage penitent mourners, they preach unto them "the unsearchable riches of Christ."—They cry, "Behold the Lamb of God, which taketh away the sin of the world." When the great Apostle speaks of the *obedience* of Christians, he never loses sight of Christ; but treats every subject in such a manner, as still to keep him in view,—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ;—"For ye are the workmanship of God,—created in Christ Jesus unto good works." He urges even servants to obey their masters, with this powerful motive,—"For ye serve the Lord Christ." When he enforces upon christians the duty of giving alms, or relieving their distressed brethren, the example of Christ is brought forward to stimulate them to this good work,—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." When he exhorts the people of God to run the christian race with patience, he encourages them with these comfortable words,—"Looking unto Jesus, the author and finisher of our faith." If he speaks of baptism, he reminds us, that—"We are baptized into the death of Christ:" If of the Lord's supper, that,—It is the body and blood of Christ. When he describes the *privileges* of Believers, Christ is all in all,—"Ye are all the children of God, by faith in Christ Jesus:"—"Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus;—who of God is made unto us wisdom, righteousness, sanctification, and redemption." Believers are said to be dead with Christ, from the rudiments of the world:—They are risen with Christ; and being raised up, they sit together in heavenly places in Christ Jesus.—They enter into the holiest by the blood of Jesus;—and Christ dwells in their hearts. When they are directed to

examine

examine themselves whether they be in the faith, this is the standard by which they are to judge,—"Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates;"—for, "If any man have not the Spirit of Christ, he is none of his." When St. Paul mentions his ability to do all things, he takes care to add, "Through Christ which strengtheneth me." When he tells the Philippians, and through them all christians, that the peace of God should keep their hearts and minds; and that God would supply all their need, according to his riches in glory; he reminds them that this would be through Christ Jesus. When he speaks of death being abolished, and the fear thereof taken away, it is through Jesus Christ. When he fixes a distinguishing mark, whereby the heirs of the crown of righteousness may be known, it is that they love the appearing of the Lord Jesus, the righteous Judge. When he desired to leave this world, it was that he might be with Christ, as far better than any thing on earth. When he mentions the resurrection of the dead, as the common privilege of mankind, it is because, "As in Adam all die, even so in Christ shall all be made alive:" For Christ is "the resurrection and the life." In short, the New Testament writers represent heaven itself, as consisting in the likeness and enjoyment of Christ Jesus,—"When Christ who is our life shall appear, then shall ye also appear with him in glory:—And we shall be like him, for we shall see him as he is." In the New Jerusalem there is "No need of the sun, neither of the moon to shine in it;—for the LAMB is the light thereof. And the nations of them which are saved, shall walk in the light of it." We may conceive of heaven as a vast expanse, an immense region, in the midst of which is our Lord, "In whom dwelleth all the fulness of the Godhead bodily;" being, as it were, the Centre of the Infinite Divinity; from whom, as from an Eternal Sun, shines forth in every direction, the transcendent effulgence of uncreated glory; while innumerable millions of holy creatures, penetrated with his attractive influence, beholding with inconceivable delight, the perfections of his divine nature, are transformed into a constantly increasing resemblance of his adorable beauty, and are filled with his glory and blessedness, "through an ever beginning, to a never ending Eternity."

Thus are Ministers the glory of Christ, as they *display his glory to mankind.* But as it is an essential property of glory to be diffusive, and stream forth from its subject upon all objects within its sphere, they are his glory,

2. As he puts glory upon them,—in exalting them to so high an office;—in owning them while engaged in his service;—and in rewarding them with peculiar degrees of honour and happiness in his everlasting kingdom. That the office of a Christian Minister is truly honourable, appears from the great-

neſs of the concerns with which the Miniſters of Chriſt are entruſted, and the titles by which they are diſtinguiſhed in the holy Scriptures. The Oracles of God, containing the words of eternal life, are committed to their truſt. They are charged with the care of immortal ſouls, compared with whoſe value, all the kingdoms of the world, are as the duſt of the balance to the ſun in the firmament: or rather, no compariſon can be made; for the whole ſolar ſyſtem,--yea, all inanimate nature, is as nothing in point of worth, when compared with an intelligent being, the offſpring of God, and an heir of immortality. With the eternal intereſts of theſe immortal ſouls are the Miniſters of Chriſt entruſted! St. Paul writing on the ſubject, ſeems to conſider his being put into the miniſtry as a ſufficient compenſation for the many trials he was called to paſs through, —"I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry." At the ſame time, he gives us to underſtand, that the ſtation is dangerous in proportion to its elevation, being more expoſed to the attacks of Satan than any other. Hence the neceſſity of his precaution,—"I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away." Yet have the faithful miniſters nothing to fear: They are always under the notice of the eyes of that God, whoſe they are, and whom they ſerve. And as God ſpeaks more about goſpel miniſters in the ſcriptures, than he does concerning men of any other deſcription, it is plain they are more the objects of his love and regard. The greateſt men that ever lived were preachers of righteouſneſs; witneſs Enoch and Noah, Moſes and the Prophets, the Apoſtles of our Lord, yea, our Lord himſelf. Hence a wiſe chriſtian miniſter ſeems to be the moſt eminent of all characters. They are diſtinguiſhed in the ſcriptures by a variety of expreſſions ſignificant of their glory and uſefulneſs,—Thus Malachi:—"The prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the Meſſenger of the Lord of Hoſts:"—And thus St. Paul:—'Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled unto God." Faithful Miniſters are burning and ſhining lights, diſpelling the groſs darkneſs from the minds of the people:—They are repreſented as Stars in the right hand of him, whoſe countenance is as the ſun when it ſhineth in its ſtrength, guiding benighted ſinners to reſt and ſafety.—They are the Repreſentatives of Jeſus Chriſt, and are appointed in his ſtead, to take care of his Church;—to be patterns to believers;—and to be Chriſt's vouchers in his own behalf, when he ſhall judge the world in righteouſneſs. What an important dignity does this deſcription annex to the character and office of a Chriſtian Miniſter!

Well

Well might the Apoſtle cry out, "We are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. To the one we are the ſavour of death unto death; and to the other, the ſavour of life unto life: and who is ſufficient for theſe things?" No created being is ſufficient of himſelf;—for, "We are not ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God."

And herein conſiſts a conſiderable part of a miniſter's glory, that his ſufficiency is of God: that God owns his endeavours, and crowns them with ſucceſs. Were it not that our Saviour thus puts glory on them, all their titles of diſtinction would be but empty ſounds, and all their labours would be but ſpending their ſtrength for nought. In what a deplorable condition muſt a miniſter be, when left to himſelf! It appears from the account given by St. Mark, (ix. 18.) that our Lord's diſciples were thus left, on a very public occaſion: One poſſeſſed by the Devil was brought to them, that they might caſt out the evil ſpirit, but they could not. What trouble and confuſion muſt they have felt! They had often caſt our unclean ſpirits, and returned exulting in their ſucceſs, ſaying, "Lord, even the devils are ſubject unto us through thy name." And it ſeems from the gentle reproof which our Saviour gave them, (Luke x. 20.) "In this rejoice not, that the Spirits are ſubject unto you," that they had not been ſufficiently careful to give God the glory. Our Lord therefore left them in this inſtance to themſelves, that they might feel their weakneſs, and be convinced of what he had told them, namely, that without him they could do nothing. And if ever a miniſter attempt to preach in his own ſtrength, depending upon the clearneſs of his underſtanding, the extenſiveneſs of his knowledge, and the goodneſs of his memory, it is but juſt that he ſhould be confounded before the people. And then, what muſt be his feelings! Reduced to the ſituation of Balaam, when he failed in his attempt to pleaſe Balak; and like the prophets of Baal on mount Carmel, he muſt be covered with ſhame and ignominy. But when in the ſimplicity of his heart, the ſervant of God engages in the work to which his Maſter has called him, what an honour does the Lord put upon him, by bleſſing his miniſtrations! How highly did God honour Moſes and Aaron, before Pharaoh and the Egyptians, by enabling them to perform all the wonders which he had promiſed to work by them! How did he exalt thoſe faithful men, in the caſe of Korah, Dathan, and Abiram, by cauſing the earth to open her mouth, and ſwallow up thoſe ſinners againſt their own ſouls! How great did God make Samuel to appear before all Iſrael, in ſending thunder and rain in the time of harveſt, immediately in anſwer to his prayer! And what glory did he put upon Elijah, when he ſent fire from heaven to conſume his ſacrifice,

that

that the people might be convinced which was the true prophet, and the right religion! The time would fail us, to recount the many inſtances wherein the Almighty glorified his ſervants the Prophets, both by ſucceeding their undertakings, and by cutting off their enemies. Suffice it to obſerve, that, whenever God calls men into his ſervice, and they humbly depend upon him for help and ſucceſs, he will never leave them nor forſake them. Our Saviour promiſed his diſciples that he would be with them always, and with their true ſucceſſors, even to the end of the world: And how faithfully has he performed his promiſe! When the Holy Spirit deſcended on the day of Pentecoſt, the Apoſtles were endued with ſuch power, that none could withſtand them. Their adverſaries were confounded, and multitudes converted by means of their preaching. To what glory did Jeſus Chriſt raiſe thoſe ſimple men, when three thouſand ſouls were brought, in one day, to the knowledge of ſalvation by their inſtrumentality! And when ſigns and wonders were wrought by them in his Name! How glorious did the Apoſtles appear, when by their word the living were ſtruck dead, and the dead were brought to life! Paul preached before rulers and kings, and his word had ſuch energy, that while his enemies were put to confuſion, a king was almoſt perſuaded to be a chriſtian, and a judge was made to tremble. What amazing glory did Chriſt put upon his miniſters when they went forth to publiſh the goſpel in places where they were not known;—where they had no friends to receive them; no wealth to ſupport them; no laws to protect them from their enemies; and no forces to withſtand their violent oppoſition. Without, yea, in ſpite of all human power, they ſpake the word, and conſequences the moſt aſtoniſhing followed;—A ſorcerer was ſmitten with blindneſs; dealers in magic burnt their coſtly books; Idols were thrown down; Temples were demoliſhed; Oracles were ſtruck dumb; and Devils were caſt out:—The religion of whole nations was changed, and myriads of ſouls ſubmitted to be taught and governed by theſe humble, defenceleſs men:—They were even in danger of being worſhipped, the amazed multitude looking upon them as gods deſcended from heaven. Nor are the true miniſters of Chriſt leſs honoured by him now, in regard to the effects of their preaching on the ſouls of men. How often, my brethren and fathers, have we and our people felt the powerful preſence of the Lord in our congregations! We have ſeen the ſtout-hearted ſinner tremble beneath the power that conveyed conviction, while we have been delivering the word of God. And with unſpeakable pleaſure, we have beheld penitent mourners delivered from their diſtreſs, and conſtrained to magnify a pardoning God. If ever it were excuſable for miniſters, with St. Paul, to boaſt themſelves a little, it would be

on an occaſion like the preſent, when our goſpel, bleſſed be its divine Author, ſtill comes to tens of thouſands in our congregations, "Not in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance:" The ſacred fire of divine love ſtill flames among us. Our happy ſouls do often, by faith, "behold the King in his beauty," and with unutterable delight, ſit "under the ſhadow of the Almighty." Myriads of bleſſed people in our aſſemblies, frequently feel that the Holy One of Iſrael is great in the midſt of them; and the voice of rejoicing and ſalvation is heard among us: we as a Body, have no reaſon to be diſmayed at difficulties and perſecutions, while the pure word of God continues to be the teſt of our Doctrine, Experience, Diſcipline, and Practice. The goſpel, like Chriſt himſelf, is the ſame for ever. And the Holy Spirit will bear witneſs to the TRUTH, wherever it is preached in ſimplicity and love. Bleſſed be the Lord, who thus puts glory upon all who have the glory of Chriſt at heart. The more they preach concerning him, the more will he aſſiſt them, and give them ſouls for their hire, who will be their crown of rejoicing in the day of the Lord Jeſus.

Then will the Lord, indeed, glorify his faithful miniſters. Though all the goodneſs that there is in the holieſt of creatures is derived from Jeſus Chriſt; and though each may ſay, "By the grace of God, I am what I am;" ſo that all the praiſe is due to the Saviour for every bleſſing: and though it is certain, that no one can make his own labours ſucceſsful; for Paul may plant, and Apollos may water, but it is only "GOD that giveth the increaſe:" yet every one who laid the Lord Jeſus Chriſt aright, as the true and only proper foundation; and built thereon gold, ſilver, and precious ſtones, ſo that his work will abide the fire, "he ſhall receive a REWARD;—a peculiar degree of glory, proportioned to his holineſs, his labours, and his ſufferings for the ſake of the goſpel. Our Lord told his Apoſtles, (Luke xxii. 30.) that they ſhould ſit upon thrones, judging the twelve tribes of Iſrael. And it is a fair inference, that, the nearer any of the miniſters of Chriſt approach to the ſpirit and conduct of thoſe holy and uſeful men, the nearer will they be to the enjoyment of the glory and dominion, that is implied in thoſe figurative expreſſions. The ſervant, (Luke xix. 17—19.) whoſe pound gained ten pounds, was made a Ruler over ten cities: And he whoſe pound gained five pounds, was put over five cities. And Jeſus Chriſt informed his diſciples, that in his Father's houſe were many manſions, (John xiv. 2.) Whatever elſe is contained in theſe paſſages, they plainly imply *abundance* of glory, and *variety* in its degrees. Happineſs in a pious mind reſembles the happineſs of God, in whom love is rather an act than a paſſion. Hence the exquiſite pleaſure which miniſters feel, when their miniſtry is

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bleſſed to their hearers. And if they be capable of ſuch delight, while confined in houſes of clay, expoſed to various temptations, and encompaſſed with many infirmities; what muſt they feel, when, freed from the ſhackles of human frailty, they ſee clearly the good they have been the means of doing! While we are here, God, in infinite love to us, often conceals our uſefulneſs from us, leſt we ſhould be lifted up with pride, and fall into the condemnation of the devil: But when our pure ſpirits are perfectly conformed to the image of Chriſt, and we behold in the light of Eternity, the bleſſed reſult of our ſtudies, —our prayers,—our trials,—our tears,—our care,—our advice, —our ſermons:—In a word, when the good effects of our miniſterial labours, ſhall fully appear to our unſullied intellect, and the approving eyes of the adorable Jeſus, ſhall look eſſential bleſſedneſs throughout our very nature, what gratitude,—what wonder, love, and praiſe, will fill our tranſported ſouls! while the whole capacity of our Being ſhall be occupied by the divine glory! Will this be the portion of the poor, deſpiſed Preachers, whom the world, and haughty profeſſors ſet at nought?—"Bound every heart, and every boſom burn!" Let us then, my brethren, O let us begin anew in the ſervice of our divine Maſter! and for the joy that is ſet before us, endure the croſs and deſpiſe the ſhame; not counting our lives dear unto ourſelves, ſo that we may but glorioufly finiſh the miniſtry which we have received of the Lord Jeſus, to teſtify the goſpel of the grace of God. To ſtimulate our ſouls to a conſcientious diſcharge of every duty, let us keep in view the coming of our Lord. The day is approaching, when he ſhall "be revealed from heaven with his mighty angels, in flaming fire," to judge the nations at his dread tribunal. O! what glory will be put upon every faithful ſervant in that day, when he preſents himſelf and the ſeals of his miniſtry before the judgment ſeat of Chriſt, ſaying, in effect, "Behold, I, and the children which God hath given me!" Then, what ineffable rapture will expand the ſouls of the faithful, when, with thoſe whom they aſſiſted, to conquer ſin and death, they make their triumphant entry into the New Jeruſalem, and hear the Lord Jeſus addreſs each of them, in thoſe bleſſed words, "Well done, thou good and faithful ſervant,—enter thou into the joy of thy Lord!" Who can conceive what will follow! when Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, the faithful Miniſters, and Saints, who have lived in all ages, will ſurround the throne of God and the Lamb, in their different orders, ſinking beneath a weight of glory!—Loſt and ſwallowed up in a conſummation of bleſſedneſs! Then,—then ſhall the wiſe ſhine as the brightneſs of the firmament, and they that turned many to righteouſneſs as the ſtars for ever and ever!

ever! Thus are miniſters the glory of Chriſt. I ſhall only add a few remarks and conclude.

Are Miniſters *Partners?* How careful every one ſhould be not to attach a party to himſelf, to ſerve his own private intereſt! St. Paul deemed the Corinthians *carnal*, becauſe "One ſaid, I am of Paul, and another, I am of Apollos." And if people were carnal for ſetting up one Preacher, and degrading another, are not thoſe Preachers doubly carnal, who, under any pretence whatever, encourage, or countenance ſuch criminal partiality? People may, with perfect innocence, feel more love to one Preacher than to another, from the ſuperior advantages which they derive from his miniſtry: but this need not influence them to ſlight the reſt. And Preachers may have their peculiar friends; but their friendſhip ought not to degenerate into *favouritiſm*,—into ſuch attachment to ſome families, and individuals, as would render the Apoſtle's advice almoſt impracticable,—"I charge thee, before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, (governing the Church) without preferring one before another, *doing nothing by partiality*." In the preſent ſtate of things, "It is impoſſible but that offences will come,"—owing to the ignorance, the prejudice, and the ſin of many profeſſors. And when offences ariſe, and various contentions happen, which require all the wiſdom and courage of the greateſt and moſt unbiaſſed miniſters, to be able to make peace, and to do juſtice to every one; what muſt he do who has made ſuch *favourites* of ſome of the people, that he cannot, perhaps, dare not, ſee any of their faults, nor attend to the good that is in their oppoſers? *Sinful partiality* muſt be evident in his management of affairs: he will be adored by ſome, for the preſent, by thoſe who avail themſelves of his weakneſs: he will be hated by thoſe whom he has injured by not doing them juſtice: and he will be miſtruſted and deſpiſed by all indifferent obſervers of his conduct, when they ſee the MINISTER dwindled into a mere PARTY-MAN among his own people!

At the ſame time, a Preacher muſt not temporize and withhold juſtice, by ſtriving to be thought on both ſides of a diſpute. There are caſes which require a Preacher firmly, and decidedly, to eſpouſe and defend one ſide, with all his abilities, and authority. When lordly *Diotrepheſes*, who love to have the pre-eminence, cannot corrupt a miniſter by favours, they will endeavour to gain their point by fraudulent, or even by forcible means. (3 John 9.) Should a Preacher ſo far loſe ſight of the dignity of his ſtation, as to let himſelf down to ſuch, and either through fear of their influence, or to ſecure ſome temporal advantage;—ſhould he, to gratify their pride and petulance, give up his own rights, and the rights of the people;

people: and under the pretence of being a man of peace, and of no party, betray his truſt, refuſe to take part with his brethren, weakening their hands, by flattering the vanity of the men who would oppreſs them;—ſhould any Preacher act thus, is it poſſible to find a proper name for ſo deſpicable a character! On the other hand, how amiable is the man, who loſes ſight of his own intereſt, for the public good; who is proof againſt flattery and threatenings; and who with principles and a conduct as ſimple as the light, magnifies his office, diſcharges his duty, and perſeveres with zeal, patience, and unſhaken firmneſs, in defending his own, and the people's religious privileges! May God Almighty enable us all to be herein like-minded!

If we conſider miniſters as *Fellow-Helpers*, how odious muſt an *idle* Preacher appear! One who only does what he is obliged to do, and who fears the cenſure of his brethren more than the diſpleaſure of his Maker! In a word, one who is as ſalt that has loſt its ſavour! Miniſters are called to be WORKMEN, LABOURERS, BUILDERS;—to employ all their time and talents in the ſervice of Chriſt. The Study, the Pulpit, and the apartments of the Sick, ſhould be their very elements. Oh! how many promiſing men have been drawn into the ſnares of the Devil, by either lounging away their precious moments, or by ſpending them in ſtudies and purſuits no way connected with their holy calling. That we may all be preſerved, we need only attend conſcientiouſly to our own rule;—"Never be unemployed,—never be triflingly employed,—never while away time."

As *Brethren*, let us avoid every thing we can with a good conſcience, which has a tendency to grieve each other. Let us ſtrive to promote each other's welfare and uſefulneſs; bearing one another's burdens, that ſo we may fulfil the Law of Chriſt.

Are the Miniſters *Meſſengers of the Churches*, declaring unto them all the counſel of God, and ſerving them with care and diligence? How great are the obligations of the Churches to faithful miniſters! And how careful ſhould they be to diſcharge thoſe obligations, as far as they can, by providing for the wants of all "who labour in the word and doctrine!"—"Let him that is taught in the word, communicate unto him that teacheth in all good things." (Gal. vi. 6.) "If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?—Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel." (1 Cor. ix. 11—14.) What an opportunity have thoſe who are entruſted with worldly treaſure, of helping the Lord againſt the mighty, (Judges v. 23) by helping his miniſtering ſervants! And what a motive to induce them to do ſo, that the

the Lord Jesus Christ will declare before assembled worlds,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME!"

Are the Ministers the *Glory of Christ*, displaying his glory, and glorified by him? What a dreadful state are they in, who oppose and hinder them in their great work! What a condition is their's who can jest with a Preacher's character, or slander him in any respect! Should any Preacher act amiss, what care should be taken, not to confound the innocent with the guilty! And what prudence should be observed, lest in punishing a fallen individual, we do irreparable mischief to thousands! If a Preacher be rendered less respectable, or less useful, by means of disaffected persons, who dislike him on some private account, or because he is too honest for them; and should such a Preacher lay his case before the Lord Jesus Christ, complaining of the treatment he has met with, will the Lord be pleased with such accusers of the brethren? No! Though he may bear with them for a season, he will vindicate the cause of his servants, and put their, and his enemies to confusion. Ministers may not be authorized to use the language of St. Paul,—"Alexander the Copper-smith, did me much evil: the Lord reward him according to his works;" but they may seek redress at the throne of grace, and their prayers will be heard. They that touch them to their hurt, touch the apple of God's eye; and he hath said, "Vengeance belongeth unto me, I will recompence." Those therefore, who envy, or despise the Preachers, and try to grieve and perplex them, had need be very sure, that they are not fighting against God in so doing.

Upon the whole, though the office of a Christian Minister be so sacred and important, that every one who is called to it, may well, like Moses, "exceedingly fear and quake;" yet, such is God's attention to his Ministers, and the promises made by him in their favour, that they may safely commit their cause into his hands, and cheerfully pursue the shining footsteps of the holy Jesus, and willingly spend and be spent for his sake. Surely, "the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, when we receive the crown of righteousness, which the Lord, the righteous Judge, shall give us at that day." Now unto God be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

A remarkable Account of Three Jewish Children.

IN the month of July, 1713, Three Jewiſh Children at Berlin, daughters of Iſaac Veit; the oldeſt about twelve years old, and the youngeſt eight, came to the Rev. Mr. Rollman, Lutheran Miniſter of the Pariſh of St. Mary, deſiring to ſpeak with him. Being admitted, the oldeſt thus addreſſed him: "Sir, my ſiſters and I are come to requeſt your inſtructions, and to beg your protection: We deſire to embrace "Chriſtianity, that we may have part in Jeſus of Nazareth, "the true Meſſiah, who died for us. as well as for all other "men; we love him ardently, and it is out of love to this "crucified Immanuel, that we can no longer conſent to be "with our parents." Mr. Rollman was exceedingly ſurprized at this ſpeech; but conceiving that the children had met with ſome vexations at home, he exhorted them to be obedient and ſubmit to their parents: But they, all three, went down upon their knees, beſeeching him in the name of Jeſus, whom they loved and adored, to receive them; proteſting that nothing in the world had induced them to leave the houſe of their parents, but only their deſire of being united to the Lord; and declaring, let the conſequence be what it would, that they were determined rather to die than to forſake Jeſus. Upon which the miniſter at laſt took them into his houſe.

The parents, after a long ſearch for the children, were at length informed of their being at Mr. Rollman's, and haſtened to demand them of him. Mr. Rollman told them, that he had thought it his duty to acquaint the King with this matter, and it was therefore now out of his power to give up the children againſt their own will, till he ſhould receive his Majeſty's commands on that head; promiſing however, not to tell the children that they were under the King's protection. Hereupon his Majeſty nominated a Committee of four Clergymen, two of them Lutherans, and the other two reformed, ordering them to examine the affair as minutely and exactly as poſſible, and particularly to deliberate on the following query:

"Whether one could in conſcience, and without violating "the rights of the parents over their children, receive "thoſe girls, place them under the King's protection, and "bring them up in the Chriſtian faith, contrary to the will "of their father and mother?"

The commiſſioners then had the children brought before them by the King's authority, in order to examine them. The father and mother were placed in an adjoining apartment, where they could hear all the queſtions put to their children, as well as their anſwers. Each of the children was examined ſeparately,

rately, and the anſwers of all were unanimouſly, "That they would not return to their father's houſe, but would become Chriſtians, that they might be ſaved." They knew already the Lord's prayer, divers texts of ſcripture from the New Teſtament, ſome ſpiritual hymns, and the like: And the youngeſt could ſay the Apoſtle's Creed: They ſaid, they had learned all this of Chriſtian children, being permitted by their parents to be with them, and even ſometimes to eat and ſleep at the houſes of Chriſtians. They recited all they had learned with peculiar devoutneſs, declaring they were reſolved to live and die in no other but the Chriſtian faith.

Various means were uſed by the Committee to try their conſtancy and ſincerity. The greateſt difficulties, that could reaſonably be foreſeen, were mentioned to each of them apart: It was repreſented to them, on the one hand, that they would probably be deſpiſed and forſaken even by the Chriſtians themſelves, and would be obliged to earn their bread with much trouble and hard working. They replied to this, that they were reſolved to work their fingers to the bones, provided they could have the happineſs of being the children of God, and heirs of eternal ſalvation; and if they were ever ſo miſerable in this world, they were ſure that a better ſtate awaited them in the world to come.

On the other hand they were told, that if they would ſtay among the Jews, they might live comfortably, and even in affluence; and it was well known that their parents had got very fine clothes made for them, &c. To which they anſwered, they did not regard that, nor care for clothes, which they muſt leave behind them one day; that they wanted ſomething heavenly, and deſired to be ſaved: But would not go back to their parents.

After the examination, the father and mother were called in, and permitted to talk to their children: This they did, as may eaſily be imagined, in the moſt tender and moving manner, falling about their necks, embracing and kiſſing their hands, in floods of tears. The Children were much affected, and ſhed many tears, but declared conſtantly, they would become Chriſtians, and not go home again. The oldeſt, of whom the mother was particularly fond, was moſt preſſingly intreated by her to return; but ſhe ſaid, "No mother, I will "not come back: but do you rather become a Chriſtian your-"ſelf." The children being wearied with the entreaties of their parents, endeavoured to hide themſelves by running to the commiſſioners, who on their ſide, puſhed them away, telling them, it was ill done of them to forſake a father and mother, who loved them ſo tenderly, and who, even now had given them ſuch handſome preſents; and that, on the contrary, they muſt expect nothing but croſſes and hardſhips among

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the Chriſtians, who would perhaps ſcarcely afford them a morſel of bread: In a word, that they would be very miſerable. But all this made not the ſmalleſt impreſſion upon them.

The parents being withdrawn, the children were once more exhorted to return to them. But they anſwered without heſitating, and with a conſtancy that ſurpriſed every one; they were ready to endure every thing for the love of Jeſus. At laſt they were aſked, In caſe their father and mother would become Chriſtians, would they return home to them? To which they replied with joy, if their parents would become Chriſtians, they would with all their heart go home to them, and willingly endure all manner of miſery and afflictions; but without this was the caſe, they would by no means go back. That they loved Jeſus more than any thing that could be offered to them in this world, and would cheerfully take upon them his croſs. They were willing to be put to any trial, if the gentlemen thought fit, to make proof of their ſincerity, and would with all their heart, do any work that might be impoſed on them as a taſk. The youngeſt ſaid. "If you do not chooſe to give me any thing, you may let me die of hunger, or you may cut my head off; for I had rather die than be ſeparated from my beloved Jeſus; I know he died for me, and if you will not receive me, I am ſure He will: I will live and die for him." The perſons that were eye witneſſes of theſe ſcenes, hearing their artleſs and yet poſitive declarations, and ſeeing the children's ſurprizing conſtancy, could not refrain from tears.

The father and mother were at laſt allowed to ſpeak with their children without any other perſon being preſent, which they did for at leaſt three hours; but the children remained immoveably conſtant, and at length went to throw themſelves at the feet of the commiſſioners, begging they would diſmiſs their parents, for they would belong to none but JESUS, and ſaying, "That nothing but the love of Chriſt had brought them there, and nothing in the world ſhould ſeparate them from him."

Upon this the committee made a report to his Majeſty, propoſing at the ſame time, that theſe children ſhould be inſtructed publickly in the Church, and when they ſhould be thought to have received ſufficient inſtruction, that their parents or any other Jews, ſhould be permitted to diſpute with them about the Chriſtian faith. Their baptiſm was deferred till they ſhould be of riper years, that none might be able to gainſay ſo evident a work of God, and it is hoped that this mode of proceeding may alſo be of ſervice with reſpect to many other Jews.

Theſe Children have ſo wonderful a love and veneration for the bare name of Jeſus, though none of them can read, that they diſcover and diſtinguiſh the word in any book, and if they find

find it, they kiss it with tears, and frequently take a particular pleasure in turning over every page, in order to find that name. They also say, they are sure that many other Jewish children are of the same mind as they are; but they were so narrowly watched by their parents that they could not possibly execute their design as yet; however they would find means to escape one day; for they knew that the love of Jesus could do every thing, as they themselves had experienced. Their parents might watch them as closely as they pleased, all their endeavours to keep them would be vain.

The preceding Narrative, Mr. Boone informs us, was given him by his friend the Rev. Mr. Okeley, at Northampton; a person well known and highly respected for his piety, in many parts of this nation. We believe Mr. Okeley collected the above Account when he was at Berlin, from the Protestant Ministers of that City; so that no doubt can be entertained of its authenticity.

A DISSERTATION on HERESY.

From Dr. Campbell*.

THE Greek word αἵρεσις, which properly imports no more than *election*, or *choice*, was commonly employed by the Hellenist Jews in our Saviour's time, when the people were much divided in their religious sentiments, to denote, in general, any branch of the division, and was nearly equivalent to the English words, *class*, *party*, *sect*. The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was indifferently used, either of a party approved, or of one disapproved by the writer. In this way it occurs several times in the Acts of the Apostles, where it is always (one single passage excepted) rendered *sect*. We hear alike of the sect of the Sadducees, (Acts v. 17.) and of the sect of the Pharisees, Acts xv. 5. In both places the term is adopted by the historian, purely for distinction's sake, without the least appearance of intention to convey either praise, or blame. Nay, on one occasion, Paul, in the defence he made for himself before king Agrippa, where it was manifestly his intention to exalt the party to which he had belonged, and to give their

* The large Extracts which we have lately given from this celebrated Writer, cannot fail to interest all our Readers who sincerely love the Holy Scriptures. The Dissertation upon Schism in the preceding Number, [page 358.] is intimately connected with this upon Heresy. And if these Dissertations are carefully considered and understood, they will throw abundance of light upon those two Words, which through the prevalence of ignorance and bigotry, have involved the Christian Church in Darkness and Distraction for many ages.

system

system the preference to every other system of Judaism, both in soundness of doctrine, and purity of morals, expresses himself thus; "My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify; that after the most straitest sect of our religion, I lived a Pharisee," Acts xxvi. 4. 5.

There is only one passage in that history, wherein there is an appearance that something reproachful is meant to be conveyed under the name αἱρεσις. It is in the accusation of Paul, by the orator Tertullus, on the part of the Jews, before the governor Felix; where, amongst other things, we have these words: "We have found this man a pestilent fellow, and a mover of sedition among the Jews throughout the world, and a ringleader of the sect of the Nazarenes," Acts xxiv. 5. I should not, however, have imagined that any part of the obloquy lay in the application of the word *sect*, if it had not been for the notice which the Apostle takes of it in his answer. "But this I confess unto thee, that after the way which they call heresy, ἣν λεγουσιν αἱρεσιν, so worship I the God of my fathers," Acts xxiv. 14.

Here by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is that, though nothing can be more apposite than his reply, in this instance, as it stands in the original, yet nothing can appear more foreign than this passage, in the two versions above mentioned. The Apostle seems to defend himself against crimes, of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptation, never suits the import of the original word, as used in Scripture. But, when one attends to the very critical situation of the Apostle at this time, the difficulty in accounting for his having considered it as a reproach to be denominated of a *sect*, disclaimed by the whole nation, instantly vanishes. Let it be remembered, first, that, since the Jews had fallen under the power of the Romans, their ancient national religion had not only received the sanction of the civil powers for the continuance of its establishment in Judea, but had obtained a toleration in other parts of the empire; secondly, that Paul is now pleading before a Roman governor, a Pagan, who could not well be supposed to know much of the Jewish doctrine, worship, or controversies; and that he had been arraigned by the rulers of his own nation, as belonging to a turbulent and upstart sect: for in this way they

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considered the Christians, whom they reproachfully named Nazarenes. The natural consequence of this charge, with one who understood so little of their affairs as Felix, was to make him look upon the prisoner as an apostate from Judaism, and, therefore, as not entitled to be protected, or even tolerated, on the score of religion. Against a danger of this kind, it was of the utmost importance to our Apostle to defend himself.

Accordingly, when he enters on this part of the charge, how solicitous is he to prove, that his belonging to that *sect*, did not imply any defection from the religion of his ancestors; and thus to prevent any mistaken judgment, on this article of his arraignment, into which a heathen judge must have otherwise unavoidably fallen. His own words will, to the attentive, supersede all argument or illustration: "But this I confess to thee, that after the way which they call a sect, so worship I;" whom? No new divinity, but, on the contrary, "the God of my fathers:" he adds, in order the more effectually to remove every suspicion of apostacy, "Believing all things which are written in the law and the prophets: and have the same hope towards God, which they themselves also entertain, that there shall be a resurrection of the dead, both of the just and of the unjust." (Acts xxiv. 14, 15.) Nothing could have been more ridiculous, than for the Apostle seriously to defend his doctrine against the charge of heterodoxy, before an idolater and polytheist, who regarded both him and his accusers as superstitious fools, and consequently, as, in this respect, precisely on a footing; but it was entirely pertinent in him to evince, before a Roman magistrate, that his faith and mode of worship, however much traduced by his enemies, were neither essentially different from, nor any way subversive of, that religion which the senate and people of Rome were solemnly engaged to protect; and that therefore he was not to be treated as an apostate, as his adversaries, by that article of accusation, that he was of the sect of the Nazarenes, showed evidently that they desired he should. Thus the Apostle, with great address, refutes the charge of having revolted from the religious institution of Moses, and, at the same time, is so far from disclaiming, that he glories in the name of a follower of Christ.

There is only one other place, in this history, in which the word occurs, namely, where the Jews at Rome (for whom Paul had sent on his arrival), speaking of the Christian society, address him in these words: "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where spoken against." (Acts xxviii. 22.) There cannot be a question, here, of the propriety of rendering the word αἱρεσις, *sect*, a term of a middle nature, not necessarily implying

implying either good or bad. For, as to the disposition wherein those Jews were at this time, it is plain, they did not think themselves qualified to pronounce either for or against it, till they should give Paul, who patronised it, a full hearing. This they were willing to do; and, therefore, only acquainted him, in general, that they found it to be a party that was universally decried. Thus, in the historical part of the New Testament, we find the word αἱρεσις employed to denote *sect*, or *party*, indiscriminately, Whether good or bad. It has no necessary reference to opinions, true or false. Certain it is, that sects are commonly, not always, caused by difference in opinion, but the term is expressive of the effect only, not of the cause.

In order to prevent mistakes, I shall here further observe, that the word *sect*, among the Jews, was not, in its application, entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves, the several denominations above mentioned having no intercomunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion, may give rise to mutual aversion. Now, in the Jewish sects (if we except the Samaritans), there were no separate communities erected. The same temple, and the same synagogues, were attended alike by Pharisees and by Sadducees. Nay, there were often of both denominations in the Sanhedrim, and even in the priesthood.

Another difference was, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees, yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. "The Scribes and Pharisees," says our Lord, "sit in Moses' seat." (Matt. xxiii. 2.) This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party.

party. Again, when the officers sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, "Never man spake like this man;" they were asked, "Have any of the rulers of the Pharisees believed on him?" (John vii. 48.) Now, in our way of using words, we should be apt to say, that all his adherents were of the Pharisees; for the Pharisaical was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied. Here, however, we must except the Essenes, who, as they all, of whatever rank originally, entered into a solemn engagement, whereby they confined themselves to a peculiar mode of life, which, in a great measure, secluded them from the rest of mankind, were considered almost in the same manner as we do the Benedictines or Dominicans, or any order of monks or friars among the Romanists.

Josephus, in the account he has given of the Jewish sects, considers them all as parties who supported different systems of philosophy, and has been not a little censured for this, by some critics. But, as things were understood then, this manner of considering them was not unnatural. Theology, morality, and questions regarding the immortality of the soul, and a future state, were principal branches of their philosophy. Besides, as it was only men of eminence qualified to guide and instruct the people, who were dignified with the title, either of Pharisee or Sadducee, there was nothing so analagous among the Pagans, as their different sects of philosophers, the Stoics, the Academics, and the Epicureans, to whom also, the general term αἱρεσις was commonly applied. Epiphanius, a Christian writer of the fourth century, from the same view of things with Josephus, reckons, among the αἱρεσεις, sects, or heresies, if you please to call them so, which arose among the Greeks, before the coming of Christ, these classes of philosophers, the Stoics, the Platonists, the Pythagoreans, and the Epicureans. Of this writer it may also be remarked, that in the first part of his work, he evidently uses the word αἱρεσις in all the latitude in which it had been employed by the sacred writers, as signifying sect or party of any kind, and without any note of censure. Otherwise he would never have numbered Judaism, whose origin he derives from the command which God gave to Abraham to circumcise all the males of his family, among the original heresies.

But, it may be asked, is not the acceptation of the word, in the Epistles, different from what it has been observed to be in the historical books of the New Testament? Is it not, in the former, invariably used in a bad sense, as denoting something wrong, and blameable? That, in those, indeed, it always denotes something faulty, or even criminal, I am far from dis-

puting: nevertheless, the acceptation is not materially different from that in which it always occurs in the Acts of the Apostles. In order to remove the apparent inconsistency in what has been now advanced, let it be observed, that the word *sect* has always something relative in it; and, therefore, in different applications, though the general import of the term be the same, it will convey a favourable idea, or an unfavourable, according to the particular relation it bears. I explain myself by examples. The word *sect* may be used along with the proper name, purely by way of distinction from another party, of a different name; in which case the word is not understood to convey either praise or blame. Of this we have examples in the phrases above quoted, the sect of the Pharisees, the sect of the Sadducees, the sect of the Nazarenes. In this way we may speak of a strict sect, or a lax sect, or even of a good sect, or a bad sect. If any thing reprehensible or commendable be suggested, it is not suggested by the term sect, αἱρεσις, but by the words construed with it. Again, it may be applied to a formed party in a community, considered in reference to the whole. If the community, of which the sect is a part, be of such a nature as not to admit this subdivision, without impairing and corrupting its constitution, to charge them with splitting into sects, or forming parties, is to charge them with corruption, in what is most essential to them as a society. Hence arises all the difference there is in the word, as used in the history, and as used in the Epistles of Peter and Paul; for these are the only Apostles who employ it. In the history the reference is always of the first kind; in the Epistles, always of the second. In these, the Apostles address themselves only to Christians, and are not speaking of sects without the church, but either reprehending them for, or warning them against, forming sects among themselves, to the prejudice of charity, to the production of much mischief within their community, and of great scandal to the unconverted world without. So Paul's words to the Corinthians were understood by Chrysostom, and other ancient expositors. In both applications, however, the radical import of the word is the same.

But even here, it has no necessary reference to doctrine, true or false. Let us attend to the first passage, in which it occurs in the Epistles, and we shall be fully satisfied of the truth of this remark. "For there must be also heresies among you." (1 Cor, xi. 19.) Δει γαρ και αἱρεσεις εν ὑμιν ειναι· i. e. Ye must also have sects amongst you. It is plain that what he reproves under the name σχισματα, [divisions,] in the former verse, is in effect the same with what he here denominates αἱρεσις. Now, the term σχισμα, [schism] I have shown already to have there no relation to any erroneous tenet, but solely to undue regards to some individual teachers, to the prejudice of others,

others, and of the common cauſe. In another paſſage of this Epiſtle, where, ſpeaking of the very ſame reprehenſible conduct, he uſes the words ſtrife and factions, ερις και διχοστασιαι, (1 Cor. iii. 3.) words nearly coincident with σχισματα και αιρεσεις; his whole aim in theſe reprehenſions is well expreſſed in theſe words, "That ye might learn in us (that is, in himſelf and Apollos, whom he had named, for example's ſake), not to think of men above that which is written," above what Scripture warrants, "that no one of you be puffed up for one," make your boaſt of one, "againſt another," 1 Cor. iv. 6.

It may be ſaid, Does not this explanation repreſent the two words *ſchiſm* and *hereſy* as ſynonymous? That there is a great affinity in their ſignifications is manifeſt, but they are not convertible terms. I do not find that the word σχισμα, [ſchiſm] is ever applied in holy writ to a formed party, to which the word αιρεσις [ſect] is commonly applied. I underſtand them in the epiſtles of this Apoſtle, as expreſſive of different degrees of the ſame evil. An undue attachment to one part, and a conſequent alienation of affection from another part, of the Chriſtian community, comes under the denomination of σχισμα, When this diſpoſition has proceeded ſo far as to produce an actual party or faction among them, this effect is termed αιρεσις. And it has been remarked, that even this term was at that time currently applied, when matters had not come to an open rupture and ſeparation, in point of communion. There was no appearance of this, at the time referred to, among the Corinthians. And even in Judaiſm, the Phariſees and Sadducees, the two principal ſects, nay, the only ſects mentioned in the Goſpel, and (which is ſtill more extraordinary) more widely different in their religious ſentiments than any two Chriſtian ſects, ſtill joined together, as was but juſt now obſerved, in all the offices of religious ſervice, and had neither different prieſts and miniſters, nor ſeparate places for ſocial worſhip, the reading of the law, or the obſervance of the ordinances.

[*To be concluded in the next.*]

A ſhort ACCOUNT of Miſs MARTHA ROSE.

[By Mr. CHARLES BOONE.]

SHE was born in the year 1770, at Saxlingham, in Norfolk, of reputable parents, from whom ſhe received a good education. Her father dying when ſhe was young, her mother married Mr. Hobart Newſon, and ſoon after they removed to Loweſtoff, in Suffolk, where they joined the Methodiſt connection. They were exceeding careful of the morals of their children, bringing them up in the fear of God, and inſtructing them, both by precept and example, in every branch of true religion.

religion. The Lord was graciouſly pleaſed to draw the mind of Martha Roſe, from her infancy, to deſire ſpiritual knowledge; ſhe delighted greatly in the Scriptures, in reading ſacred poetry, and divine hymns; which exerciſes ſhe preferred to vain amuſements and childiſh vanities. In the 15th year of her age, her mind was much enlightened in the great truths of the Goſpel, attended with a diſcovery of the depravity of her nature, the ſinfulneſs of ſin, and the juſt diſpleaſure of the Almighty againſt all unrighteouſneſs of heart and life. Upon entering into Chriſtian fellowſhip, the converſation of thoſe who experienced the knowledge of ſalvation, increaſed greatly her deſires to attain the ſame bleſſing, which ſhe diligently ſought for with fervent prayer: The Lord graciouſly heard the cry of the humble penitent, he manifeſted his pardoning love, and enabled her to rejoice that her ſins were blotted out for his Name's ſake.

In her 16th year, ſhe reſided in a gentleman's family, where ſhe had no opportunity of attending the means of Grace, or the advantage of chriſtian converſation. In this ſituation ſhe perſevered in reading, meditation and prayer, and was kept by the divine power from the treacherous ſnares, and deceitful evils, to which ſhe was daily expoſed; here ſhe retained her ſpiritual ſtrength, and became a burning and ſhining light. Indeed ſhe had much exerciſe for faith and patience, in bearing reproaches for the ſake of religion. At times, ſhe was under the neceſſity of reproving perſons who were her ſuperiors in age and ſtation, or otherwiſe bring guilt upon her own mind for negligence. In theſe delicate circumſtances, ſhe was enabled with meekneſs of wiſdom, to recommend the truths of the Goſpel, by her ſerious deportment, and the purity of her conduct: When attacked by ſubtle arguments or ridicule, on the ſubject of being *righteous overmuch*, ſuch was her courage for the cauſe of Chriſt, and acquaintance with the Scriptures, that ſhe always found much peace of mind, after theſe debates with perſons who knew not God.

At the age of 19, ſhe undertook the important charge of teaching a ſchool. She was qualified for this employment, being endued with a conſiderable ſhare of wiſdom in the government and management of children; having a peculiar facility in teaching them various branches of learning; accompanied with gravity and ſweetneſs of diſpoſition, rarely found in perſons of her age. And it was with great reluctance that ſhe was obliged to quit this agreeable employment, on account of her health. The earneſt deſire of her mind was to be uſeful to young perſons, aſſiſting them in the acquiſition of profitable knowledge, and guiding their ſteps into the practice of virtue, and devotedneſs to God.

During

During the time of her residence at home, she was a pattern of dutiful affection to her parents, attentive to the smallest circumstance that might afford them satisfaction, sympathizing with their distresses; and rendering them every assistance in her power. Her conversation in the family and with christian friends, was lively, engaging, and edifying. Her memory was well stored with useful knowledge, which she readily communicated with unaffected modesty; often saying, That a considerable branch of the happiness of Christians, consisted in freely imparting to each other, what they had so freely received from God. Purity of heart, and an increase in the favour and image of God, were evidenced in the whole of her deportment, as well as in her zeal for the cause of Christ, and unfeigned love of the brethren.

In February, 1793, she was visited with affliction, which brought on a decline. About this time the work of God greatly revived at Lowestoff, especially among young people; this gave her much pleasure in the midst of affliction, and afforded her profitable opportunities of conversation with all who visited her; many of whom will long retain a grateful remembrance of her useful directions, advice, and exhortations. One evening, after much edifying discourse with her dear friend Miss Chambers, she said, "Pray for me,—but not for my life." Soon after, taking up the Golden Treasury, she opened it upon the following words, "It is enough; now, O Lord, take away "my life:"—with the answer,—"Mine hour is not yet "come:"—From whence she inferred, that she should be exercised with a long and painful affliction, and so it proved: Nevertheless, she fainted not in the time of trial, but patiently waited for the full salvation of God. In the midst of great pain, she would frequently say, with an air of cheerful triumph, "Glory be to God, his promise is verified in me, As "thy day is, so shall thy strength be." At other times, she repeated the following verse with much delight:

Let me in the fire remain,
Till like burnish'd gold I shine:
Meet, thro' consecrated pain,
To see thy FACE divine!

The first day after she was confined to bed, she had a violent nervous fit, which greatly reduced her strength, and deprived her of speech. She made signs for pen and paper, and wrote to her mother,——"Angels beckon me away, and Jesus bids "me come!---I am happy, happy, in the God of my salva-"tion." Next day, before her speech returned, she wrote several letters to her acquaintance, exhorting them to zeal and stedfastness in the ways of God. The state of her mind, at this time, cannot be better described, than in the following Letter, addressed to Miss Brown:

"My

"My dear Friend,

"As we profeſs to be riſen with Chriſt, let us ſeek thoſe things which are above; let us run with patience the race that is ſet before us; and may we ſo run as to obtain: Soon the prize will be given to the faithful. Remember, we are not in a Garriſon of Reſt; our enemies have not yet given us up; there is no retreat from the field of Battle before the hour of Death. Oh! my dear friend, what is this ſtate? a Wilderneſs thro' which we are paſſing to the New Jeruſalem above: But what a comfort and ſupport it is to the children of God, under every *trial*, *temptation*, and *affliction*, that they have a merciful and unchangeable Redeemer to whom they can go. How great is the conſolation that we are travelling to the Houſe of our Heavenly Father, where we ſhall meet with a kind reception.

"We can never be ſufficiently thankful that God has called us in our youth, from a ſinful ſtate and from an evil world, to ſeek his face. As we are children of the light, O may we walk as ſuch, and be as a City ſet upon a Hill which cannot be hid. Let us remember, our loſt time is for ever loſt, and our waſted hours will never return; our neglected opportunities can never be recalled; they are gone for ever, and cannot be improved. I would not cloſe theſe lines without telling you, that my preſent experience is a deadneſs to all things here below, and a greater livelineſs to the things of God: I love him, and all his dear followers, with increaſing delight and affection. I can ſay with the Pſalmiſt, It is good for me to be afflicted; what a mercy it is to know the rod, and him who hath appointed it. That ſaying of St. Paul's is truly comfortable to me, "Our light afflictions which are but for a moment, worketh out for us a far more exceeding, and eternal weight of Glory!" I often think what a wretched ſtate ſhould I now be in, if I had not an intereſt in Chriſt; and may I not ſay, "What hath the World to equal this?"

"O my dear, my earneſt deſire for you, and myſelf, is, that we may live nearer to God; that we may ſink more and more into the depths of humble Love, and be poſſeſſed of that perfect Love that caſteth out all fear, then ſhall you be happy indeed, O preſs after this.——I hope you do not forget to pray for one of the moſt unworthy of God's children: My earneſt ſupplication for you, and all my dear young friends, is, that as they have ſet their hands to the Goſpel Plough, they may never look back; but continue to adorn the doctrine of God our Saviour in all things; and be as a three-fold cord, a Band of Love that never can be broken. I may never have another opportunity of meeting with you in the public worſhip of God here below; but I truſt we ſhall meet with all the church triumphant above, where ſin and ſorrow ſhall for ever ceaſe, where

where congregations never break up, and Sabbaths have no end.

"I now conclude, praying you may enjoy that peace and love which flows from believing, and which is the privilege of all the children of God. I am your afflicted, but not distreſſed, Siſter in Chriſt, MARTHA ROSE.

To her Siſter who was abſent from home, ſhe wrote as follows:

"We are glad to hear that your health is better; I alſo hope you enjoy a healthy ſtate of ſoul; as you know, we are always increaſing, or decreaſing in the divine Life. I hope you are much engaged in prayer and meditation, as I ſuppoſe theſe are the only means, at preſent, in which you can exerciſe yourſelf to advantage: And indeed they are the moſt profitable for increaſing life in the ſoul; for without them, we ſhould ſoon loſe our reliſh for the ordinances. Nevertheleſs, I have no doubt but you feel a want of public ordinances, and will enjoy them with greater ſweetneſs, when Providence affords you an opportunity. We ſeldom eſteem our privileges, till we know the want of them. I earneſtly adviſe you to be much in prayer for wiſdom and power. You know that the Lord is nigh unto all them that call upon him, and is more ready to hear than we are to pray; and he has promiſed to give more than we can aſk or think. Regard not the oppoſition and contempt you meet with from them that know not the Lord; it is by the croſs we muſt obtain the crown. You are well informed, that the people of God are deſpiſed and perſecuted by the world; but you alſo know that our Lord hath ſaid, "Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you, falſely, for my ſake. Rejoice, and be exceeding glad; for great is your reward in heaven." Preſs forward with all your might, and conſider,

"A feeble ſaint ſhall win the day,
"Tho' Death and Hell obſtruct the Way."

To her mother, when in great pain, ſhe frequently ſaid, "What ſhould I do now, if I had not an intereſt in Chriſt, "and was certified that his Blood cleanſeth from all ſin?" All the time of her affliction, which was upwards of ten months, ſhe was never once heard to murmur, or even complain. It was almoſt impoſſible for any ſerious perſon to enter into converſation with her, without reaping benefit from her heavenly diſcourſe, accompanied with deep humility, and chearful reſignation to the divine Pleaſure. Among her viſitants were the Hon. and Rev. Mr. Cadogan, Mr. Peckwell, and many other reſpectable perſons, eminent for piety,

who rejoiced in her happineſs, and acquieſced in the reality of her experience, being perſuaded that her hope was founded upon the Rock of Ages. She ſeemed to enjoy conſtant communion with the Lord, had free acceſs to the Throne of Grace, and received frequent anſwers to prayer, which greatly ſupported her in the deepeſt affliction. Nevertheleſs, ſhe was not exempt from temptation, the enemy fiercely aſſaulted her with his fiery darts; but theſe conflicts were not of any long continuance; the Lord gave her the victory in every trying hour; and ſhe continually received additional proofs of his almighty power and tender care.

In thoſe intervals, when the pain and violent cough abated, ſhe often ſung this beautiful Hymn,

" Now I can read my title clear
" To Manſions in the ſkies:
" I'll bid farewell to every tear,
" And wipe my weeping eyes," &c.

In anſwer to the enquiries of her friends, ſhe uſually ſaid, " I " am ſenſibly weaker every day;—but, bleſſed be the Lord, tho' " the outward decays, yet the inward man is renewed day by " day. Chriſt is more and more precious to me." The nearer ſhe approached her heavenly Father's Houſe, and the more was her converſation in Heaven. She continued to delight in hearing the Scriptures, and ſuch books as opened eternal things to her view. She retained her memory to the laſt, in an aſtoniſhing degree, and often repeated paſſages from the Scripture Cards, to the edification of all around her. Being with her ſome days before ſhe died, after prayer ſhe was taken exceeding ill; but upon reviving a little, with an inexpreſſible ſmile upon her countenance, ſhe exclaimed, " O the glory! the glory! The beauty! the beauty I behold!"—and for ſeveral minutes repeated ſimilar expreſſions, with holy rapture; adding, " I ſhall ſoon be with the Lord: I ſhall ſee him as he is." In this triumph of faith ſhe continued for ſome hours, repeating ſeveral hymns, and various paſſages of chriſtian experience from the Arminian Magazine, with pertinent remarks upon them.

For many days ſhe continued in a patient waiting for her expected change: frequently repeating,

" None but CHRIST to me be given;
" None but CHRIST, in Earth or Heaven.

" O how I long for his glory. Come, Lord Jeſus, and take " me home. O let me ſee thy Glory!" The joy of the Lord was her ſtrength; and ſhe was greatly refreſhed in joining with many affectionate friends, whoſe viſits for prayer and praiſe were reciprocally profitable to each other.

On the 23d of December, the ſigns of her approaching diſſolution were very evident. Upon a friend ſaying to her,

" My

"My dear, the falvation of God is nearer than when you firſt "believed,"—She replied, "I have waited for thy falvation, "O Lord." Next day, when unable to ſpeak, ſhe made ſigns to her friends expreſſive of the inward peace and conſolation which filled her ſoul. Towards evening, ſhe looked upon her parents and friends with a countenance full of ſweetneſs and joy; and when Mrs. B. and another friend were moving to the other ſide of the bed, ſhe ſaid, "You will not "leave me?" "And God will not leave me. No; he will "not; he will not." On Chriſtmas-day morning ſhe cloſed her eyes, and fell aſleep in Jeſus, in the 23d year of her age; a witneſs of the Power of God unto full ſalvation. Her remains were interred in Loweſtoff church-yard on the Sunday following, attended by numbers of the inhabitants, who ſincerely eſteemed her. I endeavoured to improve the opportunity by preaching her funeral Sermon, to a large congregation, from Pſalm cxv. 3. "Our God is in the heavens: he hath done whatſoever he pleaſed." I truſt it was a ſolemn and profitable ſeaſon to many of the hearers.

Great Yarmouth, CHARLES BOONE.
May 3, 1794.

Mr. BRUCE's Journey through the Defert of Nubia to Grand Cairo in Egypt.

[*Continued from page* 378.]

ON the 21ſt of November, having filled our girbas with water, we ſet out from Naibey, our direction due north, and, as we thought, in a courſe almoſt ſtraight upon Syene. The firſt hour of our Journey was through ſharp pointed rocks, which it was very eaſy to foreſee would ſoon finiſh our camels. About eight we had a view of the deſert to the weſtward as before, and ſaw the ſands had already begun to riſe in immenſe twiſted pillars, which darkened the heavens. The riſing of theſe in the morning ſo early, we began now to obſerve, was a ſure ſign of a hot day, with a briſk wind at north; and that heat, and the early riſing of the ſands, was a ſure ſign of its falling calm about mid-day, and its being followed by two hours of the poiſonous wind. This laſt conſideration was what made the greateſt impreſſion, for we had felt its effects; it had filled us with fear, and abſorbed the laſt remnant of our ſtrength; whereas the ſand, though a deſtruction to us if it had involved us in its compaſs, had as yet done us no other harm than terrifying us the firſt days we had ſeen it.

It was this day more magnificent than any we had as yet ſeen. The ſun ſhining through the pillars, which were thicker, and contained more ſand apparently than any of the preceding days,

seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian, passing along the Nile through the Magiran, before it takes that turn; whereas the simoom was always on the opposite side of our course, coming upon us from the south-east.

A little before twelve the wind at north ceased, and a considerable quantity of fine sand rained upon us for an hour afterwards. At the time it appeared, the description of this phænomenon in Syphax's speech to Cato was perpetually before my mind.—

So, where our wide Numidian wastes extend,
Sudden the impetuous hurricanes descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprize,
Sees the dry desert all around him rise,
And smother'd in the dusty whirlwind dies.

The simoom, with the wind at S. E. immediately followed the wind at N. and the usual despondency that always accompanied it. The blue meteor, with which it began, passed over us about twelve, and the ruffling wind that followed it continued till near two. Silence, and a desparate kind of indifference about life, were the immediate effects upon us; and I began now, seeing the condition of my camels, to fear we were all doomed to a sandy grave, and to contemplate it with some degree of resignation. In the evening we alighted in a sandy flat, where there was great store of bent grass and trees which had a considerable degree of verdure, a circumstance much in favour of our camels. We determined to stop here to give them an opportunity of eating their fill where they could find it.

On the 22d, we set out from the sandy flat: one of the Tucorory was seized with a phrenzy or madness. I offered to bleed him which he refused; neither, though we gave him water would he drink, but very moderately. He rolled upon the ground, and moaned. He refused to continue his journey, or rise from where he lay, so that we were obliged to leave him. We went this day very diligently, but though our camels had fared well for these two nights, another of them died when we came to Umarack.

I here began to provide for the worst. I saw the fate of our camels approaching, and that our men grew weak in proportion; our bread, too, began to fail us, altho' we had plenty of camels

camels fleſh in its ſtead; our water, though in all appearance we were to find it more frequently than in the beginning of our journey, was nevertheleſs brackiſh, and ſcarce ſerved the purpoſe to quench our thirſt; and, above all, the dreadful ſimoom had perfectly exhauſted our ſtrength, and brought upon us a degree of cowardice and languor that we ſtruggled with in vain; I therefore, as the laſt effort, began to throw away every thing weighty I could ſpare, or that was not abſolutely neceſſary, ſuch as all ſhells, foſſiles, minerals, and petrefactions that I could get at, the counter-caſes of my quadrant, teleſcopes, and clock, and ſeveral ſuch like things.

Our camels were now reduced to five, and it did not ſeem that theſe were capable of continuing their journey much longer. In that caſe, no remedy remained, but that each man ſhould carry his own water and proviſions. Now, as no one man could carry the water he ſhould uſe between well and well, and it was more than probable that diſtance would be doubled by ſome of the wells being found dry; and if that was not the caſe, yet, as it was impoſſible for a man to carry his proviſions who could not walk without any burden at all, our ſituation ſeemed to be moſt deſperate.

The Biſhareen alone ſeemed to keep up his ſtrength, and was in excellent ſpirits. He had attached himſelf, in a particular manner, to me, and with a part of that very ſcanty rag which he had round his waiſt he had made me a wrapper, according to the manner his countrymen the Biſhareen practice on ſuch occaſions. This greatly defended my feet in the day, but the pain occaſioned by the cold in the night was ſcarce ſufferable. I offered to free him from the confinement of his left hand, which was chained to ſome one of the company night and day; but he very ſenſibly refuſed it, ſaying, "Unchain my hands when you load and unload your camels, I cannot then run away from you; for tho' you did not ſhoot me, I ſhould ſtarve with hunger and thirſt; but keep me to the end of the journey as you began with me, then I cannot miſbehave, and loſe the reward which you ſay you are to give me."

At four o'clock we ſaw large ſtratas of foſſile ſalt every where upon the ſurface of the ground. At five we found the body of Mahomet Towaſh on the ſpot where he had been murdered, ſtript naked, and lying on his face unburied. The wound in the back-ſinew of his leg was apparent; he was, beſides, thruſt through the back with a lance, and had two wounds in the head with ſwords. We followed ſome footſteps in the ſand to the right, and there ſaw three other bodies, whom Id is knew to be his principal ſervants. Theſe, it ſeemed, had taken to their arms upon the Aga's being firſt wounded, and the cowardly, treacherous Biſhareens had perſuaded them to capitulate upon promiſe of giving them camels and proviſion to carry them

them into Egypt, after which they had murdered them behind thefe rocks.*

At fix o'clock we alighted at Umarack, fo called from a number of rack-trees that grow there, and which feem to affect a faltifh foil; at Raback and Mafuah I had feen them growing in the fea. When I ordered a halt at Umarack, the general cry was, to travel all night, fo that we might be at a diftance from that dangerous, unlucky fpot. The fight of the men murdered, and fear of the like fate, had got the better of their other fenfations. In fhort, there was nothing more vifible, than that their apprehenfions were of two forts, and produced very different operations. The fimoom, the ftalking pillars of fand, and probability of dying with thirft or hunger, brought on a torpor, or indifference, that made them inactive; but the difcovery of the Arab at Terfowey, the fear of meeting the Bifhareen at the wells, and the dead bodies of the Aga

* The following particulars of the Murder of Mahomet Towafh, are related by Mr. Bruce to the Turkifh Governor of Syene: "Mahomet Towafh left Chendi, richly cloathed as if he had been at Mecca. He had 12 or 14 men armed with firelocks, and about 80 Tucorory, each with a lance in his hand, to whom he was to give food and water in croffing the Defert. There were three Guides, all Bifhareen, who had come from Suakem with the caravan, and were carrying back fenna to the neighbourhood of Syene. I offered to join company with them; and though one guide was enough for him, yet, to diftrefs me as being a Chriftian, he took the whole three along with him, contrary to the defire of the chief of the Arabs: but he found them three murderers, and left me the only honeft man, whom he did not know. One of his guides went to Abou Betran, a principal Shekh of the Bifhareen Arabs, and prepared a party to meet them on the road at the next ftation, while the other two guides, took care to deceive him by lies, and carried him directly upon the road where the plot was laid. About 20 men on camels, armed with lances, and as many young men on foot, with fwords, came to meet him; and thofe upon camels made their beafts kneel down at fome diftance from him, as out of refpect coming to kifs his hands, as of a holy perfon belonging to the Caaba, their fanctuary at Mecca.

The vain imprudent man difmounted from his camel, to give them a more eafy opportunity of paying him their refpects, and when one of them held him by the hand in token of friendfhip, another cut him acrofs the hams with a broad fword, and a third run him through the back with a lance. He endeavoured to put his hands to his piftols, but it was too late. They afterwards perfuaded his fervants, who had fire-arms in their hands, and, like fools, did not ufe them, to capitulate; and, after they had difarmed them, they carried them afide, and murdered them alfo; they then took away all the water and camels, and left the Tucorory to die with thirft. We found the body of Towafh lying upon the fand withered and dried, but not corrupted. Ifmael and the Barbarin threw fand over him. All the next day the road was ftrewed with the bodies of the Tucorory. The day following we found dead bodies of people who had perifhed with thirft, fcattered here and there like the tract of a purfuit after a battle; their dry bottles made of gourds, were grafped in their hands, and fome held them to their mouths as if fucking them. This man was blinded by his pride and prefumption; for had we joined our companies, there could not have been a better place to have fought the Bifhareen than that fpot, had they dared to attack us, which is not probable."

and

and his unfortunate companions, produced a degree of activity and irritation that reſembled very much their ſpirits being elevated by good news. I told them, that of all the places in the deſert through which they had paſſed, this was by far the ſafeſt, becauſe fear of being met by troops from Aſſouan, ſeeking the murderers of Mahomet Towaſh would keep all the Biſhareen at a diſtance. Our Arab ſaid, that the next well belonged to the Ababde. Idris contributed his morſel of comfort, by aſſuring us, that the wells now, as far as Egypt, were ſo ſcanty of water, that no party above ten men would truſt their proviſion to them, and none of us had the leaſt apprehenſion from marauders of twice that number. The night at Umarack was exceſſively cold as to ſenſation; Fahrenheit's thermometer was however at 49° an hour before day-light.

On the 23d we left Umarack, our road this day being between mountains of blue ſtones of a very fine and perfect quality, through the heart of which ran thick veins of jaſper, their ſtrata perpendicular to the horizon. There were other mountains of marble of the colour called Iſabella. In other places the rock ſeemed compoſed of petrified wood. Going due N. we entered a narrow valley, in which we paſſed two wells on our left, and following the windings through this valley, all of deep ſand, we came to a large pool of excellent water, called Umgwat, ſheltered from the rays of the ſun by a large rock which projected over it, the upper part of which was ſhaped like a wedge, and was compoſed all of green marble, without the ſmalleſt variety or ſpot of other colour in it.

Through this whole valley, to-day, we had ſeen the bodies of the Tucorory who had followed Mahomet Towaſh, and been ſcattered by the Biſhareen, and left to periſh with thirſt there. None of them, however, as far as we could obſerve, had ever reached this well. In the water we found a bird of the duck kind called Teal, or Widgeon. The Turk Iſmael was preparing to ſhoot at it with his blunderbuſs, but I deſired him to refrain, being willing, by its flight, to endeavour to judge ſomething of the nearneſs of the Nile. We raiſed it therefore by ſudden repeated cries, which method was likely to make it ſeek its home ſtraight, and abandon a place it muſt have been a ſtranger to. The bird flew ſtraight weſt, riſing as he flew, a ſure proof his journey was a long one, till at laſt, being very high and at a diſtance, he vaniſhed from our ſight, without deſcending or ſeeking to approach the earth; from which I drew an unpleaſant inference that we were yet far from the Nile, as was really the caſe.

Here we threw away the brackiſh water that remained in our girbas, and filled them with the wholeſome element drawn from this pool of Umgwat. I could not help reproaching Idris with the inaccuracy of the information he had pretended to give

us

us the day before, that no party above ten men could meet us at any of these wells, as none of them could supply water for more; whereas in this pool there was certainly enough of excellent water to serve a whole tribe of Arabs for a month. He had little to say, further than that Haimer, though near, was a scanty well, and perhaps we should not find water there at all. He trusted, however, if our people would take heart, we were out of all danger from Arabs, or any thing else.

At three we left the well, and continued along a sandy valley, which is called Waadi Umgwat. This night it was told me that Georgis, and the Turk Ismael, were both so ill, and so desponding, that they had resolved to pursue the journey no farther, but submit to their destiny, as they called it, and stay behind and die. It was with the utmost difficulty I could get them to lay aside this resolution, and the next morning I promised they should ride by turns upon one of the camels, a thing that none of us had yet attempted. They had, indeed, often desired me to do so, but I well knew, if I had set them that example, besides destroying the camels, it would have had the very worst effect upon their dastardly spirits; and, indeed, we very soon saw the bad effects of this humane consideration for the two invalids.

On the 24th, we left Umgwat, following the windings of sandy valleys between stony hills. At half past nine we found Mahomet Towash's horse dead. The poor creature seemed, without a guide, to have followed exactly enough the tract of the wells and way to Egypt, and had survived all his fellow-travellers. At eleven o'clock we came to some plains of loose, moving sand, and saw some pillars in motion, which had not wind to sustain them for any time, and which gave us, therefore, little concern. We found a dead man, whose corpse was quite dry, and had been so a considerable time. In the evening we alighted at El Haimer, where are the two wells in a large plain of sand. The water is good. There is another well to the west of us, but it is bitter and saltish, though more abundant than either of the other two, which, by filling our skins, we had several times drained. [*To be continued.*]

LETTERS.

From Mr. GRIMSHAW, to the Christian Brethren in Newcastle upon Tyne, and elsewhere in the North.

Dear Brethren, Haworth, Oct. 18, 1758.

I Understand by Brother Darnah, the bearer hereof, that you entertained an expectation of my visiting your parts this summer; and indeed, for some time, I warmly purposed the same: But may I not say, that tho' man purposes, yet the

Lord

Lord disposes. It has so fallen out, that I could not conveniently come. The same ardent desire, that at times, for years past, I have had of visiting the North, still abides; and therefore who knows, but I may see you, the Lord willing, next Summer.

You, to whom it is given to believe in the Lord Jesus, lean, continually, through faith and hope, on the faithfulness, immutability, promises, grace, and love, of this dear, this all-sufficient REDEEMER. Hold fast the profession of your faith without wavering, and he will never leave you, nor forsake you. For near twenty years, I have found Him, by blessed experience, faithful to his promises. I can not, I will not, I dare not doubt, (and why should you!) but that through grace, I shall receive the end of my faith, the salvation of my soul. Let us read, mark, learn, and inwardly digest, the gracious, glorious Word of God. Let us diligently and fervently watch and pray, and the God of Grace and Peace will be with us.

You, on whose hearts the Sun of Righteousness begins to arise, fear not. By that Light you see your guilt, natural corruption, and self-inability. Satan, by many subtle reasonings, will endeavour to terrify you with dreadful apprehensions of God's holy Law, Justice, Wrath, and Hell. But I say unto you, be not dismayed; your terror and sorrow will only be for a season. These painful exercises are frequently experienced by those persons whom Jesus is drawing to the Fountain opened for sin and uncleanness. You shall soon be enabled to say from the heart,

JESU, thy Blood and Righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head.

Diligently use all the means of Grace; for although they are not meritorious, yet nevertheless they are of divine appointment, and channels whereby the Lord conveys his blessings to our souls. May our gracious Lord be your wisdom, righteousness, sanctification and redemption. He has begun a good work in you, and if you continue faithful to the divine Light which hath visited your dark souls, he will finish it in righteousness. The Lord hath promised to comfort all penitent mourners; and he cannot lie; he will not deceive you. Reason not with flesh and blood; regard not the suggestions of old Satan; for he is a liar from the beginning. Grace, Mercy, and Peace be with you.

Brother Darney's labours have been useful in these parts; may they be blessed among you. May JESUS, my dear, dear Master, bless you all. Yours, &c. WILLIAM GRIMSHAW.

To the Societies in Newcaſtle, &c.

Dear Brethren, Haworth, Jan. 27, 1761.

GRACE, Mercy, and Peace, be to you from GOD our Father, and from our Lord Jeſus Chriſt. Your lives are a year longer, and a year ſhorter, than when I laſt wrote unto you. Are you proportionably advanced in grace, and reduced in nature? You are born of God: You are waſhed; juſtified;—ſanctified; and you hope, thro' the Spirit and merits of the bleſſed Jeſus, to be glorified. Therefore, ye are a choſen generation, a royal prieſthood, a peculiar people, a holy nation;— What for?—To ſhew forth the praiſes of Him, who hath called you out of darkneſs into his marvellous light; and hath tranſlated you from the kingdom of Satan, into the kingdom of his dear Son; that you may receive the forgiveneſs of ſins, and an inheritance among all them that are ſanctified. Thus writes Paul;—thus writes Peter. Therefore, bring forth fruit meet for ſuch a change. Let all your words, thoughts, and actions, be in Chriſt, from Chriſt, and to Chriſt. All that is ſo done, is well done; and tho' undeſerving of any reward, yet is ſo acceptable to our dear LORD, that it has the promiſe of the life that now is, and alſo of that which is to come. Are ye trees of righteouſneſs? Let the trees be known by their fruit. The term ſinleſs perfection, is grating to many; but ſurely, Chriſtian Perfection, ſhould be grateful to every one: It is, to love GOD with all our heart, mind, ſoul, and ſtrength; and thus to ſerve Him. This is ſcripture;—it is his word; his command. Yea, this is natural to the regenerate. Are ye ſons of God? Should you not then be followers of God as beloved children? Is Chriſt your Head, holy? Should not his members be holy too? Are ye endued with the Spirit? Should you not bring forth the fruits of the Spirit? Conſider this: Why ſhould we neglect, object, or refuſe to be what is natural to our ſtate? So neceſſary alſo, that tho' we cannot be ſaved by it, yet we cannot be ſaved without it. Are ye trees of righteouſneſs? let the trees be known by their fruits. Tho' ye are in a ſtate of ſalvation, yet ſtrive to work out your ſalvation with fear and trembling. Give all diligence to add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godlineſs, to godlineſs brotherly-kindneſs, and to brotherly-kindneſs charity: for if theſe things be in you, and abound, they make you, that ye ſhall neither be ſlothful, nor unfruitful, in the knowledge of our Lord Jeſus Chriſt.

It is true, we muſt go thro' manifold temptations, into the kingdom of Heaven. Our foes will diſpute with us every inch of the way thither: But what then? Greater is He who is in us,

us, than he that is in the world. You muſt;—nay, you may, if ye mind, ſtand in the evil day;—and when you have done all, continue to ſtand. If we don't, it is our own fault; and the fruit will be to our ſhame. We are never tempted above our ability; we never ſin thro' the want of Grace, but thro' the neglect or abuſe of Grace. Nor is it enough to ſtand our ground, we muſt alſo conquer, or not enjoy the Crown of Life. Does the fleſh tempt you? flee and pray: does the world tempt you? watch and pray: Does the Devil tempt you? reſiſt and pray; ſo ſhall you be more than conquerors.

Permit me to preſcribe to you a method to live one day well, and this may ſerve for every day after: Nor will I preſume to lay a burden upon you, which I am averſe to myſelf, or neglect to practiſe. Riſe every morning at four o'clock, if you are well, but not later than five. Bleſs God for the mercies of the night paſt;—praiſe him for a new day;—and pray for his bleſſings upon it;—examine well your own hearts;—meditate upon ſome ſpiritual ſubject;—and laſtly, plan the buſineſs of the day, Then ſpend ſome time in private meditation, praiſe, and prayer. Next call your family together, read a chapter in the Bible, and, as you have ability and leiſure, expound a little of it; then ſing a hymn, and conclude with prayer. Seek the bleſſing of God upon your food, and praiſe him before and after every meal, for the mercies he provides for you. Begin and conclude every work with prayer. When you are employed in buſineſs, exerciſe your mind in meditation, prayer, and praiſe; or converſe ſeriouſly and religiouſly with thoſe about you. While you thus endeavour to devote every hour and every moment to God, inſtead of hindering your work, you will find the divine bleſſing upon all the labour of your hands. As often as your buſineſs will permit, retire a little for private prayer. It would be well to ſpend a few minutes in prayer with your family, immediately after dinner. In the evening, conſtantly obſerve the ſame form of devotion with your family as in the morning. When you retire to reſt, reviſe the thoughts, words, and actions of the day. What you diſcover to have been amiſs, humbly ſupplicate pardon for it from God, and do not dare to drop aſleep, until you have obtained forgiveneſs and peace. And give God all the Glory for what has been right.

Never neglect this, or ſome ſuch method, of daily walking with God. Do all willingly, fervently, cheerfully, devoutly, as in the ſight of God, and thro' the aid of his holy Spirit, living and reigning in you. Cuſtom will make it eaſy, pleaſant, and familiar to you. And if you ſpend the work-days in this manner, there is no doubt but you will keep the Sabbath-day holy; you will diligently attend the Word, the Lord's Table, and all occaſional meetings. Thus you will go on from grace

to grace, and from ſtrength to ſtrength; and be enabled to attain to the meaſure of the ſtature of the Fulneſs of Chriſt.

In a word; diligently uſe the means of grace, and as diligently exerciſe every meaſure of grace. Be fervent in ſpirit, ſerving the Lord, out of a pure heart, and of a good conſcience, and of faith unfeigned; invariably and ultimately aiming at his glory.

To the everlaſting praiſe of our gracious Lord, his bleſſed work proſpers in theſe parts. The congregations are generally large; new members are frequently added, and the old ones go forward in full confidence of attaining everlaſting ſalvation thro' Chriſt: Some of them are departed, in the triumph of faith, to Heaven. Are we trees of righteouſneſs? May our fruit be unto holineſs, and the end everlaſting life. I am your affectionate Brother,

WILLIAM GRIMSHAW.

A LETTER,

Addreſſed to Mr. J. W. by the Rev. Mr. ——, in anſwer to a Note received from him, relative to a Sermon preached April 13th, 1794.

SIR,

AS this is a free-thinking age; You have, undoubtedly, a right to think for yourſelf, and to publiſh your *free thoughts* to the world, if you chooſe. But, it is preſumed, you will candidly give the ſame liberty to others, which you claim for yourſelf.

On Sunday the 13th of April inſt. I preached at ——— and uſed ſome arguments to urge my audience to holineſs of life and converſation in *this* world, in order to their being happy in the next. Some things which I advanced, it ſeems, did not pleaſe you. Well:—you might have let them paſs and think for yourſelf. I believe ninety-nine in a hundred of the Auditors approved of what they heard; and if you and two or three more were offended at ſome expreſſions; you and they have full liberty to abound in your private opinion.

The doctrines which I then advanced were briefly theſe:—

1. The fall of Man: which implies loſing the favour and image of God in which he was at firſt created; or being ſeparated from God, and ſo becoming miſerable.

2. The poſſibility of his reſtoration, in *this* life, both to the favour and image of God; and conſequently of his being happy here and hereafter.

3. I pointed out the means or method to be uſed, in order to this end: or the conditions required on man's part, previous

to

to his recovering the favour and image of God. These conditions are repentance and faith; but the meritorious cause is the death and sufferings of Jesus Christ.

4. I shewed the nature of Justification; and how God is *just* in acquitting the Sinner, or in *justifying him that believeth in Jesus*. I also advanced arguments, and quoted Scripture texts to prove, that when God "pardoneth and absolveth all that truly repent, and unfeignedly believe;" it is their privilege to know that they *are* forgiven, or restored to the favour of God.

5. In speaking of Sanctification, I said that the Blood of Christ is the *only* fountain opened for sin and uncleanness: and that the soul may, and must be cleansed in *this* life from all its filthiness, and every stain which it hath contracted here; and that this is effected by a spiritual application, thro' faith in a Saviour's blood. In speaking to this point, I took notice of several kinds of *Purgatories*, which have been adopted by men in various ages; some of which I had read of at school in heathen Authors; which seem to me to be absurd and ridiculous.

These doctrines, I believe, are clearly contained in the Liturgy, Collects, Homilies, and Articles of the Church of England, to which I had subscribed 30 years ago, and I do not yet see reason to reject them. I believe them to be the doctrines of our Lord and his Apostles, and to be consonant to the whole tenor of Scripture.

It is allowed on all hands, I believe, that *without holiness no man shall see the Lord*: that *the pure in heart* (and they only) *shall see God* in glory. Now, Sir, if I point out to my hearers a means or medicine whereby they may be *cleansed from all unrighteousness*, before the soul and body are parted: and if I exhort them to lay hold of this their privilege *now*, and not to *neglect so great salvation*: Surely no person need be offended with me for so doing.

I believe that any opinions which tend, directly or indirectly, to cause men to slacken their pace in pursuit of holiness, are dangerous. But they are more so, if they tend by any means to encourage libertinism or licentiousness, which is hurtful to individuals, to the community at large, and derogatory of the glory of God. Men are prone enough already, nay, *their heart is fully set in them to do evil; because sentence against* them *is not executed speedily*: how much more so would they be, when told that their punishment will some time have an end! Would they not still venture to walk in the broad way, and avoid the narrow one; notwithstanding Christ hath told them that the former leadeth to destruction, and the latter to life and happiness?

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If you, Sir, and some others assert that Devils and "all lapsed Intelligences" (to use your own expression) shall be restored in some future age: supposing even that your assertions were true; yet you must acknowledge that I point out to my hearers *a more excellent way*, when I tell them that they may be saved *now*, *this* day, *this* hour, *this* moment: and when I ground my assertion upon Scripture, reason, and the attributes of God.

You grant that there is a hell, and that the torments thereof are dreadful beyond description; but you suppose they will have an end, tho' they may continue for some millions of ages. Now, Sir, if you can rescue those unhappy beings who are there, from their misery; it will not hurt me nor my hearers at all: but it would hurt us exceedingly, if, dying without holiness, we should run the risk of being punished for a thousand ages, or even a thousand years in hell fire. But, supposing your assertion or opinion to be false; then we run a still more dreadful risk, if we die without recovering the image of God in this life; seeing we believe that he "who dies unpurged, for ever dies:" that he who is filthy shall be filthy still: and that *there is no work in the grave whither we are going*.

Whether, therefore, your opinion be true or false, I stand upon safe ground, when I exhort my hearers to press after holiness in *this* life. Here I fix my foot: on this ground I stand, and neither men nor devils shall move me from it.

As you claim a right to think for yourself; you will do to others as you wish to be done by; and will, therefore, allow me and my hearers the privilege of *our* birthright.

I am, &c. &c.

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London, April 22, 1794.

The Conversion of a Person born deaf and dumb.

WILLIAM HEAZLEY, son of a widow in the county of Antrim, in Ireland, notwithstanding his being perfectly deaf and dumb from his infancy, yet at a proper age he learned to weave linen, and became expert at the business; he likewise was as good a labourer in the fields as a farmer could desire, and in general discovered an ingenious disposition. He was employed as a barber in that neighbourhood, and particularly on the Lord's-day, was very officious in serving all who applied unto him. As he increased in years, so he did in wickedness. Altho' he could not speak, yet his spirit and temper were easily discerned by his acquaintance. He was extravagantly fond of horse-races, cock-fighting, and similar diversions,

verſions, which he diligently attended all round the country; notwithſtanding the remonſtrances of his pious mother, and others, who endeavoured to prevail upon him to forſake theſe vain purſuits, which univerſal experience proves to be dreadfully pernicious to youth, initiating them into idleneſs, drunkenneſs, gambling, and almoſt every ſpecies of ungodlineſs and unrighteouſneſs. But inſtead of regarding the admonitions of his real friends, conveyed to him by ſigns which he well underſtood, he too frequently diſcovered the higheſt diſpleaſure, and even rage, at their reproofs. It is ſtill more remarkable, that he was perfectly well acquainted with the time and place, when the children of folly aſſembled together, altho' no perſon gave him any kind of intimation of thoſe meetings. He was among the firſt of the aſſembly; and his looks and geſtures indicated the exceſſive gratification theſe ſcenes of vanity afforded his carnal mind; as I have been informed by ſome of his companions in folly, who are now, thro' the mercy of God, converted from the error of their ways. This was the manner of his life, till he attained to the 25th year of his age.

About four years ago, the Methodiſt Preachers viſited that part of the country where William Heazley lived. Many perſons attended the word, and were brought under a ſerious concern for the Salvation of their ſouls; and among the reſt, William ſeemed to be deeply affected; which was manifeſt not only from his ſerious deportment, but by many tears and groans, as well as by an entire change in his life and temper. Soon after, a little ſociety was formed in that place; and at the time when the people were joined together, he attended, and appeared extremely anxious to be admitted among them. As ſoon as the Preacher ſet down his name, his eyes ſparkled with joy, and he diſcovered great ſatisfaction upon being permitted to unite with them who were ſeeking the Lord: From that hour he renounced all his fooliſh purſuits, and vain companions. When perſons applied to him on the Lord's-day, as uſual, he made ſigns to them to come on a Saturday, or otherwiſe they would be unſhaved by him; and at the ſame time he endeavoured in his way, to convince them of the ſinfulneſs of Sabbath-breaking, and of the dreadful conſequences that would follow it.

He now became very induſtrious and diligent in buſineſs, and apparently fervent in ſpirit. On the Lord's day, it is his cuſtom to riſe early in the morning, and watch for the coming of the Leader of the Society; as ſoon as William diſcovers the approach of the leader, he inſtantly runs from houſe to houſe, apprizing the members of the ſociety to aſſemble immediately, at the appointed place. During the meeting, if the leader happens to omit ſpeaking ſome time to him, as he does to the reſt of the people, William appears much grieved

and

and diſtreſſed: The remainder of the Lord's-day, his time is employed in public worſhip, and aſſembling with pious perſons who are engaged in ſinging hymns, prayer, and reading. I have frequently been aſtoniſhed at his ſagacity in diſtinguiſhing between a book of divinity, and one of any other kind. His affection for the Bible is truly remarkable; he frequently turns over the leaves, as if looking for ſome particular paſſage, which when he has found, he points out the verſes with his fingers, as if he was reading them, often with a wild ſcreaming voice, and floods of tears. Many words he ſeems to underſtand; and makes ſuitable ſigns expreſſive of their meaning. When he is preſent in the congregation, an awful ſolemnity appears in all his looks; and he is affected according to the nature and ſubject of the ſermon, and tears of ſorrow, or joy, flow from his eyes abundantly. I can teſtify to the truth of many of theſe facts, and other circumſtances relating to him, I am informed of by pious ſenſible perſons, who are intimately acquainted with him.

Fairfield, near Aughrim,
February 5, 1794. SAMUEL MITCHEL.

It is much to be regretted, that the friends of William Heazley are not in circumſtances to procure him proper inſtructions, as little doubt remains, but he would readily learn to read and write, which certainly is an acquiſition of great importance to a perſon who is deaf and dumb; and more eſpecially to one who fears GOD, and has an inward conſciouſneſs of the Power of Religion.

An Account of Mr. THOMAS DELVE, of Briſtol.

The following Narrative was written by Mr. THOMAS TENNANT, and read in the Methodiſt Chapel in Briſtol, after the Funeral Sermon.

BROTHER DELVE was born in the city of Briſtol in the year 1739. From his youth he feared the Lord; but was convinced of the ſinfulneſs of ſin, and the neceſſity of being born again, while he was hearing the firſt leſſon read in St. James's church. In 1764, he joined our Society, and never reſted ſatisfied till he found peace with God. In 1779, he profeſſed to enjoy FULL redemption thro' the blood of Chriſt. He acknowledged that his ſoul was brought into perfect liberty, one morning at five o'clock, while he was on his knees in this room; and thoſe who were well acquainted with him, ſaw no reaſon to diſpute the truth of his profeſſion. Soon after Mr. Weſley appointed him to be the leader of two claſſes; in which office he was remarkable for his faithfulneſs and diligence; never omitting to meet his claſſes for ſeven years;—he made it a conſtant rule to ſee, if poſſible, thoſe that were abſent, before the next meeting. In 1786, he became a member of the

Society

Society for visiting and relieving Distressed STRANGERS; he was never absent from their Sunday morning meeting but once, till his last sickness. He was very diligent in business, usually rising every morning at five o'clock; and remarkably tender and active in hastening to the relief of the most miserable objects he could hear of; some of whom expired while he was praying with them. Perhaps several of our friends who are present, may remember his coming to them to beg, or to buy, garments, beds, &c. for those who were almost naked, or lying upon straw. In his last sickness, which continued but eight days, he expressed some desire, (but with entire resignation to the divine Will) that he might live for the sake of the Poor, and endeavour to glorify God more abundantly. He said, "It is well for me, that I have not left the great work to "do on a sick bed: for I find it now enough to endure the "pain of body." The night before he died, he said, "I want "rest;"—but added,—"Blessed be his Name, I have rest in "Jesus." A friend being in conversation with him about his temporal matters, asked him, if he had any thing else on his mind? He answered,—"No: All my thoughts are fixed on God. I am waiting for a great change. God will finish his work. He will not leave me, nor forsake me." Soon after he said, "I am a poor helpless sinner, but I am going to "Christ. O it is mercy, mercy,—all thro'! 'Tis done, 'tis "done! the work is finished." For some hours he lay silent; and then without a groan, surrendered his soul into the arms of his merciful Saviour; December 16, 1791, in the 52d year of his age.

Upon the whole, when we recollect the sincerity, integrity, christian courtesy, tenderness, activity, benevolence and usefulness, of our departed Brother, his removal must be considered as a public loss. May the Lord raise up others to supply his place,

LETTER from Mrs. NIND, to Miss R—.

Ramsbury Park, March 9, 1778.

MY dear Friend has put me upon a tedious task, by desiring an account of my experience; for long is my tale and sad my story. My heart was early impressed with a sense of divine things, and I enjoyed, for a little time, peace with God, when I was about three years old; which left such an impression on my mind, that I often wished (after I was grown up) that I had died at that period, when, tho' my body languished, I was far more happy than ever I had been in health. But sin, with its inquietudes, soon returned, and turbulent passions robbed me of all my comfort, and made me afraid

afraid to look up. I alternately ſinned and repented; reſolved, and broke my reſolutions. Sometimes, ſweet penitential ſorrow, and earneſt deſires after holineſs, ſoftened my heart; which at other times was as hard as the nether millſtone, racked with the thoughts of paſt ſins, and fear of future puniſhment. In this manner I went on till I was ſixteen, when I read the Death of Abel. I had been uſed to conſider God as an hard maſter, but upon reading that book, the amiable Attributes of the Deity began to be diſcloſed to my mind. I ſaw with wonder, with ſtrange aſtoniſhment, that GOD was LOVE! And truly I loved him, becauſe I found that he firſt loved me. My paſt ingratitude ruſhed into my mind, and I fell upon the Earth (which I thought not low enough) to adore him that I was out of Hell.

I did not then feel a ſenſe of Pardon, but I mourned like a dove night and day, becauſe I had ſinned againſt ſo kind a benefactor; till it came with power to my mind, That I was "a member of Chriſt, a child of God, and an inheritor of the kingdom of heaven." I ſeemed to be in a new World, I was ſo unſpeakably happy, and wondered I had never been ſenſible of theſe mercies before. But thoſe bleſſed days did not laſt long; by little and little I grew cold and remiſs, and was more miſerable than before. I thought I was one of thoſe whom St. Paul ſaid, it was impoſſible to renew again to repentance. I envied the birds and beaſts, becauſe they could not ſin, and were exempt from future puniſhment; and would gladly have changed condition with the meaneſt reptile. Seeing no hope of Salvation, after repeated efforts to amend, in the bitterneſs of my Soul, I uſed to repeat theſe lines:

"The Beaſts are happy, they come forth and keep
"Short watch on earth, and then lie down to ſleep:
"Pain is for Man; and O how vaſt a pain,
"For crimes which made the Godhead bleed in vain!"

A little before I was nineteen, I again taſted of the pardoning love of God, but ſoon loſt it. In the winter following, an acquaintance of mine was awakened among the Methodiſts, by whom I was ſtirred up to be more watchful and diligent, and the Lord ſoon manifeſted himſelf to me, but I again cauſed him to withdraw. Soon after, I was informed that it was our privilege always to walk in the light of God's countenance, and enjoy a conſtant ſenſe of his pardoning love: For before I thought the Lord only gave us a ſenſe of this in ſome favoured moments, and that we could not retain it. Theſe were good tidings of great joy to me, and I was determined this happineſs ſhould be mine. Thus after being perplexed and bewildered, in unknown and intricate paths, the Lord called me as a woman forſaken and grieved in ſpirit, and as a wife of youth

when

when I was refuſed. From that moment I was reſolved to ſeek him with my whole heart; I renounced all the gay part of my acquaintance;

" My coſtly ornaments I laid aſide,
" And all the vain addreſs of Female Pride.

But I want words to deſcribe what pangs I ſuffered; the anguiſh of my mind was beyond deſcription: my backſlidings had been ſo often repeated, that I thought, if I was again pardoned, it would be the greateſt miracle of mercy that ever was known; which made me often repeat theſe lines,

But if again I am forgiven,
And reach, at laſt the happy ſhore,
How will all the Hoſts of Heaven,
Shout, and wonder, and adore!

Notwithſtanding all my diſcouragements, I continued ſeeking the Lord ſorrowing, till the 20th of Nov. 1766, when the 8th and 9th verſes of the 16th Chapter of Ezekiel, were powerfully applied to my heart; my bonds were inſtantly broken, my ſorrow turned into joy, and I went on my way rejoicing. I was no ſooner brought into the liberty of God's children, but I began to ſeek after the full renewal of my ſoul in Righteouſneſs, and in the month of April, 1769, the Lord enabled me to believe, and to enter into his reſt. But I was ſoon deprived of this bleſſing; and in the ſpace of 7 Months, I received and gave it up ſeveral times, thro' various trials, and temptations. After I had ſuffered many things, the Lord raiſed me up friends who kindly helped me againſt the Enemy, till I ſaw clearly that I had not believed a cunningly deviſed Fable.

For ſome years, I went on from one degree of Grace to another, and became more intimately acquainted with God: But within theſe laſt three years, I have been grievouſly tempted and diſtreſſed, and in one or two conflicts with the enemy I think I loſt ground. But I do not know that ever I was more cloſely united to the Lord than at preſent; my ſoul, my friends, my cares, and all my ſecular concerns, are caſt upon him, and there I find ſupport; but firm ground elſewhere I cannot find. I do not feel that fervour of ſpirit which I uſed to do, (which perhaps was occaſioned more by the animal ſpirits than devotion,) but " a ſacred heart-felt delight; a ſober certainty of waking bliſs." I have alſo this fruit of my ſufferings, a greater degree of ſelf-abaſement; I never felt myſelf ſo inſignificant and mean as I do now, nor ſaw a greater neceſſity of preſſing forward. I am covered with ſhame and confuſion, at the thoughts of my great imperfections, and am daily conſtrained to come to that Fountain which makes the leper clean.

I rejoiced at the reception of yours, to find that you are continued below. God grant that you may be like a beacon upon a mountain. I can only fay, go on in the ſtrength of the Lord, yielding up yourſelf to him, and doing whatſoever your hand finds to do for him, with all your might. At preſent I am called to ſerve with Martha, but my ſoul chuſes the better part, and I long to ſee his goings forth in the ſanctuary, and to dwell in the courts of the Lord's houſe, among thoſe who flouriſh like the green palm tree, and grow like the cedar in Lebanon. I ſubſcribe myſelf moſt affectionately yours,

S. NIND.

From Mr. THOMAS WASLH, to Mr. JAMES VINE, of Sevenoaks.

My Dear Brother, London, April 29, 1757.

I Am bound to meet the Society to renew their Tickets; ſo that I cannot leave London for a day, till this work is finiſhed. But on Tueſday next, I expect Mr. Davis will be with you. We are ſcarcely able to ſupply the places in London, eſpecially on the Lord's day. Mr. C. Weſley is gone to Briſtol, and another preacher leaves us next week. If judged expedient, brother ——, may viſit you again; but for the preſent it ſeems proper for him to ſtay in this City, that he may have the benefit of converſation, and ſometimes of hearing preaching. I rejoice that God has ſtirred up the ſpirit of the people. May the Lord of the Harveſt ſend forth more labourers; men after his own heart; full of wiſdom, goodneſs, love and zeal.

If I had more lives, or men, than one, I truſt, ALL ſhould be devoted to the ſervice of Jeſus Chriſt. To feed his lambs and ſheep, is at preſent, the delight of my ſoul. And this I pray that ye may do no evil, but being enlightened by the ſpirit of Chriſt, juſtified by his blood, ſanctified by his truth, and perfected in his love, ye may be preſented without fault before the Throne of God. O my brother, be thou exemplary, walk uprightly, and in all wiſdom toward them that are without; and at length others will be provoked to ſeek and glorify God. Strive, wreſtle, fight, watch and pray, ſo ſhall grace and peace be with you, as part of the Iſrael of God.

I am, your affectionate brother,

THOMAS WALSH.

POETRY.

POETRY.

A SUMMER EVENING's MEDITATION.

One Sun by day, by night ten thouſand ſhine. YOUNG.

'TIS paſt! the ſultry tyrant of the ſouth
Has ſpent his ſhort-liv'd rage: more grateful hours
Move ſilent on: the ſkies no more repel
The dazzled ſight; but, with mild maiden beams
Of temper'd light, invite the cheriſh'd eye
To wander o'er their ſphere; where hung aloft
Dian's bright creſcent, like a ſilver bow
New ſtrung in heaven, lifts high its beamy horns,
Impatient for the night, and ſeems to puſh
Her brother down the ſky. Fair Venus ſhines
Ev'n in the eye of day; with ſweeteſt beam
Propitious ſhines, and ſhakes a trembling flood
Of ſoften'd radiance from her dewy locks.
The ſhadows ſpread apace; while meeken'd Eve,
Her cheek yet warm with bluſhes, ſlow retires
Thro' the Heſperian gardens of the weſt,
And ſhuts the gates of day. 'Tis now the hour
When contemplation, from her ſunleſs haunts,
The cool damp grotto, or the lonely depth
Of unpierc'd woods, where wrapt in ſilent ſhade
She muſ'd away the gaudy hours of noon,
And fed on thoughts unripen'd by the ſun,
Moves forward; and with radiant finger points
To yon blue concave ſwell'd by breath divine,
Where, one by one, the living eyes of heaven
Awake, quick kindling o'er the face of æther
One boundleſs blaze; ten thouſand trembling fires,
And dancing luſtres, where th' unſteady eye,
Reſtleſs and dazzled wanders unconfin'd
O'er all this field of glories: ſpacious field,
And worthy of the Maſter: he whoſe hand,
With hieroglyphics elder than the Nile,
Inſcrib'd the myſtic tablet; hung on high
To public gaze; and ſaid, Adore, O man,
The finger of thy God! From what pure wells
Of milky light, what ſoft o'erflowing urn,
Are all theſe lamps ſo fill'd? theſe friendly lamps,
For ever ſtreaming o'er the azure deep
To point our path, and light us to our home.
How ſoft they ſlide along their lucid ſpheres!
And, ſilent as the foot of Time, fulfil
Their deſtin'd courſes: Nature's ſyſtem is huſh'd,

And,

And, but a ſcatter'd leaf, which ruſtles thro'
The thick-wove foliage, not a ſound is heard
To break the midnight air; tho' the rais'd ear,
Intenſely liſt'ning, drinks in ev'ry breath.
How deep the ſilence, yet how loud the praiſe!
But are they ſilent all? or is there not
A tongue in ev'ry ſtar that talks with man,
And wooes him to be wiſe? nor wooes in vain:
This dead of midnight is the noon of thought,
And wiſdom mounts her zenith with the ſtars.
At this ſtill hour the ſelf-collected ſoul
Turns inward, and beholds a ſtranger there
Of high deſcent, and more than mortal rank;
An embryo God; a ſpark of fire divine,
Which muſt burn on for ages, when the ſun
(Fair tranſitory creature of a day!)
Has clos'd his golden eye, and, wrapt in ſhades,
Forgets his wonted journey thro' the eaſt.

Ye citadels of light, and ſeats of Gods!
Perhaps my future home, from whence the ſoul
Revolving periods paſt, may oft look back,
With recollected tenderneſs, on all
The various buſy ſcenes ſhe left below,
Its deep-laid projects and its ſtrange events,
As on ſome fond and doating tale that ſooth'd
Her infant hours.—O be it lawful now
To tread the hallow'd circle of your courts,
And with mute wonder and delighted awe
Approach your burning confines. Seiz'd in thought,
On fancy's wild and roving wing I ſail
From the green borders of the peopled earth,
And the pale Moon, her duteous fair attendant;
From ſolitary Mars; from the vaſt orb
Of Jupiter, whoſe huge gigantic bulk
Dances in ether like the lighteſt leaf;
To the dim verge, the ſuburbs of the ſyſtem,
Where cheerleſs Saturn, 'midſt his wat'ry moons,
Girt with a lucid zone, in gloomy pomp,
Sits like an exil'd monarch: fearleſs thence
I launch into the trackleſs deeps of ſpace,
Where, burning round, ten thouſands ſuns appear,
Of elder beam; which aſk no leave to ſhine
Of our terreſtrial ſtar, nor borrow light
From the proud regent of our ſcanty day;
Sons of the morning, firſt-born of creation,
And only leſs than him who marks their track,
And guides their fiery wheels. Here muſt I ſtop,

Or

Or is there aught beyond? What hand unseen
Impels me onward thro' the glowing orbs
Of habitable nature, far remote,
To the dread confines of eternal night,
To solitudes of vast unpeopled space,
The desarts of creation, wide and wild,
Where embryo systems and unkindled suns
Sleep in the womb of chaos? Fancy droops,
And thought astonish'd stops her bold career.
But, oh thou mighty Mind! whose pow'rful word
Said, thus let all things be, and thus they were,
Where shall I seek thy presence? how unblam'd
Invoke thy dread perfection?——
Have the broad eye-lids of the morn beheld thee?
Or does the beamy shoulder of Orion
Support thy throne? O look with pity down
On erring, guilty man! not in thy names
Of terror clad; not with those thunders arm'd
That conscious Sinai felt, when fear appal'd
The scatter'd tribes! thou hast a gentler voice,
That whispers comfort to the swelling heart,
Abash'd, yet longing to behold her Maker.
But now my soul unus'd to stretch her pow'rs
In flight so daring, drops her weary wing,
And seeks again the known accustom'd spot,
Drest up with sun, and shade, and lawns, and streams;
A mansion fair and spacious for its guest,
And full replete with wonders. Let me here,
Content and grateful wait th' appointed time,
And ripen for the skies: the hour will come
When all these splendours bursting on my sight
Shall stand unveil'd, and to my ravish'd sense
Unlock the glories of the world unknown.

[Mrs. BARBAULD.

Written early on a SUNDAY MORNING.

I Hail the early dawn of sacred rest
Sweet hallowed morn, of Heaven devoted ease;
Oh may thy hours compose my struggling breast,
And give my soul to taste sabbatic peace.

When at the throne of grace I lowly bend,
Or Join the grateful hearts' imperfect lays,
Oh may my spirit to its Source ascend;
Blest in the privilege of prayer and praise.

Far from my mind be each distracting care,
All wandering fancies, and all earth-born woes;
The joy of pardon'd Penitents to share,
And taste the bliss which GOD alone bestows.

With humble meditation deeply fraught,
With awful confidence, and child-like fear,
Oh may I liften to the doctrines taught,
Applaud thy fervant; and thy truths revere.

'Tis Thine, alone, fupremely good and great!
True Sabbath Sanctity aright to' impart,
O Lord, on me beftow the glorious ftate!
And found thy living temple in my heart.

APRIL 29, 1794. ELIZA.

COURT OF KING'S BENCH.

The KING *verfus* COLE *and others.*

ON Saturday the Defendants who had been convicted of a conſpiracy in rioutouſly aſſembling at a Chapel, [at Great Barfield, in Eſſex,] in the connection of the late Rev. Mr. Weſley, aſſaulting the preacher and committing other acts of violence, were brought from NEWGATE into Court, to enter into ſureties to appear to receive ſentence when called for, and alſo for their future good behaviour.

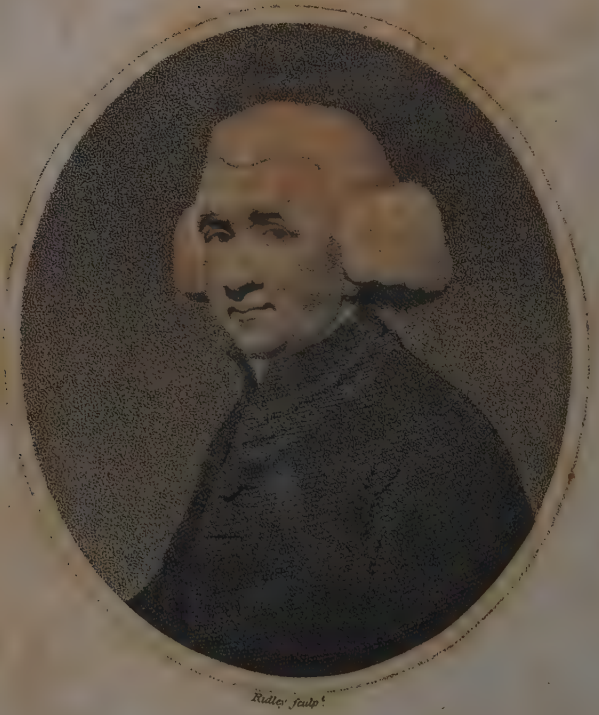
Mr. GARROW ſtated to the Court, that the perſons who appeared as Sureties for the Defendants were ſome of the INSTIGATORS of the RIOT. One was a Pariſh Officer and another a Clergyman belonging to the Church. The Proſecutors, he ſaid, were called Methodiſts, but were men whoſe conduct was diſtinguiſhed for order and decorum. He was perſuaded that the Court would teach theſe men that they were not to inſult any perſons who differed from them in religious opinion, but that other men by the law of England had as much right to exerciſe unmoleſted their mode of worſhip as theſe Churchmen, who had boaſted *they had got a good Church.*" He hoped the *Parſon* would tell this to his congregation the enſuing Sunday.

Lord KENYON ſaid, the offence of which the Defendants ſtood convicted was of great magnitude. His Lordſhip deſired, that the Defendants and their Sureties might remember that the ſame law ſecured to the Methodiſts and Diſſenters an unmoleſted right of religious worſhip as to the Members of the Eſtabliſhed Church, and that it was as great an offence to interrupt the former as the latter.

The Defendants and their Sureties entered into recognizances of one hundred pounds each, to appear to receive judgment, when called for by the Court, and for their future good behaviour.

[From the London Papers of Thurſday May 29, 1794.]

The above Cauſe was tried at the laſt Aſſizes at Chelmsford. The Trial at large was taken down in Short Hand, and it is expected will be publiſhed very ſhortly.



Mr. THOMAS RANKIN.

Ætatis 56.

Preacher of the Gospel.

THE

Arminian Magazine,

For SEPTEMBER 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[*Continued from page* 398.]

OUR Conference at Baltimore, in the month of May, 1781, was attended with the bleſſing of unanimity and peace. I was appointed for Suſſex Circuit in Virginia, where I arrived on the 4th of June. As ſoon as I entered into Ellis's chapel in that Circuit, I ſaw a man in the pulpit dreſſed in black; perceiving that he was deranged in his mind, at my requeſt the congregation withdrew for a few minutes and the preacher with them; they then returned, and we had a peaceable meeting. I afterwards learned, that the poor man, before this affliction, was pious, ſenſible, and uſeful; but that he fell into the ſnares of the wicked one, and thought more highly of himſelf than he ought to have done; he imagined himſelf to be a great prophet ſent of GOD to teach the people; and even that day declared it was revealed to him, that a perſon was to interrupt him in his diſcourſe. Upon his return home in the evening, he informed the family that he ſhould go into a trance, and requeſted that they would not bury him, becauſe at ſuch an hour he ſhould again recover. Next day I was ſent for to viſit him. Many were weeping around the bed, where he lay like a corpſe, for I could not perceive that he breathed. However, at the time he predicted, he came to himſelf, and in a great meaſure was reſtored to his reaſon. I took him with me into the Circuit, and had cauſe to hope, that the Lord healed his backſlidings. Some time after, he began again to preach, and I truſt, was more humble and uſeful than ever.

I laboured in Suſſex Circuit about three months, and had many happy days, and ſome diſtreſſing ones. Being not far from York, I heard the roaring of cannon day and night, during the ſiege. Many of our pious friends were abſolutely againſt fighting, and ſome of them ſuffered much on that account, being forced into the field, contrary to their conſciences; for they would ſooner loſe their own lives, than take the life of any human creature. I ſaw it my duty to bear a

public teſtimony againſt theſe violent and cruel proceedings; and likewiſe againſt the practice of ſlave-holding. Several were convinced of the impiety of detaining their fellow-creatures in bondage, and liberated their ſlaves; while others were induced to treat them with greater humanity and kindneſs.

I preached at a quarterly meeting at Maybery's chapel, to about two thouſand perſons; and being preſſed in ſpirit, I cried out, "Do juſtice, love mercy, and walk humbly with thy God." Some of thoſe who were without, called for an officer to apprehend me. When the meeting concluded, I walked thro' the midſt of the people, but no one laid hands upon me. Many backſliders were reſtored, during my ſtay in this circuit; and altho' I met with various trials, I had many refreſhing ſeaſons.

I preached near a place called the Deſert. I am informed that this wilderneſs is fifty miles long, and twenty in breadth. In the midſt of it is a lake five miles in length, and three in breadth, in which are abundance of fiſh of various kinds. When the Indians were driven from Carolina, many of them fled to this Deſert, in which they found a ſmall ſpot of high land, where they lived for a time chiefly on roots and fiſh; but at length they were compelled to forſake their aſylum, by the multitude of wild beaſts, that ſurrounded and attacked them. The panthers, bears, and wolves, are very numerous and of a large ſize.

I am now in my element, forming a new circuit, and have a hopeful proſpect. In one place there was a great awakening among the people. Next day I preached there again, and the preſence of the Lord was remarkable among us. Several fell down under the Word; and I was agreeably ſurprized to ſee ſome of the rich ones mourning for their ſins, and penitently ſeeking the Lord. In a little time a large ſociety was formed in this place, many of whom were perſons of conſiderable property.

About this time Mr. Aſbury informed me that he could not viſit the South, and deſired that I would attend to the ſtationing of the Preachers. In November I began my autumnal viſitation. At Brunſwick quarterly meeting we had a bleſſed opportunity. About twelve preachers met, and had their reſpective appointments. At the requeſt of the brethren, I travelled thro' the circuits, and the preſence of the Lord was in the midſt of our congregations.

In March, 1782, I croſſed James River, and entered Fluvannah Circuit: My heart was cloſely united to the followers of Jeſus, ſome of whom have emancipated their ſlaves. On the 23d, I attended my brother Richard Garretſon's quarterly-Meeting, which was held at Colonel F's. The Colonel is an excellent man; he ſpeaks boldly for his maſter, and has libera-

ted

ted many of his ſlaves. My brother travelled with me ſeveral days, and we had profitable times together. In the beginning of April I ſet apart ſome days for retirement, and felt an intenſe deſire for more intimate communion with my heavenly Friend: I want to walk humbly and cloſely with him. It is not enough for me to preach to others; I need food daily for my own ſoul! Lord give me continually to hunger and thirſt after Thee! When I got to Leeſburgh, I found the ſmall-pox very riſe; but at Baltimore Town, it was much more ſo; my ſcruples being removed, I ſubmitted to Inoculation, for which I have no reaſon to repent.

My labours in Virginia the laſt year, were not in vain. I bleſs the Lord for making me inſtrumental in uniting many of our brethren, both preachers and others, who had diſagreed about the ordinances. It was a year of humiliation; and I truſt that I increaſed in the knowledge and grace of God.

In the year 1783, I was chiefly employed in the Peninſula; and the Lord manifeſted his loving-kindneſs and ſaving Mercy in our aſſemblies. I never ſaw a greater meeting than we had at Barret's Chapel in the autumn. Mr. Aſbury requeſted me to go to Redſtone, in order to form ſome circuits in that country. I was willing to viſit them in the Spring, but felt a reluctance to expoſe myſelf in the back ſettlements in the dead of Winter, where all were ſtrangers to our doctrine and diſcipline. I have never been able to determine whether I was right or wrong, in refuſing to go at that ſeaſon. However I ſuffered much in my own mind, wiſhing many times I had taken up the croſs.

In 1784, I laboured in Kent, Suſſex, and Talbot Circuits; brother M. who was called the weeping prophet, travelled with me, and the Lord owned our labours; ſeveral hundred perſons were awakened, and the ſocieties increaſed on every ſide. It was not uncommon to ſee at our quarterly Meetings a congregation of three or four thouſand people. Being at Dover, on my way to Charleſton, I received information that Dr. Coke and Mr. W— were juſt arrived from England. I immediately received them as welcome meſſengers, and next day accompanied them to the quartely meeting at Barret's chapel: fifteen preachers were preſent; and it was concluded that I ſhould go thro' the continent, and call a general Conference at Baltimore immediately. In ſix weeks time, after travelling upwards of twelve hundred miles, I ſettled the buſineſs, preaching once or twice every day. At the Conference, which began on Chriſtmas-day, I was appointed to labour in Nova Scotia.

About the middle of February, 1785, I embarked in company with brother C. for Halifax in Nova Scotia. For two days the weather was very pleaſant; but the wind ſhifted, and

it became extremely cold and tempeſtuous, ſo that for ſeveral days we almoſt deſpaired of life. After being toſſed fourteen days on the ocean, we landed at Halifax, and were kindly received by P. M. Eſq; and a few other friends. Brother C. went to Shelburne, and I remained at Halifax. Mr. M. having hired a large room, furniſhed it with ſeats and a pulpit; and I preached almoſt every night in the week, and three times on the Lord's-day, with a degree of freedom; ſome were awakened and added to the Society.

Having repeated invitations, in the latter end of March, I ſet out on a journey thro' the country, altho' the ſnow was deep. In a fortnight's time I travelled about three hundred miles, and preached twenty times, to many attentive hearers; ſome of whom I hope were brought under a ſerious concern for their ſoul's happineſs. A few old Methodiſts, who were emigrants from Europe, rejoiced greatly to hear that Goſpel which they had been ſo long accuſtomed to in their native country. Upon returning again to Halifax, I was exerciſed with many trials; however, I found liberty to preach to the people.

On the 20th of May I preached at Windſor, to an attentive congregation. On Sunday I preached in the Court-Houſe, to a people who ſeemed to be well pleaſed, but none of them were convinced of ſin. At Cornwallis there appeared a ſmall moving in the minds of the people, and I tarried ſeveral days in that town; twelve perſons, who were deeply awakened, joined together in ſociety.

I travelled thro' Wilmot, Granville, Annapolis, and Digby, and had many hearers, but few were willing to give their hearts to the Lord. At Digby, they were entirely deſtitute of a miniſter, and, I fear, of religion too. And even at Annapolis, they were not in a much better ſituation; for altho' they had a miniſter, yet his diſcourſes were not adapted to awaken the ſleepy ſinners. Many looked upon me as their enemy, and would not come to hear the Word. I had ſome ſorrowful hours on account of the wickedneſs of the people, but the Lord upheld me with his divine conſolations.

Tueſday, July 26, I embarked for Liverpool, where I landed on Friday, and had a refreſhing time while preaching in the meeting-houſe. This town contains about one thouſand inhabitants. I found that the Lord had bleſſed the labours of brothers M. and C. among the people of Liverpool, and they had joined twenty in ſociety. I continued in the town about a month, and when I departed there were forty in ſociety, ſeveral of whom had found pardon, and ſome were under deep diſtreſs.

In Auguſt I arrived at Shelburne, where I found ſixteen Whites in ſociety, and many Blacks. We had a little Preaching-

ing-houſe, built by Mr. W. which contained about 200 people. In a little time, our houſe would not contain the Congregation, and Mr. W. miniſter of the Church of England invited me to preach in his church, which I did for three Sabbath days; I was then obliged to ſtand on a great rock in the ſtreet, and preach to the people. In a ſhort time our friends enlarged the houſe, ſo that it would accommodate about four hundred hearers, but ſtill it was too ſmall: Upon which I deſired the Blacks to build themſelves a little houſe at the North end of the town, and I preached to them ſeparately, in order to have more room for the Whites. In proportion as the work of God revived, the children of Belial were enraged,— and they frequently ſtoned the houſe: The houſe ſtood on pillars, on the brow of a hill, and one evening, while I was preaching by candlelight to near four hundred people, the mob attempted to get away the pillars, intending to ſhove the houſe down the hill. In the midſt of my preaching, I ſuddenly cried out, "Without are dogs, and ſorcerers, and whore-mongers, and idolaters, and whoſoever loveth and maketh a lie;" the rioters inſtantly ran off with hideous yells, and we were left to worſhip God peaceably.

I laboured in and about Shelburne ſix weeks; during which time, numbers, both Whites and Blacks were added to the ſociety; many of whom taſted the good Word of God, and felt the powers of the World to come. Being under an engagement to return to the new Societies which had been formed, I embarked for Liverpool. Soon after we hoiſted ſail, an officer of a man of war, which lay in the harbour, ſaid to his fellows, "He is going;" when they cried amain, "Hail the Methodiſt parſon! Hail the Methodiſt parſon!" Our captain paid no attention to them; but they fired a cannon ball at us, which providentially paſſed by without doing us any injury.

At Liverpool I ſtayed a ſhort time, and found the work of the Lord proſpering under the miniſtry of Brother M. From thence I went to Halifax, and had the ſatisfaction of finding that the labours of brother B. were bleſſed to the people. Moſt of the winter I was employed in the towns between Annapolis and Halifax. In the Spring of 1786, I went again to Shelburne, and found that a black man from England had done much harm among the people. I left near two hundred blacks in ſociety, but upon my return, did not find above half that number. I went to their town, and called them together. Many were convinced of their error, and united again with their brethren.

I had a great deſire to viſit Barrington, about 30 miles to the South Weſt of Shelburne; and accordingly ſet out for that place accompanied by Mr. E. I preached at Port Roſeway, where

where we have a ſmall ſociety. From thence we went to Cape Negro, and were kindly entertained by Mr. S. A few families attended preaching, and a good work began amongſt them. Next day we got to Barrington, being obliged to wade thro' mud and water, a conſiderable part of the way. We ſat down on a large ſtone in the town, not knowing any perſon who would receive us. Their miniſter, (who had left them) had wrote a Letter, inſinuating, "That there was one Garretſon going thro' the country, who was a dangerous Arminian! and requeſting that they would be upon their guard againſt him!" I deſired my companion to inform the inhabitants, That a ſtranger intended to preach in the Meeting-houſe an hour before ſun-ſet. At the time appointed I had about twenty hearers; and next day a few more. On Sunday the congregation increaſed to a hundred; but ſtill the people looked very coldly upon me, and were greatly afraid of being deceived. At night I preached on a little Iſland about ſeven miles off, where I was kindly received by Mr. S. a ſenſible man. On Friday, I went to another little Iſland, to Mrs. D's, who has a friendſhip for religious people.

On Sunday morning I was greatly diſtreſſed, being afraid that I ſhould not be able to profit the people at Barrington. I went to the Meeting-houſe at the hour appointed for preaching, but no congregation appeared. Upon which I retired into a wood about a quarter of a mile from the place, and intreated the Lord, to ſend out the people, and bleſs his Word. Upon returning again toward the Meeting-houſe, I ſaw the people aſſembling from every part of the town, and in a little time we had a large company. The cloud that had oppreſſed my mind, inſtantly vaniſhed; the Scriptures opened to me; and the Word of the Lord reached the hearts of the hearers. Between two and three hundred were awakened in a greater or leſſer degree. After the meeting, it appeared, that their ſhyneſs and prejudices were removed, and they came around me on every ſide, with tears, inviting me to their houſes.

Being obliged to attend my appointment at Shelburne, I went there for a few days; and then returned to Barrington, to take care of the awakened ſouls. I called at Cape Negro; and the Lord began a bleſſed work in ſeveral families there. When I got to Barrington, I found many thirſting for the Word. I took the town in rotation, and viſited the greateſt part of the houſes. I found but very few families, in which there were not ſome awakened perſons. The people were now willing to be called Arminians, and to unite in Society.

[*To be continued.*]

A SERMON

A SERMON preached at the Conference held at Leeds, July 1793, by JOSEPH BENSON, and published at the desire of the Preachers.

PROV. xi. 30. HE THAT WINNETH SOULS IS WISE.

1. THIS is a book of *Proverbs*, or of *wise* and *weighty* Sayings, many of which, altho' containing self-evident truths, and such as only need to be known, that they may be approved, are nevertheless as *surprizing* as they are *instructive* and *important*. Altho' some of them might have been in use among the more wise and civilized parts of mankind for many generations, even from the time that men began to multiply upon the face of the earth, yet it is evident that most of them were first spoken by Solomon. For God had given him, "Wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore: and his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt:" insomuch "that all the earth sought unto him to hear his wisdom; for his fame was in all nations." 1 Kings iv. 29.—and x. 24. Now, it seems, he expressed his wisdom chiefly in uttering Apophthegms or Proverbs; for, according to the sacred historian, he spake three thousand Proverbs: These, some have thought, were collected and committed to writing by his Servants who attended him and heard his wisdom. But those contained in this book, which are, I believe, not quite a thousand, and might probably be a selection from the rest, were undoubtedly written by Solomon himself, and that, at the motion and under the direction of the Holy Spirit.

2. Indeed they are worthy of him, the Spirit of *Truth*, of *Wisdom*, and of *Grace*, as their Author, and are all of the nature of the fountain from whence they flow; nor can we easily drink of these pure and transparent streams, without being all at once enlightened and refreshed. These Proverbs of Solomon contain the water of life, as well as other parts of the sacred Volume; and with one peculiar advantage; we need not dig deep to arrive at it. Their sense is, in general, obvious to the meanest capacity, and that at the first sight, and yet is not the less deep and important for being so easily apprehended. Add to this, that they have a *commanding* influence over the mind and heart; and while they challenge the assent of the Understanding, subdue the will, and win the affections. This perhaps may be intimated in the original term here translated *Proverbs*: For it is derived from a word that signifies *to rule*, or *have dominion*.

3. The world, indeed, as a pious and judicious Writer observes, is governed by Proverbs, "As saith the Proverbs of the

the Ancients," (1 Sam. xxxiv. 13.) or, in the language of the Vulgar, "As the old saying is," has much influence with moſt people. But there are Proverbs which tend to corrupt men's minds, and harden them in ſin. For the Devil, the World, and the Fleſh, have their Proverbs. To guard us againſt the evil influence of theſe, let us conſider and lay to heart theſe Proverbs of God, that are ſo ſalutary, and are intended as an antidote againſt the baleful effects of the other. For inſtance: Does Satan ſuggeſt that, "it is wiſe and commendable to give every man as good as he brings," and ſuffer no injury to paſs unrevenged? To defend our minds againſt the pernicious tendency of this helliſh maxim, let us remember, "That He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city," Prov. xvi. 32. Does the Fleſh inculcate, "He is a wiſe man that does well to himſelf," that eats, and drinks, and gratifies, his appetites? Nay, let us rather believe, inaſmuch as "If we live after the fleſh we ſhall die;" "that altho' this way ſeemeth right unto a man, the end thereof is the way of death." Does the world preach, "Gain all you can: for he is a wiſe man that gains wealth." As a preſervative againſt this, let us be aſſured and lay it to heart, that, "*the fruit of the righteous is a tree of life*;" and that *he*, rather, *that winneth ſouls is wiſe*.

4. By the *righteous*, here, we are to underſtand thoſe who are ſuch, not in outward appearance only, but in reality; thoſe to whom righteouſneſs is *imputed*, in whom it is *implanted*, and by whom it is *practiſed*: In other words, thoſe that are juſtified, regenerated, and rendered obedient to the holy Will of God, by a faith working by love. Theſe, Iſaiah lxiii. 3. are termed "Trees of righteouſneſs, the planting of the Lord, that he may be glorified," viz. by the fruit they bear. For "herein," ſaid Jeſus, "is my heavenly Father glorified, that ye bring forth much fruit." And the fruit they bear is their *graces* and *virtues*, and the effect thereof in promoting the honour of God and the good of mankind; ſuch as their faith, hope and love; juſtice, mercy, charity; their knowledge, zeal, diligence; their example, inſtructions, reproofs, and prayers; their intereſt in heaven, and influence on earth. Theſe are, as the fruit of the Tree of Life, precious and uſeful; being the means, frequently, of preſerving and rendering more uſeful even the preſent life; and, which is of much greater moment, of communicating *ſpiritual life*, and of bringing men to the enjoyment of *eternal life*.

5. Hence it appears, what great bleſſings good men are, in the places where divine Providence has caſt their lot. They produce abundance of fruit, like that of the Tree of Life. Nay, they even *win ſouls*. For the words may be rendered, with equal propriety, *He that is wiſe winneth ſouls*. And, underſtood

ſtood in this ſenſe, the latter part of the ſentence may be conſidered as explanatory of the former, or as an enlargement of it's meaning. Thus, the righteous produce fruit, like that of the tree of life: for being *wiſe* they *win ſouls*. They are trees of *knowledge*, as well as of *life*; not *forbidden*, but *commanded* knowledge; and by communicating their wiſdom, they *win ſouls*, and make them *wiſe unto ſalvation*. However, I ſhall take the words in the ſenſe of our Tranſlators, *He that winneth ſouls is wiſe*, becauſe when thus underſtood, they contain a propoſition not only of the ſtricteſt truth, but of the deepeſt importance; and a truth peculiarly worthy of our ſerious conſideration at this time, when we are met together, in ſolemn Conference, to conſult reſpecting the *ways* and *means* of winning ſouls, and of enlarging the kingdom of Chriſt, and with a view to encourage one another to undertake and proſecute this bleſſed work faithfully. I hope therefore for your very ſerious attention while we conſider,

I. What is implied in *winning ſouls?* and when a ſoul may be ſaid to be *won?*

II. *In what way* ſouls may be won, or the *means* to be uſed in winning them?

III. How it appears that it is *wiſdom* to win ſouls?

IV. *Who* are concerned in this declaration? *Whoſe* duty it is to win ſouls?

I. And firſt, conſider we what is implied in winning ſouls, and when a ſoul may be ſaid to be won?

1. This phraſe, *to win ſouls*, does not occur, I think, again in Scripture, and is capable of being underſtood in different ſenſes. Some may conſider the expreſſion as meaning no more than to win the hearts and affections of others, ſo as to make them our true friends, ſincerely attached to our intereſt. And it muſt be confeſſed, that there are caſes in which to do this, is both lawful and commendable. If we ourſelves be the real friends of God and mankind, and are employed in promoting the intereſt of the Redeemer in the world, it is not a blameable, but on the contrary, a virtuous and praiſe-worthy conduct, to uſe every prudent and lawful means of engaging the eſteem and love of our fellow-creatures, that we may induce them to favour the cauſe in which we are embarked. In a ſenſe ſomewhat ſimilar to this, our Lord is to be underſtood when he commands us, to "make ourſelves friends of the mammon of unrighteouſneſs;" that is, by a proper uſe of the *mammon* or *wealth*, generally employed in an unrighteous manner, "that when we fail, they may receive us into everlaſting habitations," may appear for us, bear witneſs to our good works, and bid us welcome into the heavenly regions. Now, if we may lawfully make ourſelves friends, by our beneficence

and liberality, with a view to our own happiness, we may much more do it, with a view to the glory of God. But nevertheless, inasmuch as the inspired Penman, when he affirms, "He that winneth souls is wise," seems plainly to affirm an *absolute* and *universal Truth*; and it is not absolutely and universally true, that he who wins the affections of mankind and makes them his friends, is *wise*; therefore, we have reason to think this is not the meaning of Solomon in these words.

2. For the same reason, by *winning souls*, here, cannot be meant the inducing people to embrace our *opinions*, whether on *religious*, *political*, or any other subjects. It is true, if our opinions be *scriptural*, especially respecting the important matters of religion, we do those no small favour whom we persuade to embrace them. Yet still, as we have reason to believe there are few persons but what are entangled in some errors, and those perhaps of no small moment, it can never be affirmed, absolutely and universally, that he who winneth souls in this sense, that brings them over to his way of thinking, is wise. For if his sentiments be erroneous, and he induce others to embrace them, he may possibly be the cause of their everlasting damnation. For being intangled in error, they may also be led into sin (all error having, more or less, a destructive tendency,) and of consequence into Hell, and in the end their blood may be required at the hands of him who first misled them. So that before we use means to instil our opinions into others, we ought to be well assured that they have the sanction of reason and truth, lest we should be ignorantly administering *poison* instead of wholesome *food*, and murdering those souls we meant to feed. In which case, as our plea of ignorance will be but a small recompence, and a poor support and consolation, amidst their everlasting burnings, to those whom we have deprived of eternal life, and plunged into eternal death; so neither will it be allowed before God as a sufficient excuse for our guilt.

3. It will hardly be necessary, after what has just been advanced to observe, that by winning souls, cannot be meant the bringing people over to this or that party with which we may happen to be connected. This, it will easily be discerned, may prove a blessing to them or a curse, according as the members of such a party are or are not the true followers of Christ. If they be such, to draw persons into Society and communion with them, may be the saving of their souls: for, "He that walketh with wise men will be wise." They that "fear the Lord, and are united together in Christian fellowship, speak often one to another," by way of instruction, reproof, or consolation, as they appear severally to stand in need: yea, they "exhort one another daily," and the consequence generally is, not only that "the Lord hearkens and hears,

hears; and a book of remembrance is written," but, by this they prevent *an evil heart of unbelief* from springing up in one another, and preserve one another from being "hardened by the deceitfulness of sin." On the contrary, as we are assured that "a companion of fools shall be destroyed," if we be connected with *fools*, that is *sinners*, continuing in sin, and not the real children of God, those whom we draw over to such a party, we draw to their ruin and destruction. So that in this case too, as well as in those before mentioned, it concerns us to consider well what we do Let us take care that we be connected with the people of God, with those that are wise, holy and virtuous; and then, the more we induce to enter into fellowship with us, the better. For by having fellowship with the disciples, they will be introduced into fellowship with their Master; and from union with those that are sanctified, they will aspire to a union with him that *sanctifieth*. And their union and communion with him on earth, will infallibly prepare them for, while it manifests their title to, everlasting fellowship with him in heaven.

4. It appears, therefore, that it is a matter of no small moment to *win souls*, even in this sense; to bring them to be united with the children of God. This, however, is not what is primarily meant in our Text. It is not the drawing souls into union with the people of God, but into fellowship with God himself, that is here intended. In other words, it is the "turning of them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ Jesus." By nature, men are in darkness, and under the dominion of the Prince of darkness. They are the Servants, the children, and in some sense, the property of Satan, who is the "god of this world, and worketh with energy in the children of disobedience." "His Servants ye are," said St. Paul, "whom ye obey." "Ye are of your Father the Devil," said Jesus, to the unconverted Jews, "for his works ye do." Jews and Gentiles, yea all mankind, while in an unrenewed state, are, according to the Scriptures, "dead in trespasses and sins, and children of wrath;" that is, under condemnation, and exposed to the wrath of God. Now to *win* them is to bring them into the favour and family of God, that being justified by his grace, born of his Spirit, and made his children, they may be constituted *heirs according to the hope of eternal life*, glorifying him in their bodies and spirits here, and prepared to be glorified with him hereafter.

5. But it will be necessary more particularly to describe those that are thus won. And 1st. They are *enlightened* by the spirit as well as word of God, and made truly acquainted with *themselves*. They are convinced of their sinfulness and

guilt, their depravity, weakneſs and miſery; in conſequence of which they experience that humiliation and ſorrow for, and that hatred to ſin, which conſtitute that "Repentance which is unto life, and which need not to be repented of." This never fails to be followed with *fruits worthy of repentance*. They "ceaſe to do evil, and learn to do well," in all reſpects, as they have ability and opportunity. On the one hand they are "blameleſs and harmleſs, in the midſt of a crooked and perverſe generation;" and on the other, by their goods works they "ſhine as lights in the world."

A ſecond particular, implied in the character of ſuch ſouls as are won, is, they are *enlightened with the ſaving knowledge of Chriſt*. He is revealed to them as to his perſon and offices, his humiliation and exaltation, his grace and glory, in ſuch a manner, that, renouncing all dependance on their own righteouſneſs and ſtrength, they truſt only on his Merit and Spirit, for pardon, holineſs and eternal life. Hereby they obtain an intereſt in him, and union with him, as their Prophet, Prieſt and King, their Redeemer, Saviour, Head, and Huſband; made of God unto them wiſdom, righteouſneſs, ſanctification, and redemption.

In conſequence of this, 3dly, as St. Peter teſtifies, they find him precious, they *ſincerely* and *fervently love him*. Indeed, if they did not, they would want one very important branch of the character of ſuch ſouls as are *won*. For, as *grace* and *peace* are the property of all thoſe that love the Lord Jeſus in ſincerity, (Eph. vi. 24.) ſo "if any man love him not, he is anathema;" that is, under a curſe: *Maranatha*, adds the Apoſtle, a Syriac expreſſion, which means *The Lord cometh*, viz. to execute that curſe, and take vengeance upon him. And it is to be diligently obſerved, that this love is always productive of the fruits aſcribed to it in the word of God, "He that hath my commandments," ſays Jeſus, "and keepeth them, he it is that loveth me." "This is the love of God," ſays St. John, "that we keep his commandments." They, therefore, that love him, and are truly gained over from Belial to Chriſt, live to him. For "The love of Chriſt conſtraineth them ſo to do." "None of them liveth to himſelf, and none of them dieth to himſelf; but whether they live, they live unto the Lord, or whether they die, they die unto the Lord: living or dying, therefore, they are the Lord's."

Hence it is that, 4thly, as St. Paul teſtifies, they are *new creatures. Old things are paſſed away, and all things are become new*. For it is ſo natural for a man to live to himſelf, to make his own will, his law, and his own honour, or intereſt, or pleaſure, his end in all his words and works, that if any man walk by another rule, viz. the divine will, and direct his actions to another end, viz. the glory of God, he muſt be born

born again, or renewed in the spirit of his mind. This, therefore, is an essential branch of the character of a soul that is won. He is "washed in the laver of regeneration, and renewed by the renewing of the Holy Ghost." He has "put off the old man, and put on the new, and is created in Christ Jesus unto good works." And this divine change, begun in his soul, must be increased and perfected God having "predestinated him to be conformed to the image of his Son," he must "press to this mark, for the prize of his high calling of God in Christ Jesus; forgetting the things that are behind and aspiring after the things that are before." It must be his ruling desire, and principal endeavour, so to follow Christ, that he may have in him the whole mind that was in Christ, and walk as he walked; glorifying God by a holy, unblameable, edifying conduct and conversation; and enduring with resignation and patience towards God, and meekness, gentleness, and long-suffering towards mankind, all the trials and troubles, injuries and affronts, which in the course of Providence he may meet with.

II. I proceed now to consider 2dly, in what way souls may be *won?*

1. By the metaphorical expression here used, in the original, the wise man seems to allude to the *catching* of *birds* or *fish*, or the *taking of a city* strongly fortified. And perhaps without incurring the danger of being deemed very fanciful, I might make use of these comparisons to illustrate my subject. I might observe, that the minds of men while in their natural state, like birds, are light, inconstant and trifling, wing'd indeed, furnished with affections, that they may ascend towards heaven, but loading those affections with thick clay, with the love of sin and vanity, of money, honour, pleasure; with worldly desires and cares, and sinking down to earth, in consequence of which, they are entangled in the mud and filth of it, and "caught alive in the snares of the Devil, and led captive by him at his will."

2. Now in order that "God may give them repentance to the acknowledgement of the truth, that they may recover themselves out of Satan's snare," they must first be *alarmed* with faithful representations of the danger they are in while unconverted. They must be given to know that while in a fallen state, a state of ignorance and sin, of guilt, depravity, and weakness, they are the *subjects*, the *servants*, nay, and the *children* of Satan; joint-heirs with him of future wrath; to which wrath it must be proved to them, they are continually exposed, being continually on the verge of death and eternity. When we have reason to believe they are awakened to a due sense of their danger, and brought to be seriously concerned about eternal things, they must 2dly, be *allured*, by unfolding

folding the precious promiſes of God, made to them, if in true repentance and faith they return unto him. A *free* and *full pardon* for all their paſt ſins, the *eſpecial favour* and *love* of God, *adoption* into his family, and *regeneration* by his grace, the indwelling of his ſanctifying *Spirit*, and *communion* with him from day to day, together with his peculiar *care* and *protection*, muſt be ſet before them, and offered to them, "without money and without price," as privileges to be enjoyed on earth, while eternal life, felicity, and glory, are inſured to them after death, in the heavenly, everlaſting kingdom of their God and Father.

3. Again. That they may make more haſte to embrace theſe privileges, they muſt 3dly, be *drawn* with the cords of love, the love of God in Chriſt Jeſus, and the bands of a man, viz. ſolid reaſon and argument. "God ſo loved the world," muſt be our language, "that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life." "Herein," we muſt cry, "is love; not that we loved God, but that he loved us, and made his only begotten Son a propitiation for our ſins." "For when we were under condemnation, and expoſed to wrath, and without ſtrength to help ourſelves, in due time Chriſt died for the ungodly." "Now ſcarcely for a righteous man," we muſt argue, "will one die; although peradventure for a good man ſome would even dare to die. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath thro' him." In this way did the Apoſtles addreſs themſelves to the guilty, doubtful, and deſponding children of men. Thus did they draw them unto the Lord Jeſus, and bring them to experience the conſtraining power of love divine. Thus did Chriſt himſelf draw mankind unto himſelf. Being "lifted up" upon the croſs for loſt ſinners, being "wounded for their tranſgreſſions, and bruiſed for their iniquities, and bearing in his own body on the tree, the chaſtiſement of their peace," he led them to reflect on their own ſinfulneſs and guilt, and thus to judge that, "if one died for all, then were all dead; and that he died for all, that they who live, might not henceforth live unto themſelves, but unto him that died for them, and roſe again." And in this we muſt imitate our Lord and his Apoſtles. We muſt direct ſinners to "behold the Lamb of God that taketh away the ſins of the world;" and to "look upon him whom they have pierced," that they may mourn for thoſe ſins, which were the cauſes of his ſufferings, and vow to crucify thoſe luſts, which crucified the Son of God. In the mean time, like him, his Prophets and Apoſtles, we muſt reaſon with them concerning the nature, excellency, and neceſſity of true religion, and demonſtrate

ſtrate how little they will be "profited, if they ſhould gain, even, the whole world and loſe their own ſouls;" and ſhew what a poor recompence any temporal acquiſitions, however valued, and coveted, will be for the loſs of heavenly riches; and what a ſmall conſolation the recollection of paſt temporal pleaſures will be to them, while ſuffering the tortures of eternal pains.

4. If after all they linger, they muſt be *driven* with the threatenings of the word of God, as with a drawn ſword. The fiery Law of the Moſt High muſt be diſcloſed, flaſhing conviction into the guilty breaſt, and thundering forth its curſes from Sinai, amidſt *blackneſs, and darkneſs, and tempeſt*, upon the unholy and profane. Its *Precepts* muſt be unfolded in all their ſpirituality, extent, and obligation; and its *threatenings* denounced in all their miſeries and woes, againſt every violater of it. "Curſed," muſt we teſtify, "is every one that continueth not in all things that are written in the book of the moral Law to do them." And leſt they ſhould ſuppoſe, that the Goſpel is leſs holy than the Law, makes more allowance for ſin, and ſhews more mercy to impenitent ſinners, going on in their treſpaſſes, its more dreadful threatenings muſt alſo be declared, in all their awful and tremendous terrors. "He that believeth not," we muſt bear witneſs, "ſhall be damned;" "ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power." For this, we muſt teſtify, "is the condemnation," the reaſon of the juſt condemnation of thoſe that periſh, "that light is come into the world, and men love darkneſs rather than light, becauſe their deeds are evil." We muſt exhort them, therefore, "to give the more earneſt heed to the things which they have heard, leſt at any time, they ſhould let them ſlip. For if the word ſpoken by Angels," (viz. the Law delivered on Sinai, by their miniſtry) "was ſtedfaſt, and every tranſgreſſion and act of diſobedience received a juſt recompence of reward, how ſhall they eſcape," we muſt demand, "who neglect ſo great ſalvation" as is offered in the Goſpel? a ſalvation "which begun to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing witneſs both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt?" "He that deſpiſed the Law of Moſes," we muſt remind them, "died without mercy, under two or three witneſſes;" and we muſt leave them to judge, "of how much ſorer puniſhment," it is certain, "they ſhall be thought worthy, who trample under foot the Son of God, count the blood of the Covenant a common thing, and do deſpite unto the Spirit of grace." "See then," we muſt urge, "that ye refuſe not him that ſpeaketh; for if they eſcaped not that turned away from him that ſpake on earth, much leſs ſhall we eſcape, if

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we turn away from him that ſpeaketh from heaven; whoſe voice," we muſt proceed, "then ſhook the earth; but now he hath promiſed, ſaying, Yet once more I ſhake, not the earth only, but heaven alſo." This time of terrible ſhaking, when Jehovah will ariſe, in all his wrath, to "ſhake terribly the heavens, the earth, the ſea, and the dry land, to ſhake all nations;" and he who ought to be "the deſire of all nations," "ſhall come, the ſecond time without ſin; ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt:" "The day that ſhall burn as an oven," the awful day of final Judgment, muſt be diſplayed, "when the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat, and the earth, and all its works, ſhall be burnt up:" "and when all the proud, and all that do wickedly, ſhall be as ſtubble; becauſe the day of the Lord ſhall burn them up, and leave them neither root nor branch." "And who among you," we muſt aſk, "can bear this devouring fire! Who among you can dwell with theſe everlaſting burnings?"

5. Theſe awful diſcoveries, are intended to drive men to Chriſt, "the hope ſet before them," that they may take ſanctuary in him, as the manſlayer did in the city of refuge, when purſued by the avenger of blood. But, if we find that inſtead of having this effect, they rather drive them from him, and that, viewing him as a *Lawgiver* and *Judge*, rather than as a *Redeemer* and *Saviour*, they are terrified under a ſenſe of their ſinfulneſs and guilt, their depravity and weakneſs, and are afraid to approach him, we muſt endeavour to encourage them to "draw near, with a true heart, in full aſſurance of faith." We muſt ſet before them diſcoveries of his boundleſs mercy and love, and of his infinite compaſſions for our manifold infirmities, and muſt give them aſſurances of a welcome reception, if they come, and of "grace to help in time of need." And we muſt exhort them, in dependance on this grace, to "ſtrive to enter in at the ſtrait gate; to labour for the meat that endureth to everlaſting life; to work out their ſalvation with fear and trembling; and give all diligence to make their calling and election ſure."

6. That they may find no poſſible way of eſcaping, we muſt endeavour to cloſe them in on all ſides. The Preachers of the Goſpel, we muſt remember, are "fiſhers of men;" and the Goſpel they preach is like "a net caſt into the ſea." This net, formed of the various doctrines, precepts, promiſes, threatenings, and exhortations of the word of God, we muſt make ſtrong, by arguments drawn from all quarters, from *nature*, *providence*, and *grace*; from things *viſible* and *inviſible*, *temporal*, and *eternal*; and muſt unfold and ſpread it over the

the souls of men. And then, by applying the word which we have explained, must, as it were, "close the net upon them," that they may indeed be *caught*, so as not to escape; and may be drawn out of the sea of this world, before it becomes a lake of fire burning with brimstone, to the land of life and immortality.

7. To use one metaphor more, which also seems manifestly to be alluded to in the Text: Souls must be won as a *City*, *Tower*, or *Strong-hold*, possessed and garrisoned, is won, when it is taken from the enemy. Satan has many *strong-holds*, in many particular *families*, or *individuals*, whom, as having peculiar influence, thro' their *learning*, *wealth*, or *authority*, he labours hard to fortify with unbelief and sin, and to possess and garrison by a diabolical agency, that, thro' them, he may more easily subdue and retain others in his power. Now even these *forts*, and *towers*, and *citadels* of the Prince of darkness may be taken. "Compel them to come in," says Jesus: But how? By fire and fagot? By persecution? No: but by Reason and Scripture, by the Word and Spirit of God, by Faith and Prayer, "For the weapons of our warfare are not carnal but mighty through God, to the pulling down the strong-holds of Satan, and bringing every thought into captivity to the obedience of Christ."

8. Upon the whole, those that would win souls must 1st, be deeply concerned to win them, from a sense of their immense value; and this concern must appear in the whole of their deportment, in all their tempers, words, and works. This will induce them, on the one hand, to use their utmost efforts to accomplish an end they have so much at heart; and on the other, carefully to shun and guard against whatever would obstruct the accomplishment of it. 2dly, They must shew that they are *won themselves*, and must give full proof of their conversion to God, and regeneration thro' his grace, by their deadness to sin, their heavenly mind, and their watchfulness and circumspect walking. They must be examples to mankind, in all holiness and righteousness, from day to day. They must 3dly, use the means which God hath appointed, in order to this end, and in particular, reproof, exhortation, and doctrine. And as "Servants of the Lord, they must not strive," must not contend, but must "be gentle towards all men, patient, and apt to teach; in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledgement of the truth; that they may be saved." I shall only observe, 4thly, that another and most important mean to be used is that of *prayer*, *fervent*, *constant*, *persevering*, and *faithful* prayer. For, as to any thing of a

spiritual nature, and especially *winning souls, of ourselves we can do nothing.* "Not by wisdom, nor by might," is this great work accomplished, "but by my spirit, saith the Lord." "The help that is done upon earth he doth it himself;" and he accordingly, must be sought unto in earnest prayer, that he may do it.

[*To be continued.*]

A DISSERTATION on HERESY.

[*Concluded from page* 421.]

IT will perhaps be said that, in the use at least which the Apostle Peter has made of this word, it must be understood to include some gross errors subversive of the very foundations of the faith. The words in the common version are, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. ii. 1.) That the Apostle in this passage foretells that there will arise such αἱρεσεις, sects or factions, as will be artfully and surreptitiously formed by teachers who will entertain such pernicious doctrines, is most certain; but there is not the least appearance that this last character was meant to be implied in the word αἱρεσεις. So far from it, that this character is subjoined as additional information concerning, not the people seduced, or the party, but the seducing teachers; for it is of them only (though one would judge differently from our version) that what is contained in the latter part of the verse is affirmed. The words in the original are, Εν ὑμιν εσονται ψευδοδιδασκαλοι, οἵτινες παρεισαξουσιν αἱρεσεις απωλειας, και τον αγορασαντα αυτους δεσποτην αρνουμενοι, επαγοντες ἑαυτοις ταχινην απωλειαν. Observe it is αρνουμενοι and επαγοντες, in the masculine gender and nominative case, agreeing with ψευδοδιδασκαλοι, not αρνουμενας and επαγουσας in the feminine gender and accusative case, agreeing with αἱρεσεις. Again, if the word αἱρεσεις did not imply the effect produced, sects or factions, but the opinions taught whether true or false, which are often, not always, the secret spring of division, he would probably have expressed himself in this manner, ψευδοδιδασκαλοι οἵτινες διδαξουσι αἱρεσεις απωλειας, who will teach damnable, or rather destructive, heresies; for doctrine of every kind, sound and unsound, true and false, is properly said to be taught: but neither here, nor any where else in Scripture, I may safely add, nor in any of the writings of the two first centuries, do we ever find the word αἱρεσις construed with διδασκω, κηρυσσω, or any word of like import, or an opinion, true or false, denominated αἱρεσις. There are, therefore, two distinct and

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separate evils in those false teachers of which the Apostle here gives warning. One is, their making division, by forming to themselves sects or parties of adherents; the other is, the destructive principles they will entertain, and, doubtless, as they find occasion, disseminate among their votaries.

The only other passage in which the word αἱρεσις occurs in the New Testament, is where Paul numbers αιρεσεις, sects, among the works of the flesh, (Gal. v. 20.) and very properly subjoins them to διχοστασιαι, factions, as the word ought to be rendered, according to the sense in which the Apostle always uses it. Such distinctions and divisions among themselves, he well knew, could not fail to alienate affection and infuse animosity. Hence we may learn to understand the admonition of the Apostle, "A man that is a heretic, αιρετικον ανθρωπον, after the first and second admonition reject, knowing that he that is such, is subverted and sinneth, being condemned of himself. (Tit. iii. 10. 11.) It is plain, from the character here given, as well as from the genius of the language, that the word αἱρετικος in this place does not mean a member of an αἱρεσις or sect, who may be unconscious of any fault, and so is not equivalent to our word *sectary*; much less does it answer to the English word *heretic*, which always implies one who entertains opinions in religion not only erroneous, but pernicious; whereas we have shown that the word αἱρεσις, in scriptural use, has no necessary connection with opinion at all. Its immediate connection is with division or dissension, as it is thereby that sects and parties are formed. Αιρετικος ανθρωπος must therefore mean one who is the founder of a sect, or at least has the disposition to create αἱρεσεις, or sects, in the community, and may properly be rendered *a factious man*. This version perfectly coincides with the scope of the place, and suits the uniform import of the term αἱρεσις, from which it is derived. The admonition here given to Titus is the same, though differently expressed, with what he had given to the Romans, when he said, *Mark them which cause divisions*, διχοστασιας ποιουντας, make parties or factions, *and avoid them*. (Rom. xvi. 17.) As far down indeed as the fifth century, and even lower, error alone, however gross, was not considered as sufficient to warrant the charge of heresy. Malignity, or perverseness of disposition, was held essential to this crime. Hence the famous adage of Augustine, "Errare possum, hæreticus esse nolo;" which plainly implies that no error in judgment, on any article, of what importance soever, can make a man a heretic, where there is not pravity of will. To this sentiment even the schoolmen have shown regard in their definitions. "Heresy," say they, "is an opinion maintained with obstinacy against the doctrine of the church." But if we examine a little their reasoning on the subject, we shall quickly find the qualifying

phrase, *maintained with obstinacy*, to be mere words which add nothing to the sense: for if what they account the church have declared against the opinion, a man's obstinacy is concluded from barely maintaining the opinion, in what way soever he maintain it, or from what motives soever he be actuated. Thus mere mistake is made at length to incur the reproach originally levelled against an aspiring factious temper, which would sacrifice the dearest interests of society to its own ambition.

I cannot omit taking notice here by the way, that the late Dr. Foster, an eminent English dissenting minister, in a sermon he preached on this subject, has, in my opinion, quite mistaken the import of the term. He had the discernment to discover that the characters annexed would not suit the common acceptation of the word *heretic*; yet he was so far misled by that acceptation, as to think that error in doctrine must be included as part of the description, and therefore defined a *heretic* in the Apostle's sense, "a person who, to make himself considerable, propagates false and pernicious doctrine, knowing it to be such." Agreeably to this notion, the anonymous English translator renders with his usual freedom ἁμαρτανει ων αυτοκατακριτος, *knows in his own conscience that his tenets are false*. To Foster's explanation there are insuperable objections. First, it is not agreeable to the rules of criticism, to assign, without any evidence from use, a meaning to a concrete term which does not suit the sense of the abstract. Αιρεσις is the abstract, αιρετικος the concrete. If αιρεσις could be shown, in any instance to mean the profession and propagation of opinions not believed by him who professes and propagates them, I should admit that αιρετικος might denote the professor or propagator of such opinions. But it is not pretended that αιρεσις in any use, scriptural, classical, or ecclesiastical, ever bore that meaning: there is therefore a very strong probability against the sense given by that author to the word αιρετικος. Secondly, this word, though it occurs but once in Scripture, is very common in ancient Christian writers, but has never been said, in any one of them, to bear the meaning which the Doctor has here fixed upon it. Thirdly, the apostolical precept in this way explained is of little or no use. Who can know whether a man's belief in the opinions professed by him, be sincere or hypocritical? Titus, you may say, had the gift of discerning spirits, and therefore might know. Was the precept, after his lifetime, to be of no service in the church? This I think incredible, especially as there is no other direction in the chapter, or even in the Epistle which requires a supernatural gift to enable men to follow. To what purpose enjoin us to avoid a heretic, if it be impossible without a miracle to know him? In fine, though I would

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not say that such a species of hypocrisy as Foster makes essential to the character, has never appeared, I am persuaded, it very rarely appears. It is the natural tendency of vanity and ambition to make a man exert himself in gaining proselytes to his own notions, however trifling, and however rashly taken up. But it is not a natural effect of this passion to be zealous in promoting opinions which the promoter does not believe, and to the propagation of which he has no previous inducement from interest. It is sufficient to vindicate the application of the term αυτοκατακριτος, or *self-condemned*, that a factious or turbulent temper, like any other vicious disposition, can never be attended with peace of mind, but, in spite of all the influence of self-deceit, which is not greater in regard to this than in regard to other vices, must, for the mortal wounds it gives to peace and love, often be disquieted by the stings of conscience. In short, the αιρετικος, when that term is applied to a person professing Christianity, is the man who, either from pride, or from motives of ambition or interest, is led to violate these important precepts of our Lord, Mat. xxiii. 8. 10. which I render thus: "But as for you, assume not the title of rabbi; for ye have only one teacher, the Messiah: neither assume the title of leaders, for ye have only one leader, the Messiah."

It deserves further to be remarked, that, in the early ages of the church, after the finishing of the canon, the word αιρετικος was not always limited (as the word *heretic* is in modern use) to those who, under some form or other, profess Christianity. We at present invariably distinguish the *heretic* from the *infidel*. The first is a corrupter of the Christian doctrine, of which he professes to be a believer and a friend; the second a declared unbeliever of that doctrine, and consequently an enemy: whereas, in the times I speak of, the head of a faction in religion, or in ethics (for the term seems not to have been applied at first to the inferior members), the founder, or at least a principal promoter of a sect or party, whether within or without the church; that is, whether of those who called themselves the disciples of Christ, or of those who openly denied him, was indiscriminately termed αιρετικος.

The not attending to this difference in the ancient application of the word, has given rise to some blunders and apparent contradictions in ecclesiastic history; in consequence of which, the early writers have been unjustly charged with confusion and inconsistency in their accounts of things; when, in fact, the blunders imputed to them by more modern authors, have risen solely from an ignorance of their language. We confine their words by an usage of our own, which did not obtain in their time, though it came gradually to obtain some ages afterwards. Hence Dositheus, Simon Magus, Menander, and

and some others, are commonly ranked among the ancient heretics; though nothing can be more evident, from the accounts given by the most early writers, who so denominate them, than that they were deniers of Jesus Christ in every sense, and avowed opposers of the gospel. Dositheus gave himself out to his countrymen, the Samaritans, for the Messiah promised by Moses. Simon Magus, as we learn from holy writ, was baptized; but that, after the rebuke which he received from Peter, instead of repenting, he apostatized, the uniform voice of antiquity puts beyond a question. Origen says expressly, "The Simonions by no means acknowledge Jesus to be the Son of God; on the contrary, they call Simon the power of God." Accordingly, they were never confounded with the Christians in the time of persecution, or involved with them in any trouble or danger. Justin Martyr is another evidence of the same thing; as is also Irenæus, in the account which, in his treatise against heresies, he gives of Simon and his disciple Menander. So is likewise Epiphanius. From them all it appears manifestly, that the above-named persons were so far from being, in any sense, followers of Jesus Christ, that they presumed to arrogate to themselves his distinguishing titles and prerogatives, and might therefore be more justly called Antichrists than Christians. The like may be said of some other ancient sects which, through the same mistake of the import of the word, are commonly ranked among the heresies which arose in the church. Such were the *Ophites*, of whom Origen acquaints us, that they were so far from being Christians, that our Lord was reviled by them as much as by Celsus, and that they never admitted any one into their society, till he had vented curses against Jesus Christ.

Mosheim, sensible of the impropriety of classing the declared enemies of Christ among the *heretics*, as the word is now universally applied, and, at the same time, afraid of appearing to contradict the unanimous testimony of the three first centuries, acknowledges that they cannot be suitably ranked with those sectaries who sprang up within the church, and apologizes, merely from the example of some moderns who thought as he did, for his not considering those ancient party-leaders in the same light wherein the early ecclesiastic authors, as he imagines, had considered them. But he has not said any thing to account for so glaring an inaccuracy, not of one or two, but of all the primitive writers who have taken notice of those sects. For even those who deny that they were Christians, call them *heretics*. Now, I will take upon me to say, that though this, in one single writer, might be the effect of oversight, it is morally impossible that, in so many, it should be accounted for otherwise than by supposing that

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their sense of the word αἱρετικος did not coincide with ours; and that it was therefore no blunder in them, that they did not employ their words according to an usage which came to be established long after their time. I am indeed surprized, that a man of Mosheim's critical sagacity, as well as profound knowledge of Christian antiquity, did not perceive that this was the only reasonable solution of the matter. But what might sometimes be thought the most obvious truth, is not always the first taken notice of. Now, I cannot help considering the easy manner in which this account removes the difficulty, as no small evidence of the explanation of the word in scriptural use, which has been given above. To observe the gradual alterations which arise in the meanings of words, as it is a point of some nicety, is also of great consequence in criticism; and often proves a powerful means both of fixing the date of genuine writings, and of detecting the suppositions.

I shall observe, in passing, that the want of due attenton to this circumstance in another instance, has greatly contributed to several errors in relation to Christian antiquities, and, particularly, to the multiplication of the primitive martyrs, far beyond the limits of probability. The Greek word μαρτυς, though signifying no more, originally, than *witness*, in which sense it is always used in the New Testament, came, by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase οἱ μαρτυρες τυ Ιησυ, *the witnesses of Jesus*, was, at first, in the church, applied, by way of eminence, only to the Apostles. The reality of this application, as well as the grounds of it, we learn from the Acts.* Afterwards, it was extended to include all those who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death or by banishment, or in any other way. Lastly, the name *martyr* (for then the word was adopted into other languages) became appropriated to those who suffered death in consequence of their testimony: the term ὁμολογητης, *confessor*, being, for distinction's sake, assigned to those witnesses who, though they suffered in their persons, liberty, or goods, did not lose their lives in the cause. Now, several later writers, in interpreting the ancients, have been misled by the usage of their own time; and have understood them as speaking of those who died for the name of Jesus, when they spoke only of those who openly attested his miracles and

* Acts, i. 8. 22. ii. 32. iii. 15. v. 32. x. 39. xxii. 15. xxvi. 16. The last two passages quoted relate to Paul, who, by being designed of God *a witness of the Lord Jesus to all men*, was understood to be received into the apostleship, and into the society of the twelve.

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miſſion, agreeably to the primitive and ſimple meaning of the word μαρτυς. Of this Moſheim has juſtly taken notice in the work above quoted. I have here only obſerved it, by the way, for the ſake of illuſtration; for, as to the ſenſe wherein the word is uſed in the New Teſtament, no doubt ſeems ever to have ariſen.

I ſhall conclude, with adding to the obſervations on the word *ſchiſm* and *hereſy*, that how much ſoever of a ſchiſmatical or heretical ſpirit, in the apoſtolic ſenſe of the terms, may have contributed to the formation of the different ſects into which the Chriſtian world is at preſent divided; no perſon who, in the ſpirit of candour and charity, adheres to that which, to the beſt of his judgment, is right, though in this opinion he ſhould be miſtaken, is, in the ſcriptural ſenſe, either ſchiſmatic or heretic, and that he, on the contrary, whatever ſect he belong to, is more entitled to theſe odious appellations, who is moſt apt to throw the imputation upon others. Both terms, for they denote only different degrees of the ſame bad quality, always indicate a diſpoſition and practice unfriendly to peace, harmony, and love.

To the Editor of the Arminian Magazine.

The following Narrative of the Life of Mr. Cownley, is chiefly collected from minutes of ſeveral converſations with him; and altho' I have had the peruſal of his Manuſcripts, yet as he wrote no circumſtantial account of himſelf, they afford but little information; conſequently the Narrative will be found in many inſtances, defective; nor is it poſſible to give a connect ſeries of his labours. However, I hope it will be conſidered as a tribute, juſtly due, to the memory of a man remarkable for his piety and abilities. His labours and ſucceſs in the miniſtry, intitle him to the notice of a people whoſe intereſt was his conſtant care, and among whom his abilities were unremittingly exerted. Hiſtory is diſgraced by heroes, who ought to be remembered more for deteſtation, than for praiſe or imitation. It is only the uſeful and pious, that we can admire with propriety, or imitate with ſafety. Precious in the ſight of the Lord, is the Life and Death of all his Saints; and the memory and piety of the juſt, ſhould be had in everlaſting remembrance.

Alnwick, Feb. 4, 1794. John Gaulter.

The

The LIFE of Mr. COWNLEY.

MR. JOSEPH COWNLEY was born June 26, 1723, at Leominſter in Herefordſhire. His parents were not remarkable either for indigence or affluence. They gave their ſon an education, which though not claſſical, was every way adapted to his expectations in life; the earlier part of which was not checkered by profaneneſs, or the diſſipation of pleaſurable amuſements. Even in youth he was cautious in the choice of his companions, and his manners were uncorrupted by the example or influence of others. It is indeed very difficult for young perſons to eſcape untainted by the depraved converſation of neighbours and friends; but that it is poſſible, Mr. Cownley is an inſtance. This muſt not be imputed to any ſuperior excellence in his nature, but to the powerful operations of preventing Grace, to which he happily yielded obedience. From his firſt conſcious perceptions, the divine Spirit attracted his attention, and led his mind to reflect on Eternity, and the awful concerns thereof. He ſoon diſcovered the weakneſs and depravity of his heart, and the ſinfulneſs of ſin; but altho' apprized of his malady, he was unacquainted with the method of obtaining a cure. He converſed with all the ſerious perſons he could meet with, particularly a pious ſpeaker among the Quakers, and a Diſſenter of the Baptiſt perſuaſion. He received their inſtructions with gratitude, though it does not appear that he was clearly convinced of the way of ſalvation by Faith in Jeſus. His mind laboured under dreadful apprehenſions of the divine diſpleaſure. The evil and corruptions of his own heart, gave him the greateſt uneaſineſs. He thought himſelf the moſt wretched of ſinners, and frequently threw himſelf upon the ground, crying out to God, with inconceivable anguiſh of mind, "No "miſery is equal to this, a wounded ſpirit who can bear!

"What greater curſe can earth or heaven deviſe,
"Than his, who ſelf-condemn'd, in torture lies?
"From agony of mind who knows no reſt,
"But bears his own accuſer in his breaſt!"

He denied himſelf of neceſſary food, and by abſtinence and mortification thought to appeaſe the divine diſpleaſure; for being ignorant of the righteouſneſs of God, he went about to eſtabliſh his own. So ſcrupulous was he about his words, that when aſked a queſtion, he would anſwer, "I think ſo; I believe ſo;" leſt he ſhould be found, thro' ignorance, not ſpeaking the truth. In this ſituation of mind he entered into the ſervice of a Juſtice of the Peace, a man totally unacquainted with either religion or morality. In many reſpects

the place was eligible, it opened the prospect of a genteel and comfortable maintenance, and the perquisites of his office were considerable. He served the Justice as a Travelling Secretary. All the servants of the family considered Mr. Cownley to be "*too religious*;" but, to use his own words, when speaking of himself, "I thought myself the vilest upon "earth, because I was not what I considered a good man "should be." The gardener of the house said to him one day, "Mr. Cownley, if you think that every one must be as good "as you, before they can go to heaven, you will go there "yourself."

The business of the Justice, sometimes called him to Bath. In that City Mr. Cownley first heard the Methodists. He attended upon the ministry of Mr. Williams, then a very popular preacher; and was pleased with the preacher, tho' not profited by the sermon. Soon after Mr. Wesley came to that place; under his discourses Mr. Cownley was fully enlightened; he then saw the impotence of his fastings, and the insufficiency of his morality, to purchase the favour of Heaven; and that there is salvation only in Christ. He could find no rest, he desired none, until the Lord, whom he sought, absolved him from his guilt, and gave him the witness and seal of pardon.

"What charm shall bid these horrors rage no more?
"Heal the hurt mind, and gentle peace restore?
"That charm is JESUS: JESUS can supply
"Comfort in life, and courage when we die.

That night, in which the Lord manifested himself to the distressed mourner, he went to bed, deeply affected with a sense of his burden and misery. His rest was broken and interrupted. In the intervals of sleep, his cry was "God be merciful to me!" He was heard in that he feared. The Words of our Lord to the Paralytic were suddenly and powerfully applied to his mind. "Thy sins are forgiven! Thy sins are forgiven!" The darkness vanished away from his soul, and the Sun of Righteousness arose with healing in his wings. He was filled with divine joy, pleasure smiled in his eyes, and heaven reigned in his heart. While he was reflecting upon what the Lord had done for him, the following lines were applied with powerful energy:

"To save what was lost, From Heaven he came;
"Come sinners, and trust In Jesus's Name!
"He offers you pardon, He bids you be free!
"If sin be your burden, O come unto me.

Mr. Cownley was far from being a visionary; it was not from these impressions alone, that he drew conclusions of the divine favour; he had surer grounds: Peace and hope succeeded anguish and fear; and the love of God was shed abroad

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in his heart; accompanied with the moſt indubitable evidence that the change he felt, and the work wrought in him, was of God. Nothing leſs than this, could ſatisfy a mind ſo well informed, and ſo anxious to avoid every deception.

Mr. Cownley's employment, expoſing him to much company and converſation, which was frequently very diſagreeable, he determined to quit his ſituation; but his diligence and fidelity, having gained the affections of the Juſtice, he was much averſe to part with one whom he eſteemed a faithful and upright ſervant. He therefore requeſted of Mr. Cownley to aſſign the cauſe that induced him to go away; which when he heard, he replied, "I thought you had religion enough for us both, and ſhould never have ſuppoſed that to be the reaſon."

Mr. Cownley returned home to Leominſter in 1743, where he found a little ſociety that had been formed by Mr. Beaumont, a Welſh Preacher, of Mr. Whitfield's ſentiments. He joined this ſociety, and next year began to exerciſe thoſe talents of inſtruction for which he was ſo eminently diſtinguiſhed; and to preach that Goſpel, the truth of which the Lord had written on his heart. His firſt attempts were received with approbation, and crowned with ſucceſs. Several were brought to the knowledge of ſalvation, and eſtabliſhed in the truth; they loved and reſpected him as a father, and his intention was to live and die in fellowſhip with them; having no expectation of being ever engaged in a larger ſphere of action. At this time many of the Methodiſt Societies were agitated by unprofitable diſputes about opinions. This Spirit had reached Leominſter. Several believed the decrees of Calvin, and others ſuppoſed that theſe ſentiments were oppoſite to ſcripture and reaſon. Among the latter was Mr. Cownley. He wrote to his father in the Goſpel, Mr. Weſley, requeſting his advice in theſe critical circumſtances. The anſwer is worthy of being preſerved, as it ſhews the amiable ſpirit of the Writer, and tho' directed to Mr. Cownley, was addreſſed to the Society.

"My dear Brethren, Briſtol, Sept. 20, 1746.

"As many of you as have ſet your hands to the plough, ſee that you go on, and look not back. The Prize and the Crown are before you, and in due time you ſhall reap, if you faint not. Meantime, fight the Good Fight of Faith, enduring the Croſs, and deſpiſing the ſhame. Beware that none of you return evil for evil, or railing for railing, but contrary-wiſe, Bleſſing. Shew forth out of a loving heart, your good converſation, with meekneſs and wiſdom. Avoid all diſputes as you would avoid fire: So ſhall ye continue kindly affectionate one toward another. The God of Peace be with you. I am your affectionate Brother, JOHN WESLEY.

His endeavours to eſtabliſh peace in the ſociety, and to extinguiſh the violent animoſity of party, proving unſucceſsful, Mr. Weſley requeſted his attendance at Briſtol, and engaged him in the important office of an Itinerant Preacher. The forms of admiſſion into the Connexion at that time, differ from the preſent. Mr. Cownley kneeled down, and Mr. Weſley, putting the New Teſtament into his hand, ſaid, "Take thou authority to preach the Goſpel." He then gave him his benediction. His firſt appointment was for Briſtol, where his labours were attended with conſiderable ſucceſs.

At this period of his life, his voice was very ſtrong, ſoft, and harmonious; and as he felt the moſt lively conviction of the truths he taught, his diſcourſes raiſed in the hearts of the hearers the ſame heavenly perſuaſions. He had no deſign upon their paſſions; nothing could give him more ſenſible pain, than to perceive mere mechanical effects from his preaching; a few tears without conviction, which paſs away as the morning cloud, or the early dew. God gave him remarkable power to remonſtrate with ſinners. The ſtouteſt heart quaked, when he pronounced with his awakening energy, "Why will ye die, O houſe of Iſrael! Have I any pleaſure in the death of a ſinner? But if ye turn not, ye ſhall die; ye ſhall ſurely die, ſaith the Lord God!" There are many now living who remember his fervour and zeal, before thoſe infirmities commenced, which conſtrained him to confine the overflowings of his ſoul, and to relax from thoſe exertions in the cauſe of Jeſus, which diſtinguiſhed the firſt part of his labours in the vineyard.

Near the cloſe of 1746, he left Briſtol, to encounter the violence of the mobs in Staffordſhire. His appointment was in thoſe troubleſome regions of Darlaſton, Wedneſbury, and Walſal. In this neighbourhood he continued three months. Perſecution had raiſed a powerful oppoſition to the Truth. The Prieſts, the Magiſtrates, and the Mob, were united, and determined to cruſh the infant Society, to prevent what they called *the progreſs of ſuperſtition and enthuſiaſm*. By ſuch names is the doctrine of a ſinner's pardon, thro' faith in Jeſus Chriſt, diſtinguiſhed. Truth is mighty, and will prevail: for in proportion to the rage of oppoſition was the ſucceſs. Sinners were brought out of darkneſs into light, and exchanged the tyranny of Satan, for the glorious kingdom of liberty and love. Many were awakened and converted; the gates of darkneſs were opened, the pillars of hell trembled; and numbers experienced that, the kingdom of heaven is *within us*. The perſecutions in this part of the kingdom form a remarkable trait in the hiſtory of Mr. Weſley, who has related ſome of the circumſtances in his Journal for 1746. It muſt argue a conſiderable degree of malevolence in the informed part of the

the community, to countenance and support persecution; for the rabble would soon have desisted, had they not, directly or indirectly, received support from their superiors; many of whom descended from that propriety of character which they ought to have sustained, and instigated the lower orders, not only to insult, but to injure an innocent and unoffending people, whose only crime was professing faith in Jesus, and worshipping God according to their consciences. Persecution is an evil which ought to be without a name in a country professedly Christian. It is a violation of the Law of God, and every just law of man. It was begun and carried on by the pride and passion of the more powerful, from the time of the merciless Cain, to the solemn burning of heretics. No pretence, however plausible, should induce men to injure each other, for any real or supposed differences in religion: it dissolves that natural and social union of our nature, and makes us worse than savage beasts.

Mr. Cownley's next remove was into Cornwal. The fruits of his labour in that country, are now only known to a few, to whom his memory is still dear. He travelled in Cornwal about three months; and then removed to Newcastle-upon-Tyne, where he arrived in March, 1747. The people received him with every mark of affection. Multitudes attended, and many were converted from the error of their ways. There are still living witnesses that the word he preached was the "power of God unto salvation;" and when the effects of novelty subsided, he was loved for his piety, and esteemed for his abilities.

Mr. Cownley continued at Newcastle until the beginning of July 1748. In the preceding year, Mr. Williams, an intimate friend of Mr. Cownley's, went over to Ireland. His preaching was attended with success. Multitudes flocked to hear; and tho' in the midst of the greatest opposition, he formed a society. Several of them knew that God does now also give, "the knowledge of salvation by the remission of sins," to those who repent and believe the Gospel. The next year Mr. Trembath informed Mr. Wesley, that they were persecuted on every hand, but that the society "stood like marble pillars, and by the grace of God, were resolved rather to die with Christ, than to deny him." The situation of affairs in that kingdom requiring an increase of the most able preachers in the Connection, Mr. Cownley was appointed for Dublin. He arrived there in July, 1748, where he laboured for about three months. Here a very painful disagreement took place between him and Mr. Samuel Larwood, which induced Mr. Wesley to interpose, in order to reconcile the contending parties. It arose from an impropriety in Mr. Larwood, who without reason, and in opposition to his brethren,

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admitted and expelled members from the Society. This affair may appear unintereſting; but as it gave riſe to a remarkable feature in Mr. Cownley's character, it was neceſſary to mention it. Incidents apparently ſmall in themſelves, generally form what may be conſidered peculiar in our manners, which equally expoſe us to cenſure or praiſe. This was the caſe with Mr. Cownley: His mind was painfully diſturbed, and ſo deep were the impreſſions, that time could never remove them. He reſolved from that moment never to ſay an unkind word to thoſe with whom he might differ; and I believe he kept his reſolution to the day of his death. If he was called upon to attend meetings where there was the leaſt expectation of any differences, or debate, he always excuſed himſelf, if poſſible; and if unavoidably preſent, when any were incidentally introduced, he generally roſe up, and walked out. One day I deſired him to inform me, what were his reaſons for being ſo ſingular. He related the preceding affair, and added, "I cannot bear it, becauſe it gives me ſo much pain to ſee any offended." I once ſaw him in the moſt exquiſite diſtreſs, from a ſuppoſition that he had given unneceſſary offence to thoſe who differed in opinion from him.

[*To be continued.*]

Mr. Bruce's Journey through the Deſert of Nubia to Grand Cairo in Egypt.

[*Continued from page* 432.]

ON the 25th of November, 1772, we left the well El Haimer, and at ten o'clock alighted among ſome acacia-trees, our camels having ate nothing all night, except the dry bitter roots of that drug the ſenna. While we were attending the camels, and reſting ourſelves on the graſs, we were ſurprized at the appearance of a troop of Arabs all upon camels, who looked like a caravan, each camel having a ſmall loading behind him. They had two gentle aſcents before they could arrive at the place where we were. The road is between two ſandy hills, at the back of which our camels were feeding in a wood. It was neceſſary to underſtand one another before we allowed them to paſs between the ſandy hills. Upon the firſt alarm, my people all repaired to me, bringing their arms in their hands. I then advanced to the edge of the hill, and cried out with a loud voice, "Stop! for you cannot paſs here." But they ſtill perſiſted in mounting the hill. I again cried, ſhewing my firelock, "Advance a ſtep farther and I'll fire." After a ſhort pauſe they all diſmounted from their camels, and one of them, with his lance in his hand, came forward till within

within twenty yards, upon which Idris immediately knew them, and faid, they were Ababde; that he was married to one of the Ababde of Shekh Ammer, and he would go and get a fure word from them. Tell them, faid I, that we will do them no harm, provided they confent to pafs, one by one, and give a man for a hoftage.

Idris, without arms, having joined the man who had advanced towards us, went down with him to the body of ftrangers, and the treaty was foon agreed to. Two of the principal men among them approaching me without their lances, and the compliment of peace, "Salem Alicum! and Alicum Salem!" was given and returned by both fides. I defired Idris to order their camels to go on; and one of the Barbarins in the meantime brought them a gourd full of water, and bread, for eating together is like pledging your faith. They had not heard of the fate of Mahomet Aga, and feemed very ill-pleafed at it, faying, that Abou Bertran was a thief and a murderer. All the camels being paft, I afked them whither they were going? They faid to Atbich, weft of Terfowey, to gather fenna for the government of Cairo. I would very fain have had them to fell or exchange with me a couple of camels. They faid theirs were not ftrong; that before they could reach home they would be much in the fame condition with our own; that they were obliged to load them very heavily, as indeed the bags they had behind them to carry the fenna feemed to indicate their profit was but fmall, fo that the death of one camel was a moft ferious lofs.

I thought myfelf obliged in humanity to introduce our prifoner to the two Ababde that had remained with us. They faid, they intended to take water at Terfowey, and we told them briefly the accident by which we came in company with the Bifhareen. I charged them, as he did alfo, to tell his wives that he was well, and ate and drank as we had done, and was within a few days of arriving at Affouan, whence he fhould be returned to them with the rewards promifed. About two o'clock we left Haimer, and our friends, the Ababde, continued their route, after giving us great praife, as well for our civility, as our keeping the watch like men, as they expreffed it. At eight we alighted at Abou Ferege, a place where there was very little verdure of any kind. Here, for the firft time on our journey, we met with a cloudy fky.

On the 26th, we fet out from Abou Ferege, continuing nearly in the fame direction upon Syene, and at four had an unexpected entertainment, which filled our hearts with a very fhort-lived joy. The whole plain before us feemed thick-covered with green grafs and yellow daifies. We advanced to the place with as much fpeed as our lame condition would fuffer us, but how terrible was our difappointment, when we found

found the whole of that verdure to consist in senna and colo-quintida, the most nauseous of plants, and the most incapable of being substituted as food for man or beast. In the evening we alighted at Saffieha, which is a ridge of craggy mountains to the S. E. and N. W. The night was immoderately cold, and the wind north. We were now very near a crisis, one way or the other. Our bread was consumed, so that we had not sufficient for one day more; and though we had camels flesh, yet, by living so long on bread and water, an invincible repugnance arose either to smell or taste it. As our camels were at their last gasp, we had taken so sparingly of water, that, when we came to divide it, we found it insufficient for our necessities, if Syene was even so near as we conceived it to be.

Georgis had lost one eye, and was nearly blind in the other. Ismael and he had both become so stiff by being carried, that they could not bear to set their feet to the ground; and I may say for myself, that, though I had supported the wounds in my feet with a patience very uncommon, yet they were arrived at that height as to be perfectly intolerable, and, as I apprehended, on the point of mortification. The bandage, which the Bisharеen had tied about the hollow of my foot, was now almost hidden by the flesh swelling over it. Three large wounds on the right foot, and two on the left, continued open, whence a quantity of lymph oozed continually. It was also with the utmost difficulty we could get out the rag, by cutting it to shreds with scissars. The tale is both unpleasant and irksome. Two soles which remained from our sandals, the upper leathers of which had gone to pieces in the sand, were tied with a cotten cloth very adroitly by the Bisharеen. But it seemed impossible that I could walk further, even with this assistance, and therefore we determined to throw away the quadrant, telescopes, and time-keeper, and save our own lives, by riding the camels alternately. But Providence had already decreed that we should not terminate this dangerous journey by our own ordinary foresight and contrivance, but owe it entirely to his visible support and interposition.

On the 27th, at half past five in the morning we attempted to raise our camels at Saffieha by every method that we could devise, but all in vain, only one of them could get upon his legs, and that one did not stand two minutes till he kneeled down, and could never be raised afterwards. This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, stood at 42°. Every way we turned ourselves death now stared us in the face. We had neither time nor strength to waste, nor provisions to support us. We then took the small skins that had contained our water,

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and filled them as far as we thought a man could carry them with eafe; but after all thefe fhifts, there was not enough to ferve us three days, at which I had eftimated our journey to Syene, which ftill however was uncertain. Finding, therefore, the camels would not rife, we killed two of them, and took fo much flefh as might ferve for the deficiency of bread, and, from the ftomach of each of the camels, got about four gallons of water, which the Bifhareen Arab managed with great dexterity. It is known to people converfant with natural hiftory, that the camel has within him refervoirs in which he can preferve drink for any number of days he is ufed to. In thofe caravans, of long courfe, which come from the Niger acrofs the defert of Selima, it is faid that each camel, by drinking, lays in a ftore of water that will fupport him for 40 days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but 14 or 16 days, it is well known, an ordinary camel will live, though he hath no freth fupply of water. When he chews the cud, or when he eats, you conftantly fee him throw, from this repofitory, mouthfuls of water to dilute his food; and nature has contrived this veffel with fuch properties, that the water within it never putrifies, nor turns unwholefome. It was indeed vapid, and of a bluifh caft, but had neither tafte nor fmell.

The fmall remains of our miferable ftock of black bread and dirty water, the only fupport we had hitherto lived on amidft the burning fands, and our fpirits likewife, were exhaufted by an uncertainty of our journey's end. We were furrounded among thofe terrible and unufual phænomena of nature which Providence, in mercy to the weaknefs of his creatures, has concealed far from their fight in deferts almoft inacceffible to them. Nothing but death was before our eyes; and, in thefe terrible moments of pain, fuffering, and defpair, honour, inftead of relieving me, fuggefted ftill what was to be an augmentation to my misfortune; the feeling, this produced, fell directly upon me alone, and every other individual of the company was unconfcious of it.

The drawings made at Palmyra and Baalbec for the king, were, in many parts of them, not advanced farther than the outlines, which I had carried with me, that, if leifure or confinement fhould happen, I might finifh them during my travels in cafe of failure of other employment, fo far at leaft, that, on my return through Italy, they might be in a ftate of receiving further improvement, which might carry them to that perfection I have fince been enabled to conduct them. Thefe were all to be thrown away, with other not lefs valuable papers, and, with my quadrant, telefcopes, and time-keeper, abandoned to the rude and ignorant hands of robbers, or to be

buried in the ſands. Every memorandum, every deſcription, ſketch, or obſervation ſince I departed from Badjoura and paſſed the deſert to Coſſeir, till I reached the preſent ſpot, were left in an undigeſted heap, with our camels, at Saffieha, while there remained with me, in lieu of all my memoranda, but this mournful conſideration, that I was now to maintain the reality of theſe my tedious perils, with thoſe who either did, or might affect, from malice and envy, to doubt my veracity upon my *ipſe dixit* alone, or abandon the reputation of the travels which I had made with ſo much courage, labour, danger, and difficulty, and which had been conſidered as deſperate and impracticable to accompliſh for more than 2000 years. I ſhould likewiſe, of courſe, be deprived of a conſiderable part of an offering I meant as a mark of duty to my ſovereign, and that, with thoſe that knew and eſteemed me, I ſhould be obliged to run in debt for the credit of a whole narrative of circumſtances, which ought, from their importance to hiſtory and geography, to have a better foundation than the mere memory of any man, conſidering the time and variety of events which they embraced; and, above all, I may be allowed to ſay, I felt for my country, that chance alone, in this age of diſcovery, had robbed her of the faireſt garland of this kind ſhe ever was to wear, which all her fleets, full of heroes and men of ſcience, in all the oceans they might be deſtined to explore, were incapable of replacing upon her brow. Theſe ſad reflections were mine, and confined to myſelf. Luckily my companions were no ſharers in them; they had already, in their own ſufferings, much more than their little ſtock of fortitude, philoſophy, or education enabled them to bear.

About three o'clock in the afternoon we ſaw three kites, which are very numerous in Egypt, and known to be carrion-birds, probably going in ſearch of the dead camels. I could not conceal my joy at what I regarded as a happy omen. We went five hours and a half this day, and at night came to Waadi el Arab, where are the firſt trees we had ſeen ſince we left El Haimer.

On the 28th, we left Waadi el Arab, and entered into a narrow defile, with rugged but not high mountains on each ſide. About noon we came to a few trees in the bed of a torrent. Ill as I was, after refreſhing myſelf with my laſt bread and water, I ſet out in the afternoon to gain a riſing ground, that I might ſee, if poſſible, what was to the weſtward; for the mountains ſeemed now rocky and high like thoſe of the Kennouſs near Syene. I arrived, with great difficulty and pain, on the top of a moderate hill, but was exceedingly diſappointed at not ſeeing the river to the weſtward; however, the vicinity of the Nile was very evident, by the

the high, uniform mountains that confine its torrent when it comes out of Nubia. The evening was ſtill, ſo that ſitting down and covering my eyes with my hands, not to be diverted by external objects, I liſtened and heard diſtinctly the noiſe of waters, which I ſuppoſed to be the cataract, but it ſeemed to the ſouthward of us, as if we had paſſed it. I was, however, fully ſatisfied that it was the Nile.

Juſt before I left my ſtation the ſun was already low, when I ſaw a flock of birds, which are numerous upon the Nile. They are a ſmall ſpecies of the heron, about a third of the ſize of the common one, milk-white, having a tuft of fleſh-coloured feathers upon their breaſt, of a coarſer, ſtronger, and more hairy-like quality than the ſhorter feathers. A flock of theſe birds was flying in a ſtraight line, very low, evidently ſeeking food along the banks of the river. It was not an hour for birds to go far from their home, nor does this bird feed at a diſtance from its accuſtomed haunt at any time. Satisfied then, that continuing our courſe N. W. we ſhould arrive at or below Syene, I returned to join my companions, but it was now dark, and I found Idris and the Barbarins in ſome pain, endeavouring to trace me by my footſteps.

I communicated to them this joyful news, which was confirmed by Idris, though he did not himſelf know the juſt diſtance from this place. A cry of joy followed this annunciation. Chriſtians, Moors, and Turks, all burſt into floods of tears, kiſſing and embracing one another, and thanking God for his mercy in this deliverance, and unanimouſly in token of their gratitude, and acknowledgement of my conſtant attention to them in the whole of this long journey; ſaluting me with the name of Abou Ferege, Father Foreſight, the only reward it was in their power to give.

On the 29th, at ſeven o'clock in the morning we left Abou Seielat; about nine, we ſaw the palm trees at Aſſouan, and before ten arrived in a grove of palm-trees on the north of that city.

Without congratulating one another on their eſcape and ſafe arrival, as they had the night before at Abou Seielat, my companions with one accord ran to the Nile to drink; though they had already ſeen, in the courſe of the journey, two or three tragical inſtances, the conſequences of intemperance in drinking water. I ſat myſelf down under the ſhade of the palm-trees, to recollect myſelf. It was very hot, and I fell into a profound ſleep. But Hagi Iſmael, who was neither ſleepy nor thirſty, but exceedingly hungry, had gone into the town in ſearch of ſomebody that would give him food. He was not gone far before his green turban and ragged appearance ſtruck ſome brethren janizaries, who met him; one of whom aſked him the reaſon of his being there, and deſired

him to go to the Aga. This was the very thing that Ifmael wanted. He only defired time to acquaint his companions. "Have you companions, fays the foldier, from fuch a country? Well, go along with my companions, and I will feek yours, but how fhall I find them?"—"Go, fays Ifmael, to the palm-trees, and when you find the talleft man you ever faw in your life, more ragged and dirty than I am, call him Yagoube, and defire him to come along with you to the Aga."

The foldier accordingly found me ftill fitting at the root of the palm-tree. The fervants, who had now fatisfied their thirft, and were uncertain what was next to be done, were fitting together at fome diftance from me. They began to feel their own wearinefs, and were inclined to leave me to a little repofe, which they hoped might enable me to overcome mine. For my own part, a dulnefs and infenfibility, an univerfal relaxation of fpirits which I cannot defcribe, a kind of ftupor, or palfy of the mind, had overtaken me, almoft to a deprivation of underftanding. I found in myfelf a kind of ftupidity, and want of power to reflect upon what had paffed. I feemed to be, as if awakened from a dream when the fenfes are yet half afleep, and we only begin to doubt whether what has before paffed in thoughts is real or not. The dangers that I was juft now delivered from made no impreffion upon my mind, and what more and more convinces me I was for a time not in my perfect fenfes, is, that I found in myfelf a hard-heartednefs, without the leaft inclination to be thankful for that fignal deliverance which I had juft now experienced.

From this ftupor I was awakened by the arrival of the foldier, who cried out to us at fome diftance, "You muft come to the Aga to the caftle, all of you, as faft as you can, the Turk is gone before you." "It will not be very faft, if we even fhould do that, faid I; the Turk has ridden two days on a camel, and I have walked on foot, and do not know at prefent if I can walk at all." I endeavoured, at the fame time, to rife and ftand upright, which I did not fucceed in, after feveral attempts, without great pain and difficulty. I obferved the foldier was in a prodigious aftonifhment at my appearance, habit, and above all, at my diftrefs. "We fhall get people in town, fays he, to affift you, and if you cannot walk, the Aga will fend you a mule."

Ifmael and Michael had in their hands two monftrous blunderbuffes. The town crowded after us while we walked to the caftle, and could not fatiate themfelves with admiring a company of fuch an extraordinary appearance. The Aga was ftruck dumb upon our entering the room, and told me afterwards, that he thought me a full foot taller than any man he had ever feen in his life.

[*To be concluded in our next.*]

Providential

Providential Deliverance of a Collier, who was left in the bottom of a Coal-pit to be ſtarved to Death, by an unnatural Nephew, near Birſtal in Yorkſhire.

JOSHUA ——, the ſubject of the following Narrative, previous to his converſion, was a man of violent paſſions, and of ſo vindictive a diſpoſition, that when he has received an injury from any one, he has meditated revenge for whole nights together. In 1773, it pleaſed the Almighty to awaken his conſcience by the preaching of a ſtranger, who came into that Circuit. Soon after, his ſoul was ſet free from the guilt and power of ſin, and the peace and forgiving Love of God were ſhed abroad in his heart. The leopard then changed his ſpots, and the lion became meek and harmleſs as a lamb. His fierce and turbulent tempers were ſubdued, and kept in chains by the power of divine Grace, and his life demonſtrated the reality of the work of God in his ſoul. He continued to walk in the Light of Life, and as that ſpiritual light increaſed, he diſcovered the neceſſity of being cleanſed from the remains of the carnal mind, and from all thoſe tempers and propenſities that ſpring from it. This painful diſcovery induced him to cry mightily to the Lord for full deliverance, and complete victory over his own evil heart. His prayers were heard, and anſwered; and from that time he continued to increaſe in fellowſhip with the Father, and with his Son Jeſus Chriſt.

In 1777, (four years after his converſion,) being a collier, and at that time out of employment, he applied to the Proprietor of a Colliery, where he had a nephew, who was engaged as a kind of overſeer. The gentleman immediately hired him, and he went to work; but the nephew was highly diſpleaſed at having his religious uncle always at his heels; and entertained the moſt inveterate hatred againſt him. Finding it impoſſible to get rid of his uncle, he formed the horrible reſolution to take away his life; and for this purpoſe watched a proper opportunity. In the colliery was an air-pit, in which there were ſeveral vents for the air to be communicated to the adjacent pits. In this air-pit ſome alterations were neceſſary in order to procure a free circulation of the air; but as the cold was very ſevere (it being then a hard froſt) the proprietor ordered his overſeer, that if he could procure one of the men who would willingly undertake the buſineſs, to be very ſure not to ſuffer him to remain in that pit above two or three hours at a time. The overſeer immediately fixed upon his uncle to do this job; and although he was not a man of a ſtrong conſtitution, yet being afraid that the Goſpel would be blamed if he refuſed, he therefore undertook it. The proprietor ordered his own ſon (a lad) to attend

tend at the top of the pit, and as ſoon as the time was expired, to call ſomebody and draw up the collier. The lad, accordingly, went at the hour appointed, and apprized the overſeer of it; who bade him go home, and he would take care to draw up his uncle: inſtead of doing ſo, he never came near the pit, but went away, and left his uncle to periſh.

The pit was in a private place, unfrequented by paſſengers; the water and mud where the collier worked, was up to his ankles; the pit's bottom being only three-quarters of a yard high, the poor man was obliged to lie upon one ſide moſt of the time. After remaining in this ſituation about ſix hours, and no one coming to his aſſiſtance, he ſhouted as loud as he could, for near half an hour, till his ſtrength was exhauſted. By this time his limbs were quite ſtiff, it was very dark, and he knew his nephew's buſineſs was to ſee that all the men were drawn up; he therefore perceived it was a malicious deſign to deſtroy him, and had little expectation of deliverance. In this diſtreſſing ſituation, he lifted up his heart to God, and found him a very preſent help in the time of trouble. The Lord poured upon his ſoul ſuch an abundance of peace and love, that his dreary priſon was turned into a paradiſe. "I "felt in my ſoul," (to uſe his own language) "ſuch a holy "triumph over Death, as I can never expreſs; for the "Lord poured upon me rivers of conſolation; and the pro-"miſes came ſo thick about me, that if I had had the Bible "before me, I could not have read them ſo faſt. I would not "have been without this trial for all the world. But what gave "me the greateſt ſatisfaction was the wonderful love I felt "in my heart towards my nephew, tho' I knew his intention "was to murder me. And although I had great pain in my "body, as well as ſympathy with an affectionate wife and "children at home, yet not one unloving thought did I feel "againſt my perſecutor; but could praiſe God for the ac-"compliſhment of that word, "Let this mind be in you, "which was alſo in Chriſt Jeſus."

The maſter of the colliery felt ſtrange uneaſineſs in his mind about the poor man, and ſaid to the overſeer, "Did "you draw your uncle out of the pit?" He anſwered, "Yes." "But did you bring away the inſtruments from the "pit's mouth; for as it is Saturday night, they may be ſtolen." Upon the nephew's acknowledging that he had forgot them, the maſter ordered him to go and fetch them away, and he went accordingly. When he came near the place, the uncle heard the ſound of his feet, and crawling to the pit's eye, ſhouted as loud as he poſſibly could, but the nephew returned no anſwer, and went home with the inſtruments. Joſhua was fully perſuaded that his nephew heard him. After the

maſter

maſter was in bed, he was ſtill much troubled; not that he had the leaſt ſuſpicion of any bad deſign, but was afraid leſt the nephew had truſted to ſome other perſons; and therefore he ſent his ſon again to the nephew, ſaying, "Did you your-"ſelf draw up your uncle? for my father cannot ſleep about him." The nephew replied, "I cannot ſay I did myſelf, but "my wife and another man drew him up at the time, and he "went ſuch a way."

The collier having been now ten hours in the pit, and no relief appearing, he thought he would crawl a little further under, and endeavour to find a ſpot where he might lie down and die; for the froſt was beginning to break, and the pit's mouth kept continually falling in; altho' when he ſtood for an hour together in the pit's eye, not one ſtone fell; which circumſtance filled him with wonder and praiſe. But he was more aſtoniſhed, when upon proceeding further, where it was totally dark, to find himſelf ſuddenly ſurrounded with a kind of twilight, ſo that he could ſee his hands, and the ſtones about him.

About nine o'clock, his wife began to be very uneaſy, but hoping her huſband was gone to a prayer-meeting near Briſtal, ſhe waited patiently for his return; altho' ſhe wondered that he did not call at home, and ſup firſt, as was his uſual cuſtom. At eleven o'clock, ſhe knew not what to do, or where to go. The neighbours endeavoured to perſuade her, that her huſband was at ſome meeting farther off, and that it had continued long. By twelve, ſhe was almoſt diſtracted, and cried out, "It does not ſignify: my huſband knows what I feel; and if "he is above ground, he would be no where but at home." The neighbours aſked, "What can we do for you?" She replied, "Go with me to the pit." Accordingly they went with her. When they came near the place, Joſhua heard their feet; with great difficuly he crept to the pit's eye, and cried out as loud as he was able. Upon which they let down a rope; and the poor man intreated the Lord, that as he had ſo far wonderfully kept him alive, he would be pleaſed to give him ſtrength to get upon the rope: this he was enabled to do, and they drew him up ſafe. When he got to the top, his ſtrength was entirely exhauſted, and he dropt down on the ground like a ſtone. This happened about two o'clock in the morning, and he had been in the pit fifteen hours. Being taken home, he recovered in a ſhort time; and ſoon after talked with his unnatural nephew upon the tranſaction. During the converſation between them, he found his heart filled with love to his enemy, and his lips with praiſe to the God of his Salvation.

The perſon who obligingly favoured us with the preceding Narrative, is well known, and juſtly eſteemed, for piety and veracity,

veracity, amongſt the profeſſors of religion both in town and country: We therefore cannot entertain the leaſt doubt of the facts enumerated. But as ſome of the parties are ſtill living, we deem it inexpedient to mention their names.

The happy Death of a pious young Woman, near Croſs Hall, in Yorkſhire.

THIS young Woman was awakened by the preaching of the Word, and found Peace with God. Some time after ſhe married a pious man with whom ſhe lived in the fear of the Lord; and they proved mutual helps to each other in the way to happineſs and eternal life. She was afflicted with a diſorder, which occaſioned great ſufferings and pain for near a year, and in the end proved her death. In the midſt of adverſity ſhe enjoyed much of the divine preſence, and her ſoul was drawn out after a full conformity to the Image of God; frequently expreſſing her gratitude to the Father of Mercies, for all his diſpenſations, and particularly for the ſufferings he was pleaſed to permit to exerciſe her faith. The greateſt trial ſhe met with during the courſe of her afflictions, was, a fear leſt the agonies of death ſhould be too many for her, and that ſhe would not be able to honour the Lord in her laſt moments. She continued whole nights together in prayer for holineſs; and in the midſt of ſevere afflictions would often ſay, "Lay "more ſtripes upon me, Lord, if they be needful; do not "ſpare, till thy work is done; there is need of all." A little before her death, the Lord viſited her in a wonderful manner, and filled her ſoul with his mighty conſolations. As ſhe ſat in a chair (not having been in bed a great while) ſhe ſaid to her mother, "What is this ſweat I feel? Surely, this is not "death?" Upon her mother replying, ſhe was afraid it was death, the daughter cried out, "O how good is the Lord to "me! Is this dying? O never let any who believe in Jeſus, "be afraid of Death. It is ſweet work; it is comfortable; "it is only going to Heaven!" She thanked her huſband in the moſt affectionate manner, for all the kindneſs and attention he had ſhewed her, and praiſed the Lord on his account. Soon after, it ſeemed, as if the divine glory overſhadowed her ſoul, and Eternity opened to her view! Her joy was ſo abundant, that ſhe ſhouted aloud, "O what Glory! What "glory! I am going to it! I am going to Heaven! O "what hath the Lord done for me! precious, precious Jeſus! "He hath waſhed me, and I am whiter than ſnow. O fol-"low me, as I have followed Chriſt. Let me ſtand to praiſe "him." She then raiſed herſelf upon one leg, (the other having been cut off) and in an ecſtaſy of joy cried out, "Praiſe Him! "Praiſe Him!" And while the words were on her lips, ſhe inſtantly entered into everlaſting Reſt.

LETTERS

Mr. FLETCHER's LETTERS.

To the Rev. Mr. Charles Wesley.

My dear Sir, London, Sept. 14, 1759.

I Thank you for your speedy answer, and nothing, but the assurance of your speedy arrival is wanting to make my happiness complete. Your last lines drew tears from my eyes: I cannot wait till your death, to beseech you to give me that benediction of which you speak. I conjure you, in the name of Christ, to give it me, when you read these lines, and to repeat it, as frequently as you think of a poor brother, who needs the prayers of every one, and who cannot part with yours.

I accept, with pleasure, the obliging proposal you make me for the approaching winter; and I entreat you to consider it less as a proposal, than as an *engagement* into which you have entered, and of which I have a right to solicit the fulfilment. Permit me only to add to it *one condition*, which is, to make our reading, &c. tend, as much as possible, to that poverty of spirit, which I so greatly need.

A few days ago, the Lord gave me two or three lessons on that subject; but alas! how have I forgotten them! I saw, I felt, that I was entirely void of wisdom and virtue. I was ashamed of myself, and I could say with a degree of feeling, which I cannot describe, *Nil ago, nil habeo, sum nil; in pulvere serpo.** I could then say, what Gregory Lopez was enabled to say at all times, "There is no man, of whom I have not a better opinion, than of myself." I could have placed myself under the feet of the most atrocious sinner, and have acknowledged him for a saint, in comparison of myself. If ever I am humble and patient, if ever I enjoy solid peace of mind, it must be in this very spirit: Ah! why do I not actually find these virtues? Because, I am filled with self-sufficiency, and am possessed by that self esteem, which blinds me, and hinders me from doing justice to my own demerits. O! pray that the Spirit of Jesus may remove these scales from my eyes for ever, and compel me to retire into my own nothingness.

To what a monstrous idea had you well nigh given birth! What! the labours of my ministry under you deserve a salary! I, who have done nothing but dishonour'd God hitherto, and am not in a condition to do any thing else for the future! If, then, I am permitted to stand in the courts of the Lord's house, is it not for me to make an acknowledgement rather than

* I do nothing, have nothing, am nothing; I crawl in the dust.

than to receive one. If I ever receive any thing of the Methodist Church, it will be only as an indigent mendicant receives an alms, without which he would perish. Such were some of the thoughts, which passed through my mind, with regard to the proposal you made to me in London; and I doubt, whether my own vanity, or your goodness, will be able to efface the impressions they have left.

I have great need of your advice, relative to the letters which I receive one after another from my relations, who write in their invitations to me, to return to my own country: One says, "To settle my affairs there;" another, "To preach there;" a Third, "To assist him to die, &c." They press me to declare, whether I renounce my family, and the demands I have upon it; and my mother desires, that I will, at least, go and see her; and commands me to do so in the strongest terms. What answer shall I make? If the thought, as you do, I should write to her, "*Ubi Christi ani, ibi patria.*"* My mother, my brethren, my sisters, are those who do the will of my Heavenly Father: but she is not in a state of mind to digest such an answer! A mother, is a mother long. On the other hand, I have no inclination to yield to their desires, which appear to me merely natural; for I shall lose precious time, and incur expence: My presence is not absolutely necessary to my concerns; and it is more probable that my relations will pervert me to vanity and interest, than that I shall convert them to genuine Christianity. Lastly, I shall have no opportunity to exercise my ministry. Our Swiss ministers, who preach only once a week, will not look upon me with a more favourable eye than the ministers here; and irregular preaching is impracticable, and would only cause me, either to be laid in prison, or immediately banished from the country.

May the Almighty be your defence day and night! What he protects is well protected. Permit me to thank you for the sentence from Kempis, with which you close your letter, by returning to you another—"You run no risk in considering yourself as the wickedest of men; but you are in danger, if you prefer yourself to any one."

I am, &c. J. F.

* Where there are Christians, there is my country.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Tern, Sept. 29, 1759.

YOUR silence began to make me uneasy, and your letter had well nigh made me draw my pen over one I had written to ask the cause of it. The Lord afflicts you: that is enough

enough to silence every complaint, and I will not open my mouth, except it be to pray the Lord, to enable you and yours to bring forth those fruits of righteousness, which attend the trials of his children. Take care of yourself, for the sake of the Lord's little flock, and for me who with all the impatience of brotherly love, reckon every day till I can have the pleasure of embracing you.

If I know any thing of true brotherly love, (of which I often doubt) it agrees perfectly well with the love of God, as the sounds of the different parts in music agree with each other. Their union arises from their just difference; and they please, sometimes, so much the more, as they appear the most opposed. The opposition of sentiments beween divine and brotherly love, together with the subordination of the latter, forms that delightful combat in the soul of a believer, that being divided between two, of the apostle, [Phil. i. 23.] which concludes with a sacrifice of resignation, of which the natural man is not capable. Your expression, "Spread the moral sense all over," gives me an idea of that charity, which I seek. The love of Gregory Lopez appears to me too stoical: I do not find in it that vehement desire, those tears of love, that ardour of seeing and possessing each other in the bowels of Jesus Christ, which I find so frequently in the Epistles of St. Paul. If this sensibility be a failing, I do not wish to be exempt from it. What think you?

When I was reading Telemachus with my pupils, I was struck with this expression, "He blushed to have been born with so little feeling for men, and to appear to them so inhuman." I easily applied the first part, and the son of Ulysses gave me an example of Christian repentance, which I wish to follow, till my heart is truly circumcised. Send me some remedy, or give me some advice against this hardness of heart under which I groan. *A propos*—concerning hardness of heart; what you say about reducing a mother to despair, has made me recollect what I have often thought, that the particular fault of the Swiss is to be *without natural affection*. With respect to that preference which my mother shews me above her other children, I see clearly, that I am indebted for almost all the affection she expresses for me in her letters, to my absence from her, which hinders her from seeing my faults. Nevertheless, I reproach myself severely, that I cannot interest myself in her welfare, as much as I did in that of my deceased father; and I am astonished at the difference. I believe the time is not yet come, when my presence may be of service to her, and I flatter myself she will not be shocked at my refusal, which I have softened as much as I could.

I fear you did not rightly understand what I wrote about the proposal you made me at London. So far from making

conditions, I feel myself unworthy of receiving them. Be it what it may, I thank God, that I trouble myself with no temporal things; my only fear is that of having too much, rather than too little, of the things necessary for life. I am weary of abundance: I could wish to be poor with my Saviour; and those, whom he hath chosen to be rich in faith, appear to me objects of envy in the midst of their wants. Happy should I be, if a secret pride of heart did not disguise itself under these appearances of humility! Happy should I be if that dangerous serpent did not conceal himself under these sweet flowers, and feed on their juices! I am, &c. J. F.

To the Rev. Mr. Charles Wesley.

My dear Sir, Tern, Oct. 24, 1759.

FOR some days past, the hope of hearing from you has been balanced by the fear that you were not in a condition to write. This last idea prevails so much, that I take my pen, to entreat you, to deliver me from the inquietude which I suffer from your silence. If the gout prevents you from writing, employ the hand of a friend: if you are in the third heaven of contemplation and love, let brotherly love, for a moment, bring you down; if you wander in the desert of temptation, let sympathy unite you to a miserable man, who feels himself undone.

Since my last, I have taken some steps towards the knowledge of myself. If you enquire, what I have learned? I answer, that I am naked of every thing, but *pride* and *unbelief*. Yesterday I was seized with the desire of making rhymes, and I versified my thoughts on the present state of my soul in a hymn, the first part of which I now send you. If the poetry does not deserve reading, the language will recal to mind your French.

May the care you take of your health have the success I wish; and while I wait the event, may He, who enabled St. Paul to say, *When I am weak, then am I strong*, sustain you in all your infirmities, and fill your inward man with his mighty power! You will see by the hymn, in which I have attempted to paint my heart, that I have at present far other things to do, than to think of going on to perfection, even laying the foundation of the spiritual house; much less, then, can I help forward those who seek it. I am, &c. J. F.

On Sacred Attention.

WHOEVER is determined to be a Christian indeed, and to enjoy a constant sense of the divine approbation, must carefully attend to the operations of the Holy Spirit in his own heart, and diligently labour to preserve a continual union with God, even in the midst of the various avocations

and

and employments he is called to in the order of providence. If we really desire the Favour and Grace of God, we must solemnly and deeply abase ourselves at his feet, who is the inexhaustible fountain of Love, from a sense of our own nothingness and vanity; praying humbly, that he would enable us to glorify Him. This exercise is far better than if we had ability and skill to conquer and govern the whole world.

Be careful not to endeavour to imitate other men's ways, except it be in their essential Virtues; for the essential path which leads to God is but one, and always the same. Nevertheless attend to thy religious call, and enquire what God requires of thee. He who properly attends to what passes in the centre of his own heart, and is rightly sensible of his natural corruption, will renounce himself, and follow the Lord in the path which he is pleased to lead him: Such a one remains stedfast as an iron pillar, receiving all that happens to him, as coming by divine permission. He submits to God's judgment, and bows obsequious to his Will, which he keeps continually in view. He rarely will be in doubt what he ought to do, in matters relating to eternal Life; and will soon overcome all obstacles, however strange or difficult they may be.

A continual attention to one's self is difficult in the beginning, but practice will make hard things easy. When, with a single, jealous eye, a man examines his ways, his words, and habits, in order to discover if they are agreeable to the divine Will; the Lord will not suffer him to go astray, however intricate and dangerous his way may be; he will attain to the right knowledge of himself; whatever corruptions are within they will be brought to light, and his soul will be agitated with a painful, but holy desire, to be speedily delivered from them.

A man of God must accustom himself to have the Lord present before the eye of his mind. Keep thy spirit in the same temper and disposition, both in the hour of prayer, and at all other times. Even in company, labour to retain a sense of God's presence. Let not the things seen or heard, be dwelt upon, or pondered in thy mind, more than is really necessary, lest thy imagination and desires be defiled by strange ideas, or a disorderly love. For whatever images we suffer to be impressed upon our minds, whether pleasing or disagreeable, they will again present themselves; and especially when we are at prayer, we shall find ourselves embarrassed by them, nor can we speedily throw them off, without strong exertions of faith.

We must not be satisfied with having thought upon God, as a passing object, for such thoughts soon vanish; and where there is one thought of God, there will be ten others relating to temporal things, which drive away the first. Wherefore it

is

is neceſſary that we labour vigorouſly to turn our minds entirely toward God, and to preſerve within us a ſenſe of his preſence; ſo that whatever happens to us, we may always maintain an even ſerenity of ſoul, and a conſtant ſincerity and fidelity to God, that he may be the principal object of all our deſires and actions. He who thus remains ſtedfaſt in union with the Lord every moment, cannot be drawn into ſin; becauſe he is not only born of God, but the heavenly Seed abideth in him, and he keepeth himſelf, by a lively exertion of his faith in Chriſt, ſo that the wicked one toucheth him not with all his fiery darts and helliſh temptations, 1 John v. 18. But it is a deplorable caſe, that too many of thoſe who were once converted, deſcend from the holy Mountain where their feet were placed, and debaſe themſelves with things of no worth, when compared with thoſe bleſſings that God freely offers them. And it is an amazing inſtance of the Redeemer's Love, that notwithſtanding all theſe Backſlidings, he ſtill condeſcends to reviſit our unfaithful ſouls, and kindly preſents us again with the Bleſſings we have fooliſhly ſlighted, and careleſsly thrown away.

But let us not be ſo far deceived as to imagine, that outward acts of obedience and charity, ſuch as the Worſhip of God, fellowſhip with our brethren, viſiting the afflicted, taking care of and adminiſtering to the Poor, and ſuch like, will draw us away from God. We are not to neglect our Duty under the vain pretence of more perfectly ſerving God in ſpirit. It is for want of ſubmitting to the order of Truth, and neglecting to keep the eye ſingle, which alone can hurt us. If we perform outward acts of duty purely from Love to God, he will take care to make up all wants and deficiencies, ſo that thoſe duties ſhall not impede, but greatly promote our ſpiritual progreſs. And even if we ſhould ſometimes find it difficult to gather in the ſcattered powers of the mind, when our ſtrength has been exhauſted in the ſervice of God, he can eaſily make up this to us; he requires but little time to perfect his work. If our ſins and fond attachment to the creatures, do not cauſe a diſtance between us and God, neither outward works, nor any accident whatever can occaſion it.

It is not neceſſary to be very ſolicitous for the enjoyment of inward conſolation: Our chief care ſhould be to abide in the heavenly Vine, to continue attentive to the voice of the good Shepherd, and to have our Will in conſtant uniſon with his Will: An ardent, ſincere deſire, to pleaſe Him at all times, and in every thing we do, exceeds all gifts and endowments. When this is our experience, we cannot be ſufficiently thankful, and ought carefully to preſerve it to the end. If we want to know whether our thoughts, words, and actions, are agreeable

able to God, let us examine ourſelves by his holy Word: 1. Have we deep poverty of ſpirit, more humbling views of our ignorance and fooliſhneſs; is our mind ſuited to the lowneſs of our ſtation, and to the poorneſs of our circumſtances; are we ſaved from an ambitious, aſpiring temper, that covets worldly honours and the applauſe of men? 2. Does the remembrance of paſt ſins, and preſent unworthineſs, affect us with godly ſorrow; do we mourn for Sion, and grieve for the abominations in Jeruſalem; are we ſaved from ſtoical apathy, and do we feel pity and kind compaſſion to every creature that is in miſery and wretchedneſs? 3. Are we humbled under the mighty hand of God; and are we intent upon gaining a daily increaſe of humility, by turning our inward eye to the ſuffering Saviour, and contemplating his ſorrows and agonies for our ſins? Are we meek and lowly toward men; not only ſaved from the helliſh tempers of revenge, malice, and envy, but likewiſe from anger, peeviſhneſs, murmuring, and fretfulneſs? 4. Do we hunger and thirſt after righteouſneſs; are we intent and fervent in our deſires to attain all ſpiritual bleſſings, every branch of practical religion and godlineſs? 5. Are we merciful to others according to our ability, and the opportunities Providence affords us; do we commiſerate their ſorrows, and relieve their wants, if it be in our power; have we compaſſion for their ſouls, reproving, exhorting, and promoting their inſtruction in the knowledge of God; do we forgive our enemies, freely and chearfully, as God for Chriſt's ſake has forgiven us? 6. Are we pure in heart, cleanſed from all filthineſs; purged from deadneſs, darkneſs, and unbelief; are we ſaved from heart-idolatry, and vile, impure affections and imaginations. 7. Are we not only of a pacific, inoffenſive diſpoſition, but do we actually attain to the character of peace-makers, reconcilers;—promoting good-will, harmony, and tranquility, among all with whom we have to do? When we honeſtly and fairly weigh ourſelves in this juſt and equitable Balance, with which our holy Legiſlator has furniſhed us, and are not found wanting, we may then ſafely conclude that we are growing in Grace: But on the contrary, if our tempers, words, or actions, are the cauſe of perplexity to others, and miſery to ourſelves, there is but too juſt ground to dread, that our hearts are not right with God; that our eye is not ſingle; neither do we live and walk in the Spirit; we are lax and negligent in the great duty of *Attention* to the teachings and influences of the Holy Spirit in our own minds. This evil muſt be remedied; to-day let us ſet about it with all our might; and that God, who delights in the Holineſs and Happineſs of his creatures, will not fail to afford us powerful aſſiſtance.

All

All that God has done, in creating and preſerving us;—all that Chriſt has ſuffered and purchaſed for us;—all that the Holy Spirit has wrought in us, by convincing, juſtifying, and ſanctifying us, tends to this grand point, to make us holy; to impreſs upon us the Image of the Holy One; to lead us into the practice and habits of Holineſs; that we may not only be ſaved now, and ſaved at the laſt; but alſo, that we may receive a great reward, and have an abundant entrance miniſtred to us, into the everlaſting Kingdom of the Lord Jeſus Chriſt.

From the Rev. Mr. Berridge, to the Rev. Mr. Simeon.

IF every Pariſh Church were bleſſed with a Goſpel Miniſter, there would be little need of Itinerant Preaching; but ſince thoſe Miniſters are thinly ſcattered about the Country, and neighbouring Pulpits are uſually locked up againſt them; it behoves them to take advantage of fields, or barns, or houſes, to caſt abroad the Goſpel Seed. But all are not deſigned to be Rural Deans. How are we to judge who are? If you are enabled to preach without Notes;—feel an abiding deſire to be uſeful in ſpreading the Goſpel;—meet with Calls for that purpoſe,—comply with the Calls,—find the Word ſealed;—and if perſecuted and threatened, have a word given for ſupport: Where theſe concur, (and theſe are juſt my own experience) I have no doubt but ſuch a Miniſter is deſigned for a Rural Dean, or a rambling Biſhop.

When you open your Commiſſion, begin with ripping up the Audience, and Moſes will lend you a Carving Knife, which may be often whetted at his Grind-Stone. Lay open the univerſal ſinfulneſs of nature, the darkneſs of the mind, the frowardneſs of the tempers,—the earthlineſs and ſenſuality of the affections:—Speak of the evil of ſin in its Nature, its rebellion againſt God as our Benefactor, and contempt of his authority and Love:—Declare the evil of Sin in its effects, bringing all our ſickneſs, pains, and ſorrows, all the evils we feel, and all the evils we fear:—All inundations, fires, famines, peſtilences, brawls, quarrels, fightings, Wars,—with Death, theſe preſent ſorrows,—and Hell to receive all that die in ſin.

Lay open the ſpirituality of the Law, and its extent, reaching to every thought, word and action, and declaring every tranſgreſſion whether of omiſſion or commiſſion, deſerving of Death. Declare Man's utter helpleſſneſs to change his nature, or to make his peace. Pardon and Holineſs muſt come from the Saviour. Acquaint them with the ſearching Eye of God, watching us continually, ſpying out every thought, word, and action, noting them down in the Book of his Remembrance; bringing

bringing every secret work into Judgment, whether it be good or evil.

When your Hearers have been well harrowed, and the clumps begin to fall, (which is seen by their hanging down the head) then bring out your CHRIST, and bring him out from the heart, thro' the lips, and tasting of his Grace while you publish it. Now lay open the Saviour's Almighty Power to soften the heart, and give it true repentance; to bring Pardon to the broken heart, and the Spirit of Prayer to the prayerless heart; Holiness to the filthy heart; and Faith to the unbelieving heart. Let them know that all the Treasures of Grace are lodged in Jesus Christ, for the use of poor needy sinners; and that he is full of Love as well as Power; that he turns no Beggars away from his Gate, but receives all Comers kindly,—loves to bless them, and bestows all his Blessings *Tythe-free*; Farmers and Country People chop at that. Here you must wave the Gospel Flag, and magnify the Saviour proudly; speak with a full mouth, that his Blood can wash away the foulest stains, and his Grace subdue the stoutest corruptions. Exhort the people to seek his Grace directly, constantly, and diligently; and acquaint them that all who thus seek, shall find the Salvation of GOD.

Never preach in working hours: that would raise a clamour. Where you preach at night, preach also in the morning; but be not longer than an hour in the whole service, and conclude before six. Morning Preaching will shew whether the evening's took effect, by raising them up early to hear.

Expect plain fare, and plain lodging where you preach, yet perhaps better than your Master had. Suffer o treats to be made for you, but live as your Host usually lives, else he may grow weary of entertaining you. "Go not from house to house," Luke x. 7. If the Clergy rail at you where you go, say not one word, good or bad, Matt. xv. 14. If you dare be zealous for the Lord of Hosts, expect persecution and threats; but heed them not. Bind that Word to your Heart, Jer. i. 19. and xv. 20. The Promise is doubled for your encouragement. The chief Block in your way, will be from prudent *Peters*, who will beg and entreat you to avoid irregularity: Give them the same answer that Christ gave Peter, Matt. xvi. 23. They savour not the things of God, hear them not. Where you preach at night, go to bed as soon as possible, that the family be not kept up, and that you may rise early. When breakfast and morning family prayer are over, go away directly, that the house may be at liberty. Don't dine where you preach, if you can avoid it: it will save expence, and please the people. If you could do Work for the Lord, as you

seem designed, you must venture for the Lord. The Christian's Motto is, "*Trust, and go forward*," though a Sea is before you, Ex. xiv. 15. Do then as Paul did, give up thyself to the Lord's Work, and confer not with flesh and blood. Go, and the Lord be with thee! Thine, &c.

J. BERRIDGE.

From Mr. GRIMSHAW, to the Societies in NEWCASTLE, &c.

Dear Brethren, Haworth, Jan. 12, 1762.

PERMIT me to present unto you another New-Year's-Gift, as a further token of my Love for you. Pray accept it, and may the Lord apply it to your hearts.

How amazingly gracious has our dear Redeemer been, to reconcile his offended Father to you, thro' his own most precious Blood, each drop of which is worth infinitely more than a thousand worlds! How gracious to implant his divine Nature in you, to make you members of his body, flesh, and bones; children of God, and heirs, and joint-heirs with him of eternal Glory! Happy are you, who are in such a case: Yea, blessed are ye, who have the Lord for your God.

And now, what doth the Lord require of you, between this day and Death; this new January, and the New Jerusalem? Only Love, and the fruits of Love. Love six things, and happy will you be for ever. 1, Love the Lord:—2, Love his Word:—3, Love his People:—4, Love his Ways:—5, Love his Works:—6, Love his Cross. And be sure your love be sole, whole, pure, and perfect love; as constant and immutable as his love to you. For truly, what is genuine Christian Love, but love to God resulting from his Love first to you, and shed abroad in your hearts by the Holy Spirit which is given to you?

And this is real Christian Love; so it is your best estate here below, as it will be your best estate above. It is the Kingdom of God within you. It is Heaven in you, every where; and thus you are in Heaven every where. It is Heaven on Earth, and Heaven in Heaven. O that you may be always filled with this Love, this Heaven, this Christ, this God! In order to this blessed end, pray keep close to every means of Grace, and every ordinance of God. Read, meditate, examine, watch, pray, and communicate cheerfully; do, and patiently endure the Will of God. And the God of Love, undoubtedly shall be your portion, possession, and fruition for ever.

I hope, and God grant, I may always have the comfort to hear, that the Work of God prospers in your parts: Praised be

be his Name, it does so here. We have lately had many members added to our Societies. There is just now such a stirring among the people in my parish, as has not been for twelve years past. I mention this for the Glory of God, and for your joy: And I do it for a further reason, which I am persuaded, upon trial, you will find true; I frequently observe, that when the Societies are circumspect in life and conversation, diligent in every means of Grace, fervent in spirit serving the Lord, He frequently, I had almost said, continually, is adding souls to them: But not so, where they are in a lukewarm, negligent, and disorderly state. I think, I may thus account for the present revival amongst us.

If upon trial, (as I dare say you will) you find this observation true; then I beseech you, by the mercies of God, that as the Glory of God, the edifying of his Church, and the conversion of sinners, should ever be nearest your heart, and it should be your reasonable and grateful service, as much as possible to promote it, let your conversation be at all times, and in all respects, as becomes the Gospel. Consider yourselves to be as a city on a hill, or as a candle on a candlestick; and that you are to let your light so shine before men, that they may, by a speedy and sincere conversion, be prevailed upon, both here and in Heaven, to glorify your heavenly Father. Consider the contents; and if you thereby reap benefit, to you be the comfort, and to God alone the glory. Pray for me, and I will pray for you; being your affectionate Brother,

WILLIAM GRIMSHAW.

From Mr. Christopher Hopper, to the Rev. Mr. George Whitefield.

Rev. Sir, Newcastle, Sept. 14, 1755.

YOU love, pray for, and sympathize with a poor afflicted Brother. Indeed, these are the greatest marks of true Christian Friendship. You know my present circumstances, and therefore I need not give you an account of my dear companion's death. O Sir, were the case your's, or any one's but my own, how many wise things could I repeat! How fluently could I talk! But I now learn by experience, that it is more easy to dictate, than practise. Yet, blessed be God, I am reasonable; I am, in more than name, a Christian. I find a heavenly ray from the dear Redeemer, which scatters my grief and sorrow, and cheers my poor soul with holy consolations. The gay and the gloomy appearances of mortal things, vanish before the gleams of celestial light. I had only one thing which stood between me and another world, but that

is now removed, and gone before. I have nothing now to ſtop my paſſage. The whole face of Nature ſeems to be exhauſted, and indigent: ſhould ſhe uncover her golden mines, or diſcloſe the ruby, ſparkling in its bed, or open the veins of ſapphire, and ſhew the diamond glitter on its native rock; ſhould all the faireſt blandiſhments of ſenſe, and charms of ſenſuality, appear in all their beauty and magnificence, and put on all their viſionary ſplendour, before me, in my preſent ſituation, methinks, I could deſpiſe them all. At this time, immortal pleaſures, with gentle invitations, call me to the ſkies, where I ſhall ſee the face of my dear Jeſus, and meet with all my glorified friends, never, never, to part any more. Indeed, I am impatient to ſee that happy day, when the great Angel ſhall arreſt the glorious Planets in their celeſtial progreſs, and ſwear by him that made heaven and earth, the ſea, and all that is therein, That there ſhould be Time no longer: Then theſe old heavens, and this antiquated earth, ſhall put off all their periſhable forms, and ſtand dreſſed in immortal beauty; and our bleſſed King Jeſus ſhall be our portion, and the lot of our Inheritance, for ever and ever. I am, your unworthy friend and ſervant for Chriſt's ſake,

CHRISTOPHER HOPPER.

POETRY.

From Mr. COWPER'S TIME-PIECE.

The Pulpit, not ſatire, the proper engine of Reformation.—Petit-maitre Parſon. The good Preacher.—Picture of a theatrical clerical Coxcomb.—Jeſters in the Pulpit reproved. Apoſtrophe to popular applauſe.

THE PULPIT therefore (and I name it, fill'd
With ſolemn awe, that bids me well beware
With what intent I touch that holy thing)
The pulpit (when the ſat'riſt has at laſt,
Strutting and vap'ring in an empty ſchool,
Spent all his force and made no proſelyte)
I ſay the pulpit (in the ſober uſe
Of its legitimate, peculiar pow'rs)
Muſt ſtand acknowledg'd, while the world ſhall ſtand,
The moſt important and effectual guard,
Support and ornament of virtue's cauſe.
There ſtands the meſſenger of truth. There ſtands
The legate of the ſkies. His theme divine,
His office ſacred, his credentials clear.
By him, the violated law ſpeaks out

Its

Its thunders, and by him, in ſtrains as ſweet
As angels uſe, the goſpel whiſpers peace.
He ſtabliſhes the ſtrong, reſtores the weak,
Reclaims the wand'rer, binds the broken heart,
And, arm'd himſelf in panoply complete
Of heav'nly temper, furniſhes with arms
Bright as his own, and trains, by ev'ry rule
Of holy diſcipline, to glorious war,
The ſacramental hoſt of God's elect.

I venerate the man, whoſe heart is warm,
Whoſe hands are pure, whoſe doctrine and whoſe life
Coincident, exhibit lucid proof
That he is honeſt in the ſacred cauſe.
To ſuch I render more than mere reſpect,
Whoſe actions ſay that they reſpect themſelves.
But looſe in morals, and in manners vain,
In converſation frivolous, in dreſs
Extreme, at once rapacious and profuſe,
Frequent in park, with lady at his ſide,
Ambling and prattling ſcandal as he goes.
But rare at home, and never at his books,
Or with his pen, ſave when he ſcrawls a card;
Conſtant at routs, familiar with a round
Of ladyſhips, a ſtranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd by ignorance and ſloth,
By infidelity and love of world,
To make God's work a ſinecure; a ſlave
To his own pleaſures and his patron's pride.—
From ſuch apoſtles, oh, ye mitred heads,
Preſerve the church! and lay not careleſs hands
On ſculls that cannot teach, and will not learn.

Would I deſcribe a preacher, ſuch as Paul,
Were he on earth, would hear, approve, and own,
Paul ſhould himſelf direct me. I would trace
His maſter-ſtrokes, and draw from his deſign.
I would expreſs him ſimple, grave, ſincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, ſolemn, chaſte,
And natural in geſture. Much impreſs'd
Himſelf, as conſcious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in addreſs, as well becomes
A meſſenger of grace to guilty men.
Behold the picture!—Is it like?—Like whom?
The things that mount the roſtrum with a ſkip,
And then ſkip down again; pronounce a text,

Cry,

Cry, hem; and reading, what they never wrote,
Juſt fifteen minutes, huddle up their work,
And with a well-bred whiſper cloſe the ſcene.

In man or woman, but far moſt in man,
And moſt of all in man that miniſters
And ſerves the altar, in my ſoul I loath
All affectation. 'Tis my perfect ſcorn;
Object of my implacable diſguſt.
What!—will a man play tricks, will he indulge
A ſilly fond conceit of his fair form
And juſt proportion, faſhionable mein,
And pretty face, in preſence of his God?
Or will he ſeek to dazzle me with tropes,
As with the di'mond on his lily hand,
And play his brilliant parts before my eyes
When I am hungry for the bread of life?
He mocks his Maker, proſtitutes and ſhames
His noble office, and, inſtead of truth,
Diſplaying his own beauty, ſtarves his flock;
Therefore, avaunt! all attitude and ſtare,
And ſtart theatric, practiſed at the glaſs.
I ſeek divine ſimplicity in him
Who handles things divine; and all beſide,
Though learn'd with labor, and though much admir'd
By curious eyes and judgments ill-inform'd,
To me is odious as the naſal twang
Heard at conventicle, where worthy men,
Miſled by cuſtom, ſtrain celeſtial themes
Through the preſt noſtril, ſpectacle-beſtrid.
Some decent in demeanor while they preach,
That taſk perform'd, relapſe into themſelves,
And having ſpoken wiſely, at the cloſe
Grow wanton, and give proof to every eye—
Whoe'er was edified, themſelves were not.
Forth comes the pocket mirror. Firſt we ſtroke
An eye-brow; next, compoſe a ſtraggling lock;
Then with an air, moſt gracefully perform'd,
Fall back into our ſeat, extend an arm,
And lay it at its eaſe with gentle care,
With handkerchief in hand, depending low.
The better hand more buſy, gives the noſe
Its bergamot, or aids th' indebted eye
With opera glaſs to watch the moving ſcene,
And recognize the flow-retiring fair.
Now this is ſulſome; and offends me more
Than in a churchman ſlovenly neglect
And ruſtic coarſeneſs would. An heav'nly mind

May be indiff'rent to her houſe of clay,
And ſlight the hovel as beneath her care;
But how a body ſo fantaſtic, trim,
And quaint in its deportment and attire,
Can lodge an heav'nly mind—demands a doubt.
He that negotiates between God and man,
As God's ambaſſador, the grand concerns
Of judgment and of mercy, ſhould beware
Of lightneſs in his ſpeech. 'Tis pitiful
To court a grin, when you ſhould woo a ſoul;
To break a jeſt, when pity would inſpire
Pathetic exhortation; and t' addreſs
The ſkittiſh fancy with facetious tales,
When ſent with God's commiſſion to the heart.
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I conſent you take it for your text,
Your only one, till ſides and benches fail.
No: he was ſerious in a ſerious cauſe,
And underſtood too well the weighty terms
That he had ta'en in charge. He would not ſtoop
To conquer thoſe by jocular exploits,
Whom truth and ſoberneſs aſſail'd in vain.
Oh, popular applauſe! what heart of man
Is proof againſt thy ſweet ſeducing charms?
The wiſeſt and the beſt feel urgent need
Of all their caution in thy gentleſt gales;
But ſwell'd into a guſt—who then, alas!
With all his canvaſs ſet, and inexpert,
And therefore heedleſs, can withſtand thy power?
Praiſe from the rivel'd lips of toothleſs, bald
Decrepitude; and in the looks of lean
And craving poverty; and in the bow
Reſpectful of the ſmutch'd artificer,
Is oft too welcome, and may much diſturb
The bias of the purpoſe. How much more
Pour'd forth by beauty ſplendid and polite,
In language ſoft as adoration breathes?
Ah ſpare your idol! think him human ſtill.
Charms he may have, but he has frailties too,
Doat not too much, nor ſpoil what ye admire.

TO DISEASE.

THOU Queen of terrors beneath whoſe iron hand,
My groaning ſoul hath felt unuſual ſmart;
Hath ſhrunk, and fainted, at thy dire command,
Whilſt all thy poiſons rankling gall'd my heart.

Yet!

Yet! O ſtern miniſter of vengeance, hear,
I woo thy horrid form, and call thee bleſt?
I aſk thee, trembling, but I aſk ſincere,
O leave me not, thou heaven directed gueſt.

Still ſcourge thy victim, till the chaſtening rod,
Hath deeply taught the ſuppliant ſoul to bend,
And bending bleſs the mercies of that GOD,
Who thus afflicting ſhall refine, amend,
And purify my ſoul, from Earth's dull clay;
Then wing its myſtic flight to endleſs day. ELIZA.

RESIGNATION.

WEARY of theſe low ſcenes of night,
My fainting heart grows ſick of time,
Sighs for the dawn of ſweet delight,
Sighs for a diſtant happier clime!

Ah why that ſigh?—Peace, coward heart,
And learn to bear thy lot of woe:
Look round; how eaſy is thy part,
To what thy fellow-ſufferers know.

Are not the ſorrows of the mind
Entail'd on every mortal birth?
Convinc'd, has thou not long reſign'd
The flattering hope of bliſs on earth?

'Tis juſt, 'tis right; thus he ordains,
Who form'd this animated clod;
That needful cares, inſtructive pains,
May bring the reſtleſs heart to GOD.

In him, my ſoul, behold thy reſt,
Nor hope for bliſs below the ſky:
Come RESIGNATION to my breaſt,
And ſilence every plaintive ſigh.

Come Faith, and Hope, celeſtial pair!
Calm Reſignation waits on you:
Beyond theſe gloomy ſcenes of care,
Point out a ſoul-enlivening view.

Parent of Good, 'tis thine to give
Theſe cheerful graces to the mind:
Smile on my ſoul, and bid me live,
Deſiring, hoping,—yet reſign'd!

Thy ſmile,—ſweet dawn of endleſs day!
Can make my weary ſpirit bleſt;
While on my FATHER's hand I ſtay,
And in his love ſecurely reſt.

Then, cheerful ſhall my heart ſurvey
The toils, and dangers of the road;
And patient keep the heavenly way,
Which leads me HOMEWARD to my GOD.

W. Ridley sculp.

Mr. Thos. Broadbent

Aged 28.

Preacher of the Gospel.

Arminian Magazine,

For OCTOBER 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[*Concluded from page* 454.]

AT Cape Negro, I found several persons, and particularly Mrs. S. under deep convictions; in a few days after, the Lord manifested his peace and pardoning Love to her soul. Mr. A. who had been at sea, and had never heard a Methodist Preacher, came home in the midst of this awakening season: the Lord touched his heart, and he began to seek for mercy. Mrs. D. (wife of a gentleman of fortune) said, "I am afraid there is no mercy for me! for when I was "eleven years of age, I was convinced under the preaching "of Messrs. Wesley and Whitefield, in England; and Mr. "Whitefield received me for a convert: But now I am a "vile backslider!" A young woman, who was at that time in the house, in great distress, retired with the resolution never to rest till she found mercy: About three o'clock; the Lord manifested his forgiving love to her soul; soon after she came to the place where I preached, and went round the house among the young people, exhorting and encouraging them to seek the Lord.

About this time the Lord raised up a young preacher, J. M. who came to my assistance, and was helpful in the work. I continued at Shelburne, Barrington, and the adjacent settlements, till Autumn. But being obliged to visit the East, I left the new societies under the care of J. M. and embarked for Liverpool. At this place I found a great alteration for the better. The first time I visited the people here, we had only seven communicants; but now we have above sixty. During the Winter, I went to Halifax, Windsor, Cornwallis, Horton, and a few other settlements. The Lord blessed my labours, particularly at Horton, where I preached in different parts of the town, and many were added to the society.

I received a letter from Dr. Coke, requesting my attendance at the Baltimore Conference. It was with reluctance I came into Nova Scotia; but now I feel a willingness to labour and suffer in the cause of Christ, among this people. During the two years I have travelled in the Province, the Lord has been with me, by land and sea: There are now about six hundred

members in society. April 10, 1787, I bade farewell to my dear Nova-Scotians; and embarked at Halifax with Captain Wilson, for Boston in New England.

Sunday, April 16, I preached in the cabbin with freedom. The wind being high and contrary, we were obliged, for the preservation of our lives, to come to anchor between two Islands, which afforded me an opportunity of preaching on each Island. I likewise gave a few books to the people, and left many of them in tears. On the 19th, I landed at Boston; where I preached a few times, and then pursued my journey through New York and Philadelphia, to Baltimore. We had a blessed time at the Conference, and I was appointed to labour again in the Peninsula.

May 28, I preached in Tuckahoe church to about a thousand people; and next day to near as many in the same place; the presence of the Lord was in the midst of us. At Talbot Court-house, I was surprised to see the multitude of serious hearers; I suppose there were about five hundred more than our chapel could contain; but many were disappointed, for I had very little liberty. The people in this part of the country seem as if they would be all Methodists. It is now a small thing to be a Methodist in Name only; but to love God with all the heart, and our neighbour as ourselves, is a matter of very great importance. On Wednesday I preached to the persecuted flock at brother R's; and in the afternoon had a blessed time at the Bayside-chapel. Next day about four hundred hearers attended at Bollingbroke-chapel. This society will not detain their fellow-creatures in bondage, but freely liberate their poor slaves. They are likewise remarkable for peace and harmony among themselves.

Sunday, June 4. We had a large congregation at brother M's. Some time ago there was a great revival in these parts. The cries of those who were distressed for their sins, were frequently so loud as to drown the voice of the preacher; this gave offence to some calm, cold professors; they were afraid of wild-fire; and their well-meant efforts to prevent it, have brought on too much dryness, and deadness.

June 13. We had a precious opportunity at Hooper's Island; many were awakened at this meeting; and notwithstanding the great cries of the distressed, I never saw less confusion on such an occasion. Five persons were brought into liberty, three of whom were sisters. I continued in the Peninsula till May 1788, and preached in all the counties on the Eastern Shore, viz. three of Virginia, three of Delaware, and eight of Maryland, I cannot say that we had much increase, but I hope the societies, in general, were edifyed, and built up in their most holy Faith.

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At the Conference, I was appointed to the Northern District, which included New York, Long Island, and New Rochelle Circuits. Twelve young preachers accompanied me, and our gracious Lord opened our way in a wonderful manner, notwithstanding all the invectives which were thrown out against us by ignorant and prejudiced persons. Before Winter, we formed several large Circuits, and most of the preachers were comfortably situated. Multitudes of sinners began to enquire after the way of salvation, and the country was not a little alarmed at the sudden, and almost universal spread of the Gospel. Some cried out, "The King of England has sent these Preachers to make the people disaffected "to Government, and to bring on another War!" Others exclaimed, "These are the false prophets spoken of in Scrip-"ture, who should come in the last days, and deceive, if it "were possible, the very elect!" Some candidly acknowledged, "They are good men, and do much good:"—While others vehemently declared, "Nay; they are deceivers of the "people!" The ministers of the various denominations were afraid lest we should break up their congregations; some of them openly opposed us, and publicly declared, That the Doctrine we taught was false. Notwithstanding all these jealousies and clamours, the Power of God attended the Word, a great reformation was evident among the people; many of whom were enabled to speak freely and feelingly, of what the Lord had done for their souls. I went through the District (about one thousand miles) every three months, and then tarried a week or two at New York.

In June, 1789, I preached in the city of Hudson, where at first I met with some encouragement; but after spending much labour among that people, I am afraid not many were profited by my ministry. However, I am clear in the matter, having warned, invited, and with many tears intreated them to embrace the blessings and promises of the Gospel. July 1, I went to Albany. Sometime ago I petitioned the Assembly, and obtained permission to preach in the City hall, which has been open for me ever since; but many of the inhabitants are greatly prejudiced against the Methodists; however a few are joined in Society, which is gradually increasing.

July 6. In my travels this day, I overtook an old gentleman: after a few questions, he told me, "Sir, I am a follower of Christ, and know my peace made with God. Indeed, I live in sin; for we are all sinners; but I have the imputed righteousness of Christ; and it is no more I that do it, but sin that dwells in me: Sometimes I swear; and have been drunk, too, many times since I was made a new creature: But my comfort is, I cannot fall." I asked him, "What will be-"come of your soul, if you were to die drunk?" "Die drunk!"

drunk!" he replied, "What would you think to see the Sun "fall? Was it ever known that a saint died drunk? impos- "sible!" To which I answered, "According to your "doctrine, if you always keep yourself intoxicated with "strong liquor, you will never die: Sin made man mortal; "but I cannot learn from Scripture that drunkenness will "make him immortal." "Sir," said he, "I perceive you are a rank Arminian, and hold out very uncomfortable doctrine to God's dear children: You are an accuser of the brethren. I am an old Englishman, a convert of Mr. Whitefield's, and a New-light by profession, from the sole of my foot to the crown of my head." After labouring some time to shew this poor self-deceived Antinomian his danger, I wished him well, and pursued my journey.

I travelled through the country, and preached to multitudes of attentive hearers, although many were greatly afraid of being deceived by the false prophet, as they were pleased to call me. I preached at Ash-grove, where we have many kind friends, and they have built us a church. When I first came into this settlement, I found some emigrants from Ireland, who had been acquainted with the Methodists in their own country; but alas, most of them were in a fallen state; they had lost the life and power of religion. The Lord was pleased to bless the Word to the awakening and re-converting of their souls; backsliders were healed; and many who had never heard the Gospel before, were brought to experience that Faith which justifies the ungodly. At our Love feast were present about two hundred persons, most of whom were young converts.

July 14. I preached at Spence-town. In spite of all opposition, the Work of God prospers in this place, and the country round about it. Next day, at Sheffield, I was greatly opposed; however, some brands are plucked from the burning. The day following I preached in the Presbyterian-chapel at Canaan. The people of this place are of a mild, catholic disposition; their former minister, Mr. T. was a pious affectionate man, and highly esteemed all who love the Lord Jesus Christ in sincerity, even though they were called Arminians. A number of souls are converted in different parts of the town; so that at present we have several classes here. Sunday 18. Our quarterly meeting began. Souls are flocking to Jesus, and the number of disciples increases. Many have been much troubled with Antinomianism in this part of the Vineyard, but that pernicious delusion is now vanishing away.

July 24. I continued writing till two o'clock, when looking at my watch, and perceiving that I had scarce time to get to the place of my appointment, I rose in haste, and went to the

the meadow to fetch my horſe, where he was tethered by a long rope. I took hold of the rope, but by ſome means the horſe being frightened, began to run, and I was entangled in the rope. How it was, I cannot tell, but for ſome time I felt myſelf in great diſtreſs, and then loſt the uſe of my limbs and ſenſes. I lay in this ſituation a conſiderable time, till at laſt ſeeing the initial letters of my name in my hat, I recollected who I was, and immediately calling on the name of the Lord, he ſtrengthened me to riſe and walk to the houſe. A doctor being ſent for, he found my right ſhoulder diſlocated, and almoſt every joint of my hands and arms much ſtrained. After being bled, and the ſhoulder ſet, I perfectly recovered my ſenſes. Many of the neighbours came in, expecting to ſee me die, to whom I was conſtrained to cry out, as I lay on the bed, "Perfect love caſteth out fear. "Now I moſt aſſuredly know that there is a reality in the "religion which I have been recommending to others, for "theſe many years." I felt ſuch a love for the cauſe of God, that I was willing to ſuffer any thing for it. I had not the leaſt repining thought, but cried out, "Lord, it is good "for me to be afflicted." I never felt a greater degree of reconciliation to the Providence and dealings of God; and was conſtrained, with a flood of tears, to exhort all around me, to flee to Jeſus; for I ſaw a fullneſs of Love in him for every ſoul of man. The only thing which induced me to deſire a longer ſtay in this world, was to be inſtrumental in the Lord's hands, of ſpreading his glorious Goſpel

Sat. 25. Being deſirous of attending the Dover quarterly-meeting, I went in a carriage as far as Oblong, and next day got to Dover church, where I was enabled to preach with great liberty. But as I could not ride on horſeback, and the roads were too rough for a carriage, I was obliged to decline attending my New England appointments, and therefore retired to New York for a few days. From thence I went to Long Iſland, and had a refreſhing ſeaſon among the ſincere followers of Chriſt. I hope my affliction is ſanctified to me, and with the other mercies of the Almighty, work together for my good.

Aug. 28. I ſet out on my journey through the Diſtrict, and found an increaſe of members in almoſt every ſociety. In my return I viſited ſeveral towns in Connecticut, where I had never been before, and found enlargement of heart while preaching among the people.

Nov. 19. I found ſuch liberty in preaching at New York, as I had never experienced in that city, and conceived great hopes that there would be a revival ſhortly, which accordingly happened in a very extraordinary manner. The work firſt began in a prayer-meeting, and then ſpread through the great congregation.

congregation. The church people, in general, do not oppose our doctrine; but one of that order in this place, has not only preached againſt us, but likewiſe printed and ſpread abroad books, in order to prejudice the minds of the people againſt us.

June 2, 1790. I ſet out on my journey to Boſton, and had large congregations in almoſt every place. On Wedneſday, I declared to a ſerious people at Singſing, "Now, the juſt ſhall "live by Faith, &c." At Oakley church, which was crowded with hearers, I felt much ſatisfaction in explaining the firſt Pſalm: and likewiſe in the evening, while enforcing St. John's declaration, "He that is born of God, doth not com-"mit ſin." In Cornwal, I truſt, ſeveral were awakened; one man in particular, who never reſted till he found peace with God. At Albany, I had many difficulties to encounter, in building a little preaching-houſe, which is now likely to be finiſhed. I found the work increaſing in moſt of the ſocieties I paſſed through. In October I returned to New York, where the Conference was held.

I have met with trials of a peculiar nature; ſome of which, I once thought, I never ſhould have to encounter. I wiſh at all times to be reſigned to the Will of my heavenly Father. Hitherto the Lord hath helped me; and I am truly thankful, that he gives me a heart to bleſs them that curſe me; and to pray for thoſe who perſecute, and deſpitefully uſe me. It affords me the moſt joyful ſatisfaction, that more than two thouſand have lately joined the ſociety; and, I truſt, above one half of them are really born of the Spirit. Between eight and nine thouſand are ſo far enlightened as to ſee, in a meaſure, the propriety of the doctrine and diſcipline of the Methodiſts. A great, and almoſt general reformation, is evident in many places. Many thouſands in the back Settlements, who could ſeldom hear a ſermon, have now the opportunity of hearing preaching every fortnight, or oftener. Some of the miniſters are more aſſiduous in their labours, and their congregations are increaſed; where they had only ten church-members, they have now twenty.

With regard to the Doctrine taught by the Methodiſts, I have had no reaſon to doubt of its veracity, and conformity to the Holy Scriptures, from the firſt day I embraced it. As for the principles taught among other denominations of Chriſtians, I am willing to think and let think: only, it appears to me unreaſonable, that perſons ſhould continue in this, or the other perſuaſion, merely becauſe their parents brought them up in that belief. While I have the uſe of my underſtanding, I can never embrace the Doctrine of unconditional Election and Reprobation; it is unſupported by Scripture, as well as repugnant to ſound Reaſon, to ſuppoſe that the gracious and merciful

merciful Creator, ſhould from all Eternity, conſign the far greater part of the human race to eternal fire! I have never yet converſed with the Defenders of this horrible Decree, but who frequently contradict themſelves. O why ſhould any be angry with us for declaring, that Chriſt taſted death for every man; and that the penitent Prodigal who forſakes his wickedneſs, and humbly returns to God, through Faith in Chriſt, ſhall be inſtantly received;—and that the Lord is faithful, not only to forgive our ſins, but alſo, to cleanſe us from all unrighteouſneſs.

Philadelphia, 1791. FREEBORN GARRETTSON.

A SERMON on PROVERBS xi. 30. preached at the Conference held at Leeds, July 1793, by JOSEPH BENSON.

[*Concluded from page* 466.]

III. WE come now to the third general head of diſcourſe: The wiſdom of WINNING SOULS.

1. That they who win ſouls are *wiſe*, appears from divers conſiderations. 1ſt. They act according to the Will of the infinitely wiſe GOD, and co-operate with him in the ſalvation of mankind. "It is not the will of your heavenly Father," ſaid Jeſus, the true and faithful interpreter of his Father's Will, "that one of theſe little ones ſhould periſh." "He is not willing," ſaid Peter, "that any ſhould periſh, but that all ſhould come to repentance." "He willeth all men to be ſaved," teſtifies St. Paul, "and to come to the knowledge of the truth." Hence it was, that "he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life;" yea, "he ſent his Son into the world; not to condemn the world, but that the world through him might be ſaved." The ſalvation of ſouls, therefore, is a matter which God has infinitely at heart, and to accompliſh which, the Father, Son, and Holy Ghoſt, "work hitherto." And he that is employed in winning ſouls, is, in this particular, a "worker together with God;" which to be, as it is an high honour, ſo it is alſo a great privilege; and he that makes choice of it, manifeſts great wiſdom, even a wiſdom reſembling the wiſdom of God, of which, indeed, it is the bleſſed fruit and effect.

Again 2dly. *He that winneth ſouls is wiſe*, becauſe he, in a peculiar manner, glorifies God. To glorify God, is to *know* and *acknowledge* the divine glories, or perfections, and to be ſuitably influenced by them, as to our tempers, words and works.

works. Now as none will attempt to win souls who do not thus glorify God themselves, so they bring the souls they win to glorify him too. In other words, being themselves "wise unto salvation," they are instrumental in making others so. Fulfilling themselves the divine will, and complying with their indispensable duty, they prevail on others to do the same. Embracing themselves the inestimable privileges and blessings of the Gospel, they persuade others to embrace them likewise. All which discovers great wisdom; nor can any one doubt whether it be wise to win souls, unless he, at the same time, doubt whether it be wise to glorify God, and bring others to glorify him; which, in effect, would be to doubt whether *Angels* were wiser than *Devils*. "The fear of the Lord," says the inspired Penman, "that is wisdom; and to depart from evil is understanding;" and of consequence, to bring others to fear him, and to depart from evil, is a still higher degree of wisdom and understanding.

3. That they who win souls are wise, appears further in this: They recover to the great CREATOR his lost creatures, and to the heavenly FATHER his lost children. Before souls are *won*, they are *lost*, in many respects;—lost to *God*, whom they do not *serve* and *glorify*;—to their *fellow creatures*, whom they do not *edify*;—and to *themselves*, not being either *holy* or *happy*. But when they are won, they are *found*;—found of God, whom they now glorify, answering the end of their creation and preservation;—found of their fellow creatures, to whom they are now truly useful, and that in matters temporal as well as spiritual;—and found of themselves, being *in Christ new creatures*, and truly happy in communion with GOD. Now, if it be a *good*, and therefore a *wise* action, to bring back straying sheep or cattle, lost upon the wild mountains, to their rightful owner, and an action yet better and wiser to recover to a kind and indulgent Father his prodigal and lost children; who can describe the wisdom of him that brings back to the great Creator and Parent of the Universe, his rational and immortal offspring, that had at once dishonoured him, and rendered themselves most wretched by wandering from him?

4. A further proof of the great wisdom of winning souls is found in this; when souls are won, the *Preserver* and *Benefactor* of men, in whom they *live*, *move*, and *have their being*, and who spares them, and supplies their wants from day to day, that they may sincerely turn and live to him, recovers his Servants who had fled from his service, sees the end of his patience and long-suffering towards them, at length answered, and receives due praise for his many and undeserved benefits. Now if it be an act of kindness to a neighbour, and therefore of *wisdom*, to bring his disobedient servant, whom he has long

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fed and clothed, and whofe wants he has fupplied, to a fenfe of his duty to his Maſter, and to induce him to perform the ſervice due to him, to whom he is engaged, and by whom he has been ſupported; it is, ſurely an inſtance of abundantly greater wiſdom, to engage the rational creatures of God to become faithful ſervants of their divine Maſter.

5. The wiſdom of winning ſouls will appear in a yet more ſtriking light, if we conſider that the ſouls that are won, are not only *creatures* of God, made, and preſerved, and provided for by him, but alſo his *purchaſe*, *bought with a price* of immenſe value; "redeemed, not with corruptible things, ſuch as ſilver and gold, but with the precious blood of the Son of God." To eſtimate, therefore, the wiſdom of winning them, is to eſtimate the value of the Blood ſhed for their Redemption. Now this, it is well known, is of infinite worth, as being the blood of a perſon of infinite dignity. Unſpeakable, therefore, is the wiſdom of winning ſouls, whereby the Redeemer is put in poſſeſſion of the purchaſe of his Blood, and ſees the fruit of the travel of his ſoul, and of his extreme ſufferings.

6. Again: As the ſouls and bodies of men are the purchaſe of the blood of Chriſt, ſo are they deſigned to be the Temples of the Holy Ghoſt, being made for this end. "Know ye not," ſays St. Paul, to the believers at Corinth, "that ye are the Temple of God, and that the Spirit of God dwelleth in you?" And again, "Know ye not that your body is the Temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own?" And yet again, "Ye are the Temple of the living God; as God hath ſaid, I will dwell in them, and walk in them." But let it be obſerved, this is ſpoken only of *real Chriſtians*, of ſouls truly *won*. They, and only they are, ſtrictly ſpeaking, the Temple of God, and have the Spirit of God dwelling in them. As to all others, although *made*, *preſerved*, and *redeemed*, to be God's Temples, and an habitation of the Holy One, by his Spirit, yet they are not ſo in reality: They are rather temples *left deſolate*, and buildings in *ruins*. But as ſoon as they are *won*, they are rebuilt, adorned, and inhabited by the GOD of Glory. He, therefore, that wins ſouls is wiſe; for he is an inſtrument in the hands of God, of rebuilding and beautifying theſe ſpiritual Temples, and of preparing the way of the King of Glory to the Throne on which he moſt deſires to ſit and reign, the broken and contrite heart of the humble penitent.

7. As a ſtill further proof of the wiſdom of winning ſouls, let it be obſerved that when ſouls are won, rational and immortal creatures, periſhing in ignorance and ſin, in depravity, weakneſs,

weakneſs, and miſery, are ſaved. They eſcape their preſent impurity and guilt, and attain holineſs and happineſs; and perſevering in the ways of God, they obtain everlaſting felicity of ſoul and body. How great then is the wiſdom of winning ſouls! Were it only the curious machine of man's *body*, ſo fearfully and wonderfully made, that was reſcued from death and corruption, it would be a great acquiſition. How much greater and more important a ſalvation is that of a rational and immortal ſoul, capable of ſuch high degrees of wiſdom, holineſs and happineſs through the countleſs ages of Eternity! To ſave a periſhable jewel, of comparatively ſmall value, from the filth of a dunghill, and place it in the crown of a monarch; and much more, to reſtore a darling child from a noiſom and dangerous diſorder to eaſe and health, would be deemed a wiſe and worthy action, altho' that eaſe and health, like all things here below, were but to laſt for a ſhort ſeaſon. But to ſnatch ſuch a child from the jaws of a lion, the paws of a bear, or from a raging fire, altho' with great danger to one's ſelf, would be judged an act of ſtill greater wiſdom, and importance; and yet that lion, that bear, or that fire, would but have devoured, in momentary pain, the infant's body. Its ſoul would have eſcaped, through the rage of the flames, or the teeth of the ravenous beaſt, to reſt and happineſs. What then ſhall we think of the ſalvation of the *whole man*, body and ſoul, from "the vengeance of eternal fire;"—from "the worm that dieth not, and the flames that ſhall not be quenched;" from the indignation and wrath of the incenſed Deity, and the tribulation and anguiſh conſequent thereupon? Who can deſcribe, or even conceive the wiſdom of this? Who can form any adequate idea of the importance of ſuch an action?

8. Indeed, when ſouls are won; nay, when *one loſt ſinner* is brought to God, the gain is ſo great, that joy is given even to the Angels of God. "There is joy," ſaid Jeſus, "in the preſence of the Angels of God over one ſinner that repenteth." How much more over many, over hundreds, thouſands, and myriads! How important then, muſt thoſe divinely illuminated and inconceivably wiſe Intelligences, know the ſalvation of ſouls to be! And how wiſe muſt they judge him, who chooſes, in preference to every other calling, to be employed in ſaving ſouls, and feels no care equal to that of being found faithful and ſucceſsful in his high and holy calling! Surely thoſe *Morning Stars*, the firſt-born Sons of JEHOVAH, who ſang his praiſes together at the birth of nature, and ſhouted for joy at the firſt appearance of a world which was to be the dwelling place of immortal minds, while clothed with clay: Surely, thoſe wiſe and intelligent inhabitants of the heavenly regions,

regions, who have viewed with continued attention, the various and ſtupendous works of their mighty Maker, works of *Providence* and *Grace*, as well as of *Creation*, for ſix thouſand years, would not be moved with a light matter, nor find their large and enlightened ſpirits ſuddenly ſwell and overflow with joy at the ſight of a trivial event! Surely, no facts, but ſuch as are of the greateſt magnitude, can have any influence on their comprehenſive and exalted minds! And yet behold, theſe eldeſt and moſt experienced Sons of the everlaſting Jehovah burſting forth in ecſtatic joy and praiſe, at the converſion of one ſingle ſinner! Of what great worth, then, are immortal ſouls, in the judgment of thoſe beſt capable of judging; and how wiſe is the man, who conſiders the ſaving of them as the moſt important buſineſs he can be employed in on earth?

9. Permit me to mention two or three conſiderations more on this head. Souls are rarely, if ever won, but much ignorance, ſin, and miſery, is prevented, even in others; eſpecially among the relations, friends, and neighbours, or acquaintances of the perſons thus brought to God; and if they be not converted, they are at leaſt civilized. And this is an acquiſition of no ſmall moment. But the matter rarely ſtops here. The ſouls won, will be inſtrumental in winning others; and theſe again will gain others; and who can ſay where the progreſs of this good work will end? Nay, it will never end, at leaſt while the world ſubſiſts. It will continue and increaſe till time ſhall be no more: And the effects of it will remain to all Eternity. "For the kingdom of God is like unto leaven, which a woman took and hid in three meaſures of meal till the whole was leavened." And again: "The kingdom of God is like to a grain of muſtard ſeed, which a man took and ſowed in his field, which, indeed, is a ſmall ſeed, but when it is grown, it is the greateſt among herbs, and becometh a tree; ſo that the birds of the air come and lodge in the branches thereof."

10. Now all this will redound to our benefit. Hereby, firſt, our joy and happineſs muſt be increaſed in the great Day of the Lord. To meet ſo many ſouls in glory would afford unſpeakable pleaſure, even if others had been the inſtruments of bringing them to God; how much more to know and be aſſured that God had bleſſed our endeavours for the effecting that great and glorious work, and that we were the ſpiritual Fathers of that numerous progeny begotten by the Goſpel. Secondly, we ſhall certainly meet with returns of gratitude, love and kindneſs, from the ſouls thus *won*, in a way we at preſent know nothing of; and perhaps, too, ſhall receive benefits from them, of a nature of which we can now form no conception. Undoubtedly they will conſider themſelves as laid under

infinite and *everlasting* obligations to us for having, under God, rescued them from boundless and eternal torments, and therefore, will be our everlasting friends, and in every way in their power, will shew us everlasting kindness. Add to this, thirdly, that we shall receive, from the Lord, positive rewards of glory and happiness, according to the number of souls we have won, or rather according to the zeal we have manifested, and the pains we have taken, in endeavouring to win them. For "the Lord is not unfaithful to forget our work and labour of love, which we shew toward his name," but "every man shall receive his own reward, according to his own labour." And then, fourthly, the gratitude and love which we shall find overflowing our souls towards God, for using us as instruments in his hands, of such great good to our fellow-creatures, will be an everlasting spring of holiness and happiness to us. So that, in every point of view, whether we consider ourselves or others, the glory of God, the good of mankind, or our own advantage, it appears evident to a demonstration, that "he that winneth souls is wise."

11. And, if so, then what shall we say of him that *destroyeth* souls! that so far from gaining them to God, by his conversation or behaviour, drives them from him? May we not say that he is *foolish?* Certainly we may; and his folly is such as no words can possibly describe. He co-operates with Satan, the most *subtle*, indeed, but at the same time the most *foolish* Being in the Universe of Creatures. Instead of glorifying God, as was his *duty* and *interest*, and therefore his *wisdom*, he dishonours him in a very high degree. In proportion to the number of souls he destroys, he robs the Creator of his rational creatures, and the Parent of the Universe of his immortal offspring: Yea, and the Son of God of the purchase of his most precious blood. He deprives the Lord and Master of Men and Angels, who is also the continual Preserver, and bountiful Benefactor of the human race, of the gratitude and love, of the obedience and service, so justly due to him from those he daily preserves, and whose wants he amply supplies. And he prevents the Holy Spirit of God from entering into, or banishes him out of his own Temples: Nay, he destroys the Temples themselves, and lays the Sanctuaries of Jehovah, the habitations of his holiness, level with the ground, making the sacred houses of God heaps of ruins.

12. Further. He destroys the immortal souls of men, and throws the rational offspring of the Deity into the Jaws of the infernal Lion, and into the raging flames of everlasting fire. He, therefore, causes grief to Angels of light, and all the benevolent inhabitants of heaven, while he gratifies and gives hellish pleasure to Satan, and his cursed associates in rebellion. For, besides that he prevents the Salvation of such as would

have

have been saved, had not he thrown obstructions in their way, he increases the sin and wickedness of such as were, and would still have remained the servants of the Devil. And all this will redound to his own loss, his dishonour and misery, in the great Day of God. When he shall be compelled to entertain a just and comprehensive view of the greatness of his guilt, in being the cause of the everlasting destruction of so many souls, the blood of which, (as the Scripture speaks) will be required at his hands; he will be filled with inexpressible confusion, amazement, and terror. And then the souls he has undone, and rendered eternally miserable, will bear towards him everlasting hatred, will pour eternal curses upon his head, and exert all their powers to add to his misery. Like infernal fiends, they will employ an endless eternity in tormenting one to whom, under Satan, they owe their own torments. And, through the wise permission of divine justice, they will, no doubt, have it in their power to take an *ample vengeance* for the everlasting loss which they have sustained, and the endless torments into which they are plunged. Add to this, that God himself will not fail to render unto such positive punishment according to their deeds; even, "indignation and wrath, tribulation and anguish," as a recompence for the evil they have done, in drawing so many of his rational and immortal creatures into final ruin and destruction. But I forbear to proceed. I hope it is not necessary I should add any more. If we have but a proper idea of the wisdom of *winning* souls, we cannot be insensible of the folly of *destroying* them. May the wisdom of the former, and the folly of the latter, appear to our minds in a more striking and affecting light daily; and may our whole conduct be duly and continually influenced thereby!

IV. But WHOM does this subject concern? WHOSE office and duty is it to win souls?

1. In answer to this enquiry, let it be observed, this subject concerns some persons in an especial manner: As first, *Ministers* of the Gospel. It is their peculiar duty to *win souls*. To *this work* they are *called* of God and man. To *this* they are *dedicated* and *set apart*, in the presence of God and his people. *This* they have voluntarily undertaken, and promised to perform, to the utmost of their power. For *this* they have, if not a plentiful income, or a handsome salary, at least a *maintenance*, and the supply of their daily wants. And for *this*, lastly, they have peculiar advantages, being happily excused from worldly cares and labours, and at liberty to devote their whole time to it. *They*, therefore, are *inexcusable*, if they do not *win souls*; at least, if they do not *labour* to win them; employing for this purpose their time and talents, from

day

day to day, with zeal, fidelity, and diligence, being instant in season and out of season; depending, however, for success, not on their own endeavours, but wholly on the presence and grace of him who hath said, "Without me, ye can do nothing."

2. *Parents* are peculiarly concerned here. They, under God, have given *being* to their children, and are, of course, in an especial manner, entrusted with the care of them; and they are under many and great obligations to do all in their power to *win their souls*. Indeed, how under a conviction of the truth of Christianity, they can be easy without doing this, is hard to say. To be persuaded there is a future and everlasting state of happiness and misery, and to see our own children, the offspring of our bodies, in the high-way to miss of that happiness, and drop into that misery, and not to endeavour to stop them, is surely an argument of a thoughtless, or unfeeling heart! What sort of a Father is he, that would not venture his life to rescue his children from devouring fire, or from the teeth of a raging wild beast? What then shall we think of him, who stands by, and looks quietly on, while the grand Adversary of men, as a roaring Lion swallows them up quick, and while Tophet opens its mouth and takes them in, transmitting both body and soul to everlasting burnings! If he be worse than an Infidel, that does not endeavour to provide for his own household, in temporal matters, and use every lawful means to procure food and clothing for those dependent upon him, what is he that does not study to make provision for the *spiritual* and *everlasting* welfare of his own offspring; but after having brought them into existence, suffers them to perish, and be eternally tormented in the flames of Hell, without one drop of water to cool their tongues? Surely the name of a savage brute is too good for such a monster of cruelty!

3. Not only *Ministers* and *Parents*, but *Masters* are also especially concerned here. Their servants, whether apprentices, journeymen, hired servants, or even day-labourers, while employed in their service, are entrusted to their care; and God, and reason, require that they should attend to the welfare of their servants' souls, as well as pay them their wages, and provide for the maintenance of their bodies. This will more especially appear to be their duty, if it be considered, that while servants perform for their masters, the low and laborious offices of life, they are prevented from spending much time in reading, hearing, and other means of instruction; and that their masters, in the mean time, are left more at liberty to pursue the nobler end of human life, and treasure up divine knowledge and grace, with which to enrich themselves and their families. Add to this, that being in general elder, and

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more experienced as well as more knowing, than their apprentices and servants, and being their superiors, they have authority over them, and great advantages, many ways, for communicating instruction to them; and these advantages they will undoubtedly be made accountable for.

4. Next to *Parents* and *Masters*, I might mention *Magistrates*, who are continually termed by the most ancient Writers, profane as well as sacred, the *Pastors*, or *Shepherds* of their people; a most just and significant appellation, which implies, that it is their office to provide for and superintend the welfare of their subjects. But as it is not likely that my discourse should reach the ears of many of these, and as it would be of no service to us to be made acquainted with the duty of our Superiors, while we are ignorant of our own; I proceed to say, that this subject concerns us *all*. For it is the duty of *all men* to *win souls*; or, at least, to use their utmost endeavours to win them. And accordingly, as has been observed, the words of our Text are with equal propriety rendered, *He that is wise winneth souls*. For, it must be considered, that it is not only a point of wisdom to win souls; but he who is *wise*, that is, in the language of Scripture, who is *righteous*, will win them. His spirit and conduct, his dispositions and actions, bear witness to the truth, and at once manifest to others what Christianity is, and invite them to become Christians. Add to this, that as he has ability and opportunity, he will not fail to drop a word for God, will speak to others, in praise of that Saviour he so sincerely and dearly loves, and will recommend to them that pure and undefiled religion, which he finds to be such a source of consolation to his own soul. He will reprove sin, exhort to obedience, communicate information to the ignorant, respecting the great *Truths*, *Privileges*, and *Duties* of the Gospel; and will *tell* such as *fear God*, for their encouragement, "what God hath "done for his soul." His discourse will be serious, instructive, and edifying, and will continually minister grace to the hearers; tending both to bring lost sinners to God, and to preserve those that are already brought to him. So that we are none of us unconcerned in this matter. We must all remember, that it is an essential part of the character of a truly wise or righteous person, man or woman, to *win souls*; and that no one is, perhaps, truly wise or righteous, before God, who is not more or less successful in this way.

5. Nay, this is not all. It is not only certain that he, who having time and opportunity for it, does not win souls, is not truly *wise* or *righteous*, but according to our Lord, he that does not *win* them, will *destroy* them. For "he that is "not for me," said that true and faithful witness, "is against "me; and he that gathereth not with me, scattereth." And that

that this is, and must be the case, is evident to a demonstration, to any considerate mind. For, as he who is truly wise and righteous, will by his conversation and behaviour, "shine "as a light in the world," and others, "seeing his good "works," will imitate the same, and "glorify their heavenly "Father:" So he that is of a contrary spirit and conduct, will, in a similar way, propagate his own likeness, and spread profaneness and immorality, as far as his influence can reach: like a person that has the plague, he will, more or less, infect all that are about him, and make them unholy and unrighteous as he is. So that there is no standing neuter in this affair. If we will not be employed for *Christ*,—*Satan* will employ us. If we will not work in Christ's vineyard, and plant the trees of righteousness, or water what others have planted, we shall be occupied in the barren and dry heaths of the wilderness, in possession of the *god of this world*, and shall contribute to the growth of thorns and briars, those *roots of bitterness*, which are so ready *to* spring up and *trouble many*. And then, after destroying the souls of others, we shall lose our own; and the blood of the souls we have destroyed, will be required at our hands.

6. And now, my brethren, our time is gone, otherwise I meant, before I concluded, to have called your attention to the amazing and everlasting importance of this doctrine, and to have exhorted you diligently to consider and lay it to heart. These things are either *true* or *false*. If they be *false*, let them meet with that inattention and disregard which they merit. But if they be true, as I am confident you *know* them to be, then how *deeply*; nay, how *infinitely* do they concern us all, and especially those of us who have taken upon us the solemn and important office of preaching the Gospel? Surely *we*, at least, shall be inexcusable, if we do not prosecute this business faithfully, and make it our chief concern every day to *win souls*. Added to the obligations that lie upon us, in common with others, to be diligent in this work, you see the nature of our office lays us under *other* and *peculiar* engagements. Let *us*, therefore, especially attend to it. Let it be our sincere and fervent desire, and our daily endeavour, to win souls. That we may but accomplish this great and blessed end of our important calling, let us not account our *ease*, our *honour*, our *liberty*, or even our *lives*, dear unto ourselves. Let us be willing to engage in any labour, to undergo any fatigue, and to endure any hardship or suffering, so we may but "fulfil the ministry, we have received of the Lord "Jesus," and save immortal souls from everlasting death.

7. Let us regard success in this work above all other considerations whatever. Indeed, other considerations, in the line of life we have chosen, there are none which can have any

any weight with a thinking mind. Profpects of *gain* we have not: our excellent Plan allows us only the fupply of our neceffary wants, and indeed, hardly that. *Preferment* we cannot expect, except from our great Maffer, in confequence of our difcharging our duty faithfully. *Honour* and *applaufe* are equally out of our reach, unlefs among the few poor people to whom we minifter. We are, therefore, compelled, even by our fituation, to act in this bufinefs from *pure motives*, if we act at all, or act rationally. Let *thefe* motives, then, the only motives which are juftifiable, or worthy of regard, be allowed to have their full weight with us, and let us abandon the very idea of any other. Let who will enter upon, and purfue this facred calling, with a view to *eafe*, *honour*, or *intereft*, let *our* end be only the glory of God, in the falvation of fouls. This is the only end we can reafonably hope to attain, others being all precluded, and this, which infinitely excels all others, bleffed be God, we may attain. In fome, yea, in a *great* degree, it has been attained already by many of you; efpecially by *you* my Fathers and Brethren, who are old in the work. You have won many fouls, and hereby God has been greatly glorified, while thoufands of mankind have been, or fhall be eternally benefited. Go on then, my dear, and much efteemed brethren, as you have begun and perfevered hitherto; only, if poffible, with greater diligence than ever, running fafter, as your race grows fhorter; and, as far as the decay of your health and ftrength will allow, labouring harder, in proportion as your time for labour haftens to a period. And let thofe of us that are younger, and thofe that have but lately given themfelves up to the work, emulate the zeal, and activity of our elder brethren, and ftrive to exceed even *them* in labours and fuccefs. In fo doing we fhall provoke, not their *envy*, but their *love*. Let us learn of them the happy art of *faving fouls*, and that more and more perfectly every day. In order hereto, let us make ourfelves better acquainted than ever, with *God*, and *Chrift*, and the *Scriptures*; as alfo with *human nature*, the *deceitfulnefs of fin*, and the various *wiles of the Devil*. And as practice makes perfect, let us labour to become, daily, greater proficients in this bleffed bufinefs of winning fouls, by daily endeavouring to win them. Let us "give attendance to "reading, to inftruction, to exhortation." Let us "preach "the word; be inftant in feafon and out of feafon; convince, "rebuke, and exhort, with all long-fuffering and doctrine. "Let us meditate on thefe things, and give ourfelves wholly "to them, that fo our profiting may appear unto all."

8. And let us not confine our inftructions, reproofs, or exhortations, to the Pulpit, and the large affemblies of God's people;

people; as if souls were only to be won in public, and it were beneath us to labour much to save them, unless we saw a prospect of saving several at once. Let us remember what pains our Lord and Master took with *one, single sinful woman*, at Jacob's well,—as well as with divers other individuals in private; and let us teach *from house to house*, as well as *publicly*. Let us speak for God as we have opportunity, instructing, advising, rebuking, exhorting, those we come in company with, or can have access to. And let us water the seed sown with continual and fervent prayer, that God may cause it to spring up, and bear fruit to his glory.

9. Upon the whole; let us all, Preachers and Hearers, see that we have this blessed and important work at heart, and use every means in our power to promote it; looking unto God alone, and not to any efforts of ours, for success. Let *Parents, Masters, Magistrates*, nay, and *subjects, children*, and *servants*, conspire together, to help it forward. Let us all endeavour to improve our several stations and situations in life, with the various talents and advantages entrusted to our management, to the attainment of this most desirable end. Let all be pressed into this service, and made to minister to the salvation of souls. Whatever influence, piety, virtue, learning, knowledge, eloquence, wealth, honour, pre-eminence, authority, or any other gift or endowment give any of us, let it be employed for this purpose; let it be laid at the feet of Christ, and dedicated to his praise, in promoting the great work for which he came into the world, and for which he shed his precious blood. Let us not think it too much to bestow a little care, labour, or money, upon that for which he was pleased to give up his life. And let us not fail to second and enforce all our endeavours, this way, by a conduct according to the Gospel. Let our example speak, and shew others, what it is to be won over to God, and how such ought to walk and please him in all things. Thus let us "shew forth the praises of him who hath called us out of "darkness into his marvellous light," by imitating him who "came to seek and save that which was lost," and who "went "about doing good:" And "our labour will not be in vain in "the Lord." He will, undoubtedly, give success, more or less; and being the children of God ourselves, we shall rejoice over many lost brethren and sisters in Christ, brought back to their heavenly Father's family. These will be our companions here, in our way to the kingdom, and our crown of rejoicing in the kingdom itself hereafter. They will surround, with us, the eternal Throne, and spend everlasting ages in shouting "Salvation to God and the Lamb," and ascribing "blessing and honour, and praise, and glory, to him that hath

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"loved them, and washed them from their sins in his own "blood, and made them Kings and Priests unto God and his "Father."

The LIFE of Mr. JOSEPH COWNLEY.

[*Continued from page* 478.]

THE Work of God, by the successive labours of the Preachers, spread through different parts of Ireland. In Cork a society was formed, in the face of violence and opposition exceeding all description. In the latter end of Nov. 1748, Mr. Cownley went to that city, where he preached at the peril of his life: But such was the spirit which influenced the preachers, that they counted not their lives dear, so that they might win souls. The mob, headed by a brutal barbarian of the name of Butler, did not stop at insult. Forgeting every dictate of reason, or feeling of humanity, they attacked the congregations with stones, clubs, and swords: so that the lives both of the preachers and people were in imminent danger. Outraging all law and security, they broke the windows, and burst into the houses of every one suspected of *Heresy*; where they committed crimes which are as painful to conceive, as to describe. The magistrates were applied to, but without success; instead of affording assistance, they added fuel to the flame: The Preachers were presented by the *Grand Jury* as vagrants. It is something singular, that in that memorable presentment, preserved in Mr. Wesley's seventh Journal, Mr. Cownley, by a misnomer, is called Jos. Mc. Auliff. At the Assizes, these disorders were discountenanced by his Majesty's Judge, and in a little time, the mob was finally suppressed. This persecution, so far from preventing, rather increased the zeal of the Preachers: The Lord smiled on their labours, and numbers were added to the Church of Christ.

After continuing some time in Ireland, Mr. Cownley returned to Newcastle in the spring of 1750. A letter which he received from Mr. Wesley, will give some idea of his situation about this time.

"My dear Brother, Dublin, April 12, 1750.

I doubt you are in a great deal more danger from honour, than from dishonour. So it is with me. I always find there is most hazard in sailing upon smooth water. When the winds blow and the seas rage, even the Sleepers will rise and call upon God.

"From Newcastle to London, and from London to Bristol, God is every where reviving his work. I find it is so now in

Dublin: Although there has been great imprudence in some, whereby grievous wolves have lately crept in amongst us, not sparing the flock: By whom some souls have been utterly destroyed, and others wounded, who are not yet recovered. Those who ought to have stood in the gap, did not. But I trust they will be wiser for the time to come. After a season, I think it will be highly expedient for you to labour in Ireland again. Mr. Lunell has been on the brink of the grave by a fever. Yesterday we had hopes of his recovery. I see a danger you are in, which perhaps, you do not see yourself. Is it not most pleasing to me, as well as you, to be always preaching of the Love of God? And is there not a time when we are peculiarly led thereto, and find a peculiar blessing therein? Without doubt, so it is. But yet it would be utterly wrong and unscriptural to preach of nothing else. Let the Law always prepare for the Gospel. I scarce ever spoke more earnestly here, of the Love of God in Christ, than last night. But it was after I had been tearing the unawakened in pieces. Go thou and do likewise. It is true, the Love of God in Christ, alone feeds his Children. But even they are to be guided as well as fed. Yea, and often physiced too. And the bulk of our hearers must be purged before they are fed. Else we only feed the disease. Beware of all honey. It is the best extreme: but it is an extreme.

I am your affectionate Brother

JOHN WESLEY.

To preach Christ, to display him as the Saviour of sinners, was Mr. Cownley's favourite topic; yet, he did not forget by the terrors of the Lord to persuade men. Mr. Wesley in this letter, only expresses his fears, lest by indulging too much on an agreeable subject, he should not be sufficiently explicit on another, no less necessary, in preaching the Gospel. The extremes are judiciously marked by Mr. Wesley, and may serve as a memento to all who preach the Gospel of the Grace of God.

In the Autumn of 1750, Mr. Cownley left Newcastle, and proceeded to Bristol; from whence he sailed to Ireland. He visited several places in that Kingdom, and established societies. In Limerick when preaching in the street, he was beset by a mob. The principal promoters were soldiers, one of whom assaulted Mr. Cownley; the soldier being noticed by a friend, Mr. Cownley complained to the commanding Officer. With a justice which so frequently distinguishes the conduct of the British Officers, he desired Mr. Cownley to name the punishment, and it should be inflicted. He answered, "he only desired peace;" which was soon restored, by the timely exertions of the commander. A different spirit influenced one of the Ministers. He was determined that none of his parishio-

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ners ſhould be Methodiſts. Many, indeed, were out of his reach, but the poor were threatened that their weekly allowance ſhould be ſtopped, unleſs they deſiſted from hearing theſe men. This Holy Inquiſitor ſent for a poor old woman who attended the preaching, and with an air of vaſt authority, demanded, "And what do you believe? What is your faith?" With great ſimplicity ſhe began to repeat the Belief. He ſtopped her, with an oath, and ſaid, "That is my faith:" Then with a torrent of imprecations, and expreſſions which are too wicked to be repeated, he diſmiſſed her. It will not demand any remarkable degree of diſcernment, to determine, which had the moſt of the ſpirit of Chriſtianity, the military or the prieſtly Officer.

Mr. Cownley continued in Ireland a ſhort time, and then returned to Newcaſtle. I have not ſufficient documents to fix his different ſtations, nor the ſucceſs of his labours from 1751, to the beginning of 1755. Through powerful exertions in preaching, he had fallen into a languid habit of body, which was ſucceeded by a malignant fever. Calmly reſigned to the diſpoſal of Providence, he waited with Chriſtian fortitude the event, ſaying, "the will of the Lord be done." In a little time he was reſtored to his friends, and to the Church of God. In the month of October, 1755, he was married at Cork, to the pious and amiable Miſs Maſſiot of that city.

From his firſt connection with the Methodiſts he cultivated the friendſhip of Mr. Whitefield. Mr. Cownley loved him for his works ſake, and revered his memory to the laſt. They correſponded with a freedom peculiar to the diſciples of Jeſus, and which is the natural offspring of love and union. The following letter illuſtrates the temper of this *heavenly man*, and his great eſteem for Mr. Cownley: As it is an original, and the writer was conſpicuouſly eminent in the preſent revival of vital religion, it will no doubt be acceptable to many.

"My dear Mr. Cownley, Newcaſtle, Sept. 16, 1755.

"Dare I wiſh you joy (after having been in ſight of your heavenly port) of putting out to ſea again? I hear you are upon the recovery, and therefore humbly hope, as your ſickneſs has not been unto death, that it has been only a kind purgation to cauſe you to bring forth more fruit. Then, then ſhall you ſing,—"O happy rod, that brought me nearer to my God."—Perhaps ere this reaches your hands, you may be entered into the marriage ſtate. May the everlaſting, and ever-loving Bridegroom of the Church, bleſs both you and yours, and give you to live as becometh the heirs of the grace of life! I hope you will never ſay, "I have married a wife, and therefore can no longer come forth into the high-ways and hedges." I dare not entertain ſuch a thought of my dear Mr. Cownley:—No,—Whatever others may have done, I truſt he will never

ſay,

ſay, "I pray you now have me excuſed." God forbid. A good wife and a good fortune call for double diligence in the work of God. You ſee I love you, by writing thus. A few days ago I was in hopes of ſeeing you, but now I fear it is too late. Oh this Pilgrim's life! With a Pilgrim's heart, how ſweet! You muſt pray for me.—I want to begin to do ſomething for Jeſus. I am a dwarf,—a dwarf;—and yet, Oh amazing love! Jeſus ſtill vouchſafes to bleſs and own my feeble labours. Every where the fields are white, ready unto harveſt. Oh for more diſintereſted labourers! Then ſhall we go on and be terrible, like unto an army with banners. This be your happy lot in Ireland! Pray remember me to all as they come in your way, and accept of this as a token of unfeigned love from, my dear Mr. Cownley,

Yours, &c. in our common Lord,

GEORGE WHITEFIELD.

The danger of an increaſing property, is here judiciouſly adverted to by Mr. Whitefield. Few there are who in the midſt of affluence, ſupport that ſpirit of religion, which diſtinguiſhed their characters in humble ſituations of life. The hiſtory of Methodiſm abounds with awful examples of the reverſe. Tempers and diſpoſitions which honoured the cauſe of the Redeemer, have been changed, in conſequence of an increaſe of fortune and importance. This friendly caution was not loſt on Mr. Cownley. He treaſured it up in his heart; and no alteration in his temper or manners could be diſcovered. His ſoul had higher cares. He had fixed his heart on God, and laid up all his riches in heaven! He had a charge,—the charge of ſouls. He could not deſert the flock, nor "For a graſp of ore, or paultry office, ſell them to the foe!" He did not; he lived for their ſervice, and died watered with their tears.

The zeal which influenced the minds of the Preachers, and their continued exertions in promoting the everlaſting intereſt of men, was much encouraged by a reciprocal intercourſe by letter. It was then, and continues to be admirably adapted to increaſe and maintain a holy ſpirit of emulation among the Brethren. May theſe inſtances remind us of that ſpirit which we ought to impart, in all our communications with each other. The following letters I conſider of this nature, which without any other apology, I ſhall inſert.

"My dear Mr. Cownley, Briſtol, Dec. 10, 1755.

"Not want of love, but leiſure and opportunity have prevented my anſwering your kind letter. Immediately on the receipt of it, I was called to the Weſt of England; and ſince that, from a cold contracted in the North I have been threat-

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ened with an inflammatory quinsey. But, alas! like you when putting into harbour, I am likely to put out to sea again. Oh that it may be to take some prizes for my God! Blessed be his name, though I am reduced to the ungrateful necessity of preaching only once a day, yet, I find the word of the Lord doth not return empty. Congregations are very numerous, and fresh stirring there seems to be among the dry bones. Letters from Virginia inform me that above a hundred have lately been awakened in one county, so that I trust the walls of the New Jerusalem will be built in troublesome times. May the glorious Redeemer make use of you, more and more, in this divine employ; and may you be daily built up in your most holy faith! From my very inmost heart I wish you all the blessings of the upper and nether springs; and if the Lord spares life, hope to see you in Ireland. Continue to pray for me as one that loves you tenderly, and though less than the least of all, yet, your affectionate Friend and ready Servant for Christ's sake,

GEO. WHITEFIELD.

"My dear Mr. Cownley. Sunderland, Aug. 14. 1756.

"I am glad to hear that you are restored to your *throne* again, and that Jesus is still honouring you in preaching the everlasting Gospel. As I am now on my tour to Scotland, I have thoughts of coming to the North of Ireland, and pay you a visit in Dublin. How it will turn out the Lord of the Harvest alone knows. I hope the work is upon the advance with you. In London there hath been a most glorious awakening all the winter. Almost all last week we had most blessed seasons thrice a day in and about Leeds. At York, Yarm, and here, Jesus hath done wonders. And surely it is the wonder of wonders, that such a worthless wretch as I am should be employed by him. Help, O! help me to praise redeeming love. O for a hundred thousand lives to spend in the service of Christ! Adieu, my dear Man, adieu! My love to all. I earnestly intreat their and your prayers, that if I come, it may be in the fulness of the blessing of the Gospel of Christ, for whose great name sake, I subscribe myself, yours, &c. GEO. WHITEFIELD.

The fever which Mr. Cownley had in 1755, so relaxed his nerves, that his labours were considerably interrupted. A pain settled in his head, which no medicine could ever remove. After consulting the most able physicians in Ireland, he stated his case to Mr. Wesley, and received the following answer:

"My dear Brother, London, Jan. 10. 1756.

"I have no objection to any thing but the Blister. If it does good, well. But if I had been at Corke, all the physi-

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cians in Ireland should not have put it upon your head. Remember poor Bishop Pearson. An apothecary, to cure a pain in his head, covered it with a large Blister. In an hour he cried out, "O my head, my head!" and was a fool ever after, to the day of his death. I believe cooling things (if any thing under heaven) would remove that violent irritation of your nerves, which probably occasions the pain. Moderate riding may be of use; I believe of more than the Blister. Only do not take more labour upon you than you can bear. Do as much as you can, and no more. Let us make use of the present time. Every day is of importance. We know not how few days of peace remain. We join in love to you and yours: I am, dear Joseph, your affectionate Friend and Brother, JOHN WESLEY.

Though no radical cure was effected, yet the severity of the disorder abated, by some attention to his manner of living and preaching. He removed to Dublin in the beginning of the year 1756, where Mrs. Cownley was delivered of her first child. And in the month of October he arrived at the Orphan-House in Newcastle. The work in the North of England extended much, by the united labours of Mr. Cownley and Mr. Hopper, and their brethren. Several Societies were founded, which continue to this day. On the banks of the Tyne, in Prudhoe and Nafferton, besides a variety of other places in that neighbourhood, numbers were truly awakened and converted to God. In one of Mr. Cownley's excursions into the Dales he was insulted by a mob, headed by a Clergyman. Warm from the village tavern, this zealous son of the Church with the collected rabble, advanced to the field of action. Mr. Cownley was preaching near the door of an honest Quaker, when the minister insisted, that he was breaking the order of the Church, and began to recite the Canon against Conventicles. Mr. Cownley replied, "If "I am disorderly, you are not immaculate," and reminded him of the Canon, "for sober conversation, and against frequenting Ale-houses." Confounded with the application, the parson retired for a while, but mustering up his courage, he again returned, and with threats of prosecution, began to take down the names of the hearers. A Quaker who was one of the congregation, hearing the alarming denunciations, stepped up; and with unruffled gravity, clapped the parson on the back, and said, "Friend John, put my name down "first." This ended the contest; quite disconcerted, the clergyman withdrew, and left Mr. Cownley to finish his discourse in peace. It is difficult to introduce anecdotes of this kind, without being suspected of a design to reflect on a particular community. But this suspicion is highly unreasonable.

sonable. The sacred writers had certainly no intention to injure Christianity, when they record the avarice of Demas, or the errors of Nicholas. The want of character in individuals has been the lot of every Christian Society. Methodism has produced such, which have been faithfully noticed by Mr. Wesley, in justice to the public, exposing them as examples of impiety, to deter others, and inforce a contrary practice.

[*To be continued.*]

The pious Minister's Covenant with God.

THE Rev. James Hay, who died, (as we are informed) about five or six years ago, in the North of Scotland, was a person highly esteemed by all his religious acquaintance, as an excellent and worthy minister of the Gospel of Christ. He redeemed every precious moment, in order to accomplish the great work which God had given him to do. The whole of his conduct testified, that he took not upon him this important office for filthy lucre, but to glorify God in promoting the salvation of sinners. He left a very good Living, of his own free choice, and entered upon a parish much inferior in point of stipend, because the people remained wicked and unruly, notwithstanding all his intreaties and endeavours, both in public and private, to reclaim them. He was continually grieved with the sight of their ungodly conversation, in the midst of faithful warnings and exhortations; and hoping that the labours of some other minister might be profitable to them, he quietly retired to another place.

His heart was so much engaged in the duties of his Calling, as a Minister of the Gospel, that he had no inclination to attend upon his secular concerns; and, except the horse he rode on to visit his parishioners, he could not distinguish his own cattle from those of his neighbours. The management of his Glebe * was entrusted to the care of a servant; nor did he suffer his mind to be disturbed, or his time to be spent in any thing which did not lead to the great end of his labours. The love of Christ filled his heart with compassion towards perishing sinners, and he frequently wept over them, while officiating as Christ's embassador to their precious souls.

* Ministers of the Establishment in Scotland (except in towns) have each of them a piece of land, which is part of their Stipend, and is called a Glebe: It is generally sufficient to maintain two or three horses, and as many cows.

The following Copy of a Covenant Engagement with GOD, was found among the papers of Mr. HAY, after his decease; and we have reason to believe, that it was his unwearied study and care to conform to the terms of it daily. We hope by making it public, that it will be useful to every Believer who conscientiously regards his Covenant with the Almighty.

"O MY GOD, and my father's GOD, who keepest Covenant and Mercy, to a thousand generations! I prostrate myself at the footstool of thy throne, and allured by thine ineffable grace, *I join myself to Thee, in an* EVERLASTING COVENANT, never to be forgotten. Receive, I beseech thee, thy revolted creature, now convinced of thy right to him; and desiring *nothing so much* as that he may be thine. This day, I renew my vows: I reiterate the sacred obligation. Let my soul collect all its powers: let me entirely devote myself to thee: let me confirm every former engagement; and if it be possible, make ties more strong.

With what pleasure do I reflect on the obligations I am under to thee, and would not be free from them for ten thousand worlds. I never knew a happy moment until I was thine. All my joys are dated from that blessed period. From thence they took their rise, and from thence they will for ever flow. O! Therefore, let me joyfully renew my vows to thee. Let thy Holy Spirit instruct me how to confirm them: and impress upon my glowing heart, the signature of an heir of glory. Let him teach me the devotion of angels, and impart to me their flames. Let all be noble, pathetic, and solemn, as their immortal vows. I would bind myself beyond the ties that mortals know. I would have my obligations sacred, unchangeable, and everlasting, as the covenant to which they relate. I take heaven and earth to record this day, and appeal to the Most High GOD, from whom no disguise can veil my thoughts, even thy sacred Name, O LORD, I dare attest, whose favour is my life, and whose anger is the only thing I have to fear.

I renounce the World and all its flattering vanities, and take the Supreme GOD for my Portion and Happiness. No action of my life was ever more deliberate and voluntary. My soul gives its entire and cordial assent, and offers up all its powers to thee. I make no reserve. Thou hast my whole, my undivided heart. With the utmost solemnity, I consecrate to thee my whole person, body, soul, and spirit: every member of my body, every faculty of my mind; understanding, will, reason, conscience, and memory; renouncing every other lord and master. To thee I surrender myself, my worldly possessions, my time, talents, usefulness, and

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influence over others; together with the beloved partner of my life, and the dear pledges of our vows. All that I have, all that I am, all that I have received from thee, I bring thee with chearful heart, and lay it down at thy feet. Reject them not, O LORD, because they are poor and unworthy of thy acceptance; but condescend to receive thy own gifts, returned back to thee with a grateful mind. Let them be used entirely for thy glory, and henceforth employed, in obedience to thy commands. Teach me always to hold myself in an attentive posture, to observe the first intimations of thy will; and may I spring forward with zeal and readiness, to the immediate execution of it: And grant my earnest desire and humble resolution, that I may continue thine, through all the ages of eternity.

To thy discretion also, I resign myself, and all the above, to be disposed off by thee, in such a manner, as thou shalt in thy infinite wisdom judge most subservient to the purposes of thy glory. To thee I leave, with conscious confidence, the care of futurity, and the management of all events; and say without reserve, "not my will, but thine be done." Leave me not to choose for myself. Give me no advantage, but what I may employ for thy glory. Grant me every good and perfect gift, though I ask it not with the fervency it deserves. Cancel every prayer, which has not been agreeable to thy will. I retract every petition, whose success will not centre in thy glory. It is thee, and not myself, I would honour. I would live, I would die unto thee, O Lord. On full experience, I have found all the objects of time and sense, to be vanity and a lie. With pleasure I have seen my favourite schemes and purposes, perishing in view of thy superior wisdom. When abandoned by every object of desire, and by every name of joy and of confidence upon earth, I rejoice in the conviction of their insufficiency. I bless the happy instances that have thrown a reproach on all human trust, that have torn my heart from earth, and broke my engagement with every thing below, and more firmly united me to thee, thou supreme and sovereign Good. I am convinced there is no relation so near and intimate, as that which subsists between God, and sanctified souls. He is their God, and they are his people. This is all my salvation, and all my desire. For my part, I disdain all dignity, I renounce all honour, save what arises from my union with, and my relation to the Saviour; by whose Blood I am washed from my sins, and whose Spirit I implore, to reside in me continually; that my very body may be the Temple of the Holy Ghost. Let me be filled more abundantly with his fruits, and with his graces. Let me experience all his sanctifying and saving operations; that I may put off this weakness, this infancy,

this childhood, and advance to the state of a perfect man in Christ Jesus. And whatever else thou art pleased to deny me, grant me the free gift of God, which is eternal life, through Jesus Christ my Lord.

In my dangerous journey through human life, O God, intrust me not to my own act, nor leave me to the advice of my own counsel; for my strength is weakness, my wisdom is folly, and my light darkness. Thou art witness to the tears I have shed over myself, and over my inexcusable follies and neglects. My purposes and resolutions are all weak, as the arm of a man that shall die, and the son of man who is grass. O send forth thy light and thy truth, that they may guide me, and stablish all my steps. When I go astray, let thy good Spirit gently and speedily bring me back into the way everlasting. Enable me to pray without ceasing, and watch thereunto with all perseverance; and preserve upon my heart that sense of thy presence, that flame of devotion, and those devout regards to thee, wherein the happiness and joy of my life consists. Employ me, O God, as an instrument of promoting thy service, and teach me to be faithful and diligent in the care of souls, as one that must give an account. Hast thou any work or business to do, or any sons of grace to raise up to Abraham? Hast thou any hard heart to soften, any dark understanding to enlighten, any irresolute mind to determine, any sinner to save, any lost sheep to seek out and recover, any one dead to make alive, any new victory or triumph to be added to the cross of Christ, send, Lord, by the hand of thy unworthy servant, and he will bless thy Name while he has a Being.

And let me especially and effectually recommend my family unto thee, which are my own flesh. As I love them tenderly, may I have the distinguished happiness of leading them home to thee, as the kindest and most beneficient office I can do them. Accept them as a sacrifice, which I would lay upon thine altar. Preserve them from the pollutions of the world, and let not the pains of education, and all my labours of love be thrown away: But do thou graciously establish thy covenant with me, and with my house; to be a God to me, and to my seed after me. Moreover, let me have the honour to administer to the necessities of the poor. Let me never see my brother in need, and shut up my bowels of compassion against him. Let me administer consolation and relief to the members of my exalted and glorious Redeemer, and be a servant to the servants of my Lord.

When at length the solemn period of death arrives, in those awful moments, be the eternal God my refuge: And though my soul and body shall be separated and disjoined by that convulsion, let both remain united to thee. In that important hour, may I remember this my Covenant, and

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employ my lateſt breath in thy ſervice, and do thou O Lord, remember it too. Look down, O my heavenly Father, with pitying eye, upon thy languiſhing, dying child. Embrace me in thine everlaſting arms. Support me in the midſt of the laſt agonies of nature. Put ſtrength and confidence into my departing ſpirit, and receive it into the abodes of them that ſleep in JESUS; peacefully and joyfully to wait the performance of thy laſt ſweet promiſe to all thy ſaints, even that of a glorious and bleſſed Reſurrection; and an abundant entrance into thine everlaſting Kingdom. O divine Savior! Thou haſt purchaſed this Soul of mine, with thy own Blood! Before God, and the Angels, I have put it into thy cuſtody. It is my all, my very being. As I know no other name that has ſalvation: With thee, I do ſolemnly depoſite the ſacred charge. Into thy hand, I recommend my precious treaſure. On thee I ſuſpend the happineſs of all Eternity. I know in whom I have believed; and when I ſhall be numbered among the dead, if this ſolemn Memorial ſhould chance to fall into the hands of any of my dear children, or other ſurviving friends, may it be a means of making ſerious impreſſions upon their minds. May they learn to fear the Lord my God, and with me, to put their truſt under the ſhadow of his wings. May they recognize the God of their Father, and make this ſacred engagement their own! and do thou graciouſly admit them to partake of all the bleſſings of thy Covenant; that with me, and all the nations of the Redeemed, they may aſcribe to the Father, to the Son, and to the Holy Ghoſt, that immortal tribute of praiſe, ſo juſtly due to each divine Perſon, for the part he bears in this illuſtrious work. Amen and Amen.

Pariſh of Dyce, JAMES HAY.
February 2. ——.

Mr. BRUCE's Journey through the Deſert of Nubia to Grand Cairo in Egypt.

[*Concluded from page* 484.]

UPON entering into the preſence of the Aga of Syene, [called in Arabic Aſſouan] I ſaw he was embarraſſed whether he ſhould deſire me to ſit down or not, ſo that I ſaved him the deliberation, by ſaying, immediately after ſaluting him, "Sir, you will excuſe me, I muſt ſit." He bowed, and made a ſign, complacently aſking me, "Are you "a Turk? Are you a Muſſulman?" "I am not a Turk, ſaid "I, nor am I a Muſſulman; I am an Engliſhman, and bearer "of the Grand Signior's firman to all his ſubjects, and of "letters

"letters from the regency of Cairo, and from the Porte of Janizaries, to you." Upon my mentioning the Grand Signior, the Aga got upon his feet, and said, very politely, "Do you "choose to have your servants sit?" "In such a disastrous "journey as I have made, Sir, said I, our servants must be "our companions; besides, they have a strong excuse for sitting, neither they nor I have a foot to stand upon."

Aga. "Where are those letters and firman?" Mr. Bruce, "Where they may be now I know not, we left them at Saffieha with all the rest of our baggage; our camels died, our provisions and water were exhausted, we therefore left every thing behind us, and made this one effort to save our lives. It is the first favour I am to ask of you, when I shall have rested myself two days, to allow me to get fresh camels, to go in search of my letters and baggage." Aga. "God forbid I should ever suffer you to do so mad an action. You are come hither by a thousand miracles, and after this, will you tempt God and go back? we shall take it for granted what those papers contain. You will have no need of a firman between this and Cairo." Mr. Bruce. "We shall leave it upon that footing for the present, allow me only to say, I am a servant of the king of England, travelling, by his order, and for my own and my countrymen's information; that I had rather risk my life twenty times, than lose the papers I have left in the desert." Aga. "Go in peace, and eat and sleep. Carry them, says he, speaking to his attendants, to the house of the Schourbatchie." Thus ended our first interview with the Aga, who put us in possession of a very good house, and it happened to be the very man to whom I was recommended by my correspondents at Cairo when I was first here, who had absolutely forgotten, but soon remembered me, as did many others, but my old friend the Aga had been changed, and was then at Cairo.

We were not long arrived before we received from the Aga fifty loves of fine wheat bread, and several large dishes of dress meat. But the smell of these last no sooner reached me than I fainted upon the floor. I made several trials afterwards, with no better success, for the first two days, nor could I reconcile myself to any sort of food but toasted bread and coffee. My servants had none of these qualms, for they partook largely of the Aga's bounty.

I had kept the house five or six days after my arrival, during which I corresponded with the Aga only by messages, and from my servant who had passed between us he had learned the whole of our adventures. I then went to the castle for an audience, and intreated the Aga that he would procure six or eight camels to mount my men upon, and bring my baggage from Saffieha. He gave a start at the first request,

and

and would not by any means hear of that propofal; he called it tempting God, and aſſured me I ſhould be cut off by the very men that had murdered Mahomet Towaſh; that, having ſeen the caſes and things which I had thrown away at Umarack, they would follow my tract on to Saffieha, would have taken every thing that I had left, and would be now purſuing me up to the gates of Aſſouan. All this was extremely probable, but it was not to ſuch reaſoning that I could be a convert. I had inſinuated that the welfare of mankind was concerned in the recovery of thoſe papers; that there was among them recipes, which, if they did not totally prevent the plague, and the ſmall pox, would at leaſt greatly leſſen their violence and duration. This, and perhaps a more forcible inſinuation, that he ſhould not be without a recompence for any trouble that he gave himſelf on my account, brought him at laſt to conſent to my requeſt, and we arranged our expedition accordingly.

Our firſt ſtep was to ſend for Idris and the Arab from Daroo, for neither of them would enter the town with us, for fear ſome ſtory ſhould be trumped up againſt them regarding Mahomet Towaſh's murder, which would not have failed to have been the caſe had not we been with them; but upon the Aga ſending a man of confidence for them, they both came without delay, and were lodged in my houſe, under my protection.

The night following every thing being ready, we ſet out after it was dark from the caſtle, all upon dromedaries. The gates of the town were open for us, and were immediately ſhut upon our paſſing through them; the Aga fearing his own people as much as the Biſharеen; and ſaying always, by way of proverb, "Every body is an enemy in the deſert." The Aga had ſent four ſervants belonging to his ſtables to accompany us; active, lively, and good humoured fellows. Our people too, were all recruited. Iſmael, and blind Georgis, were left to take care of the houſe in my abſence. About twelve o'clock we got into a valley, and hid ourſelves in the loweſt part of it, under a bank, for the night was exceeding cold; but we had ſpirits with us, which we drank with moderation. We there refreſhed our beaſts about half an hour, and again ſtopt in a valley among trees. I was afraid that we had paſſed our baggage in the dark, as none of us were perfectly ſure of the place; but as ſoon as light came, we recovered our tract as freſh and entire as when we made it. After having gone about half an hour in our former footſteps, we had the unſpeakable ſatisfaction to find our quadrant and whole baggage; and by them the bodies of our ſlaughtered camels, a ſmall part of one of them having been torn by the haddaya, or kite.

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It was agreed we ſhould not ſtay here, but load and depart immediately; this was done in an inſtant; five camels eaſily carried the loads, with a man upon them beſides; and there were three more camels, upon which we rode by turns. We made a briſk retreat from Saffieha to Syene, which is about forty miles. At a little paſt four in the afternoon we entered the town again, without any accident whatever, or without having ſeen one man in our journey.

Here then we were to cloſe our travels through the deſert, by diſcharging the debts contracted in it. We had now got our credit and letters, which furniſhed us with money. I began by recompencing Idris Welled Hamran, the Guide, for his faithful ſervices. The next thing was to keep our faith with our priſoner. I had made Idris chuſe him a good camel, cloathed him anew, and gave him dreſſes for his two wives, with a load of dora [i. e. bread.] I then diſpatched him with the Aga's protection, wondering what men we were, who, without compulſion or ſubterfuge, kept our words ſo exactly. Though rich beyond his hopes, and ſo very lately our enemy, the poor fellow, with tears in his eyes, declared, if I would permit him, he would only go back and deliver up what I had given him to his family, and return to me at Syene, and follow me as my ſervant wherever I ſhould go.

Although we had wherewithal to have bought proper dreſſes, I thought it better to do this when we ſhould come to Cairo. We got each of us a coarſe barracan, for cleanlineſs only, and a pair of trowſers. I furniſhed Iſmael with a green turban, to give us ſome weight with the vulgar during our voyage down the Nile. I then went to my friend the Aga, to concert the meaſures that remained neceſſary for leaving Syene and beginning our journey. He teſtified the greateſt joy at ſeeing us again. He had been informed of our whole expedition by his ſervants the night before, and praiſed us, in the preſence of his attendants, for our alacrity, ſteadineſs, and courage under the great fatigues of travelling.

It was the 11th of December when we left Syene; we cannot ſay ſailed, for our maſt being down, we went with the current and the oars, when the wind was againſt us. In our voyage down the Nile we had but very indifferent weather, clear throughout the day, exceedingly cold in the night and morning; but, being better cloathed, better fed than in the deſert, and under cover, we were not ſo ſenſible of it, though the thermometer ſhewed the ſame degrees. Above all, we had a good decent proviſion of brandy on board, part of which I had procured from the Aga, part from the Schourbatchie my landlord, neither of whom knew the other had given me any, and both of them pretended to each other, and to the world, that they never taſted fermented liquors of any kind, nor kept them in their cuſtody.

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I had given to each of my servants a common blanket called a barracan, of the warmest and coarsest kind, with a waistcoat and trowsers of the same, and all of us, I believe, had consigned to the Nile the clothes in which we passed the desert. The meanness of our appearance did not at all shock us, since nothing contributes more to safety in a country like this. On the 19th we arrived at How, where the intermitting fever, which I had at Syene, again returned, with unusual violence, and, what was most unlucky, my stock of bark was almost exhausted.

On the 27th, at a small village before we came to Achmim we were hailed by a person, who, though meanly dressed, spoke with a tone of authority, and asked for a passage to Cairo, which I would have denied him if I could have had my own will; but the Rais readily promised it upon his first application. He afterwards told me he was a Copht and a Christian, employed to gather the Bey's taxes in such villages as were only inhabited by Christians, to which the Bey did not permit his Turks to go. "I heard, says he, you was coming down the Nile, and I way-laid you for a passage; the Rais knows who I am, and that I shall not be troublesome to you; but I have a large sum of money, and do not chuse to have it known, I hope, however, you will give me your protection for the sake of my master."—"Indeed, friend, said I, I have but seven shillings in the whole world, and my clothes, I believe, are not worth much above that sum, and it is but a few days ago I was rejoicing at this as one of my greatest securities. But since Providence has, I hope for your good, thrown you and your money in my way, I will do the best for you that is in my power, the same as if it was my own."

On the 10th of January 1773 we arrived at the convent of St. George, [in Grand Cairo,] all of us, as I thought, worse in health and spirits than the day we came out of the desert. Nobody knew us at the convent, either by our face or our language. Ismael, and the Copht, went straight to the Bey, and I, with great difficulty, had interest enough to send to the patriarch and my merchants at Cairo, by employing the two only piastres I had in my pocket. The Caloyeros of St. George kept us at a great distance. It was half by violence that we got admittance into the convent. But this difficulty was to be but of short duration; the morning was to end it, and give us a sight of our friends, and in the meantime we were to sleep soundly. We had nothing else to do, having no victuals, and the Caloyeros nothing to give us, even if they had been inclined, of which we had not seen yet the smallest token.

This we thought, and this, in the common view of things, we were intitled to think; but we forgot that we were at Cairo, no longer to depend upon the ordinary or rational courfe of events, but upon the arbitrary, oppreffive will of irrational tyrants. Accordingly I had, for about an hour, loft myfelf in the very uncommon enjoyment of a moft profound fleep, when I was awakened by the noife of a number of ftrange tongues; and, before I could recollect myfelf fufficiently to account what this tumult might be, eleven or twelve foldiers, very like the worft of banditti, furrounded the carpet whereon I was afleep. I had prefence of mind fufficient to recollect this was not a place where people were robbed and murdered without caufe; and, convinced in my own mind that I had given none, from that alone I inferred I was not to be robbed or murdered at that inftant. I afked them, with fome furprize, "What is the matter, Sirs? What is the meaning of this freedom?" The anfwer was, "Get up! the Bey calls you. Ifmael, that you brought from Habefh, has been with the Bey, and he wants to fee you; and that is all."

[Mr. Bruce experienced very rough ufuage from the foldiers who conducted him from the Convent to the Bey's palace, a diftance of three miles; no Chriftians being fuffered to ride in the ftreets of Cairo upon any other animal than an afs; and his brutal conductors not only ftruck the poor beaft with their quarter-ftaffs, to urge it forward, but the blows frequently alighted upon our traveller's back or haunches, fo that his flefh was difcoloured for more than two months afterwards. Being arrived at the Palace, he alighted from his difconfolate afs with much greater pleafure than he ever mounted the fineft horfe in the world. His interview with the Bey of Cairo he thus defcribes:]

I was introduced to Mahomet Bey Abou Dahab. He was fon-in-law to Ali Bey my friend, whom he had betrayed, and forced to fly into Syria, where he ftill was at the head of a fmall army. A large fofa, or rather two large fofas furnifhed with cufhions, took up a great part of a fpacious faloon. They were of the richeft crimfon and gold, excepting a fmall yellow and gold one like a pillow, upon which he was leaning, fupporting his head with his left hand, and fitting juft in the corner of the two fofas. Though it was late, he was in full drefs, his girdle, turban, and handle of his dagger, all fhining with the fineft brilliants, and a finer fprig of diamonds upon his turban than what I had feen his father-in-law wear once when I was with him.

The room was light as day, with a number of wax-torches or candles. I found myfelf humbled at the fight of fo much greatnefs and affluence. My bare feet were fo dirty, I had a fcruple to fet them upon the rich Perfian carpets with which the whole floor was covered, and the pain that walking

a

at all occasioned, gave me altogether so crouching and cringing a look, that the Bey, upon seeing me come in, cried out, "What's that? Who is that? From whence is he come?" His secretary told him, and immediately upon that I said to him in Arabic, with a low bow, "Mahomet Bey, I am Yagoube, an Englishman, better known to your father-in-law than to you, very unfit to appear before you in the condition I am, having been forced out of my bed by your soldiers in the middle of the only found sleep I have had for many years." He seemed to be exceedingly shocked at this, and said to his attendants, "My people! who dares do this? it is impossible." Those that were privy to the message reminded him of his sending for me, and the cause, which he had forgot. They told him what Ismael had said, and what the Copht, the tax-gatherer, had mentioned, all very much in my favour. He turned himself with great violence on the sofa, and said, "I remember the man well, but it was not a man like this, this is bad payment indeed. I was going to ask you, Yagoube, says he, who those were that had brought you out in such distress, and I find that I have done it myself; but take my word, as I am a mussulman, I did not intend it, I did not know you was ill."

My feet at that time gave me such violent pain that I was like to faint, and could not answer, but as there were two flowered velvet cushions upon one of the steps above the floor, I was obliged to kneel down upon one of them, as I did not know how sitting might be taken. The Bey immediately saw this, and cried out, "What now? what is the matter?" I saw he thought I had some complaint to make, or something to ask. I shewed him my feet in a terrible situation, the effects, I told him, of my passing through the desert. He desired me immediately to sit down on the cushion. "It is the coldness of the night, and hanging upon the ass, said I, occasions this; the pain will be over presently." "You are an unfortunate man, says the Bey, whatever I mean to do for your good, turns to your misfortune." "I hope not, Sir, said I; the pain is now over, and I am able to hear what may be your commands." "I have many questions to ask you, says the Bey. You have been very kind to poor old Ismael, who is a sheriffe, and to my Christian servant likewise; and I wanted to see what I could do for you; but this is not the time, go home and sleep, and I will send for you. Eat and drink, and fear nothing. My father-in-law is gone, but, by the grace of God, I am here in his place; that is enough." I bowed, and took my leave.

The Bey had spoken several times to his servant in Turkish; but these interruptions are too common at such audiences to be taken notice of. I went out to the antichamber attended

by five or six people, and then into another room, the door of which opened to the lobby where his soldiers or servants were. There was a slave very richly dressed, who had a small basket with oranges in his hand, who came out at another door, as if from the Bey, and said to me, "Here, Yagoube, here is some fruit for you."

In that country it is not the value of the present, but the character and power of the person that sends it, that creates the value. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, "Put your hand to the bottom, the best fruit is there, the whole is for you, it is from the Bey." A purse was exceedingly visible. It was a large crimson one wrought with gold, not netted or transparent as ours are, but liker a stocking. I lifted it out; there were a considerable number of sequins in it; I kissed it, in respect from whence it came, and said to the young man that held the basket, "This is, indeed, the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thousand such purses would be."

The servant shewed a prodigious surprise. In short, nothing can be more incredible to a Turk, whatever his quality may be, than to think that any man can refuse money offered him. Although I expressed myself with the utmost gratitude and humility, finding it impossible to prevail upon me, the thing appeared so extraordinary, that a beggar in a barracan, dressed like those slaves who carry water, and wash the stairs, should refuse a purse of gold, he could no longer consent to my going away, but carried me back to where the Bey was still sitting. He was looking at a large piece of yellow sattin. He asked the usual question, "How, now? What is the matter?" To which his slave gave him a long answer in Turkish. He laid down the sattin, turned to me, and said, "Why, what is this? You must surely want money; that is not your usual dress? What! does this proceed from your pride?"

"Sir, answered I, may I beg leave to say two words to you? There is not a man to whom you ever gave money more grateful, or more sensible of your generosity in offering it me, than I am at this present. The reason of my waiting upon you in this dress was, because it is only a few hours ago since I left the boat. I am not however a needy man, or one that is distressed for money; that being the case, and as you have already my prayers for your charity, I would not deprive you of those of the widow and the orphan, whom that money may very materially relieve.

Julian

Julian and Roſa, the firſt houſe in Cairo, will furniſh me with what money I require; beſides, I am in the ſervice of the greateſt king in Europe, who would not fail to ſupply me abundantly if my neceſſities required it, as I am travelling for his ſervice."

[In the ſubſequent converſation between the Bey and Mr. Bruce, he ſo far gained the eſteem of that Prince, by his manly and generous behaviour, that he obtained a Firman, permitting the captains of Engliſh veſſels belonging to Bombay and Bengal, to bring their ſhips and merchandiſe to Suez; a place far preferable, in all reſpects, to Jidda, to which they were formerly confined. Of this permiſſion, which no European nation could ever before acquire, many Engliſh veſſels have already availed themſelves; and it has proved peculiarly uſeful both in public and private diſpatches. The Bey ordered Mr. Bruce to be clothed with a caftan, which is a looſe garment like a night-gown, and is a gift of ceremony, and a mark of favour. Upon withdrawing from the preſence of the Bey, he was received with great reſpect by the bye-ſtanders. He acknowledges, indeed, "That the "man was the ſame, but it was the caftan that made the difference." The ſoldiers conducted him to his lodgings with great diſpatch, on a mule finely capariſoned, but free from the ſalutations of the quarter-ſtaff. The ſcale of politeneſs was now turned in his favour, and to ſhew their reſpect, they knocked down every perſon they overtook in the ſtreets, giving him firſt a blow with the quarter-ſtaff, and then aſking him, why he did not get out of the way? After ſome ſtay at Cairo, Mr. Bruce embarked at Alexandria for Marſeilles, where he happily arrived, and which finiſhes the account of his travels.

MR. FLETCHER'S LETTERS.

To Mrs. Ryon and Miſs Furley.

My dear Siſters, October 1, 1759.

I Have put off writing to you, leſt the action of writing ſhould divert my ſoul from the awful and delightful worſhip it is engaged in. But I now conclude, I ſhall be no loſer, if I invite you to love Him whom my ſoul loveth, to dread Him my ſoul dreadeth, to adore Him my ſoul adoreth. Sink with me, or rather, let me ſink with you, before the throne of grace; and while cherubim veil their faces, and cry out in tender fear, Holy! holy! holy! let us put our mouths in the duſt, and echo back the ſolemn ſound, Holy! holy! holy! Let us try to fathom the depths of divine mercy; and, convinced of the impoſſibility of ſuch an attempt, let us loſe ourſelves in them. Let us be comprehended by God, if we cannot comprehend him. Let us be ſupremely happy in God. Let the intenſeneſs of our happineſs border on miſery, becauſe we can make him no return. Let our heads become water, and our eyes fountains of tears,—tears of humble repentance, of ſolemn joy, of ſilent admiration, of exalted adoration, of raptured deſires, of inflamed tranſports, of ſpeechleſs awe. My God, and my all!—Your God, and your

your all!—Our God, and our all! Praise him; and with our souls blended in one by divine love, let us with one mouth glorify the Father of our Lord Jesus Christ;—our Father, who is over all, through all, and in us all.

I charge you before the Lord Jesus Christ, who giveth life, and more abundant life; I entreat you, by all the actings of faith, the exertions of hope, and the flames of love, you ever felt, sink to greater depths of self-abasing repentance, and rise to greater heights of Christ-exalting joy. And let him, who is able to do exceeding abundantly, more than you can ask or think, carry on and fulfil in you the work of faith with power; with that power, whereby he subdueth all things to himself. Be stedfast in hope, immoveable in patience and love, always abounding in the outward, and inward labour of love, and receive the end of your faith, the salvation of your souls. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, London, Nov. 15th, 1759.

YOUR letter was not put into my hand till eight days after my arrival in London. I carried the enclosed agreeably to its address, and passed three hours with a modern prodigy,—an humble and pious Countess. I went with trembling, and in obedience to your orders; but I soon perceived a little of what the disciples felt, when Christ said to them, It is I, be not afraid. She proposed to me something of what you hinted to me in your garden; namely, to celebrate the communion sometimes at her house of a morning, and to preach when occasion offered; in such a manner, however, as not to restrain my liberty, nor to prevent my assisting you, or preaching to the French Refugees; and that, only till Providence should clearly point out the path in which I should go. Charity, politeness, and reason, accompanied her offer; and I confess, in spite of the resolution, which I had almost absolutely formed, to fly the houses of the great, without even the exception of the Countess's, I found myself so greatly changed, that I should have accepted, on the spot, a proposal, which I should have declined from any other mouth; but my engagement with you withheld me; and thanking the Countess, I told her, when I had reflected on her obliging offer, I would do myself the honour of waiting upon her again.

Nevertheless, two difficulties stand in my way. Will it be consistent with that poverty of spirit, which I seek? Can I accept an office, for which I have such small talents; and, shall I not dishonour the cause of God, by stammering out the

the mysteries of the gospel, in a place, where the most approved ministers of the Lord have preached with so much power, and so much success? I suspect that my own vanity gives more weight to this second objection, than it deserves to have: What think you?

I give myself up to your judicious counsels; you take unnecessary pains to assure me, that they are disinterested; for I cannot doubt it. I feel myself unworthy of them; much more still of the appellation of friend, with which you honour me. You are an indulgent father to me, and the name of son suits me better than that of brother.

You ask, "Whether I can, with confidence, give you up to the mercy of God?" Yes, I can; and I feel that for you, which I do not for myself; I am so assured of your salvation, that I ask no other place in heaven, than that I may have at your feet. I doubt even if paradise would be a paradise to me, unless it were shared with you; and the single idea which your question excited, that we might one day be separated, pierced my heart, and bathed my eyes with tears. They were sweet tears, which seemed to water and confirm my hope, or rather the certainty I have, that He, who hath begun a good work in us, will also finish it; and unite me to you in Christ, by the bonds of an everlasting love; and not only to you, but to your children and your wife, whom I salute in Christ. Adieu. I am, &c. J. F.

To the Hon. Mrs. ——.

My dear Friend,

TO a believer, Jesus is alone the desirable, the everlasting distinction and honour of men. All other advantages, though now so proudly extolled, and so vehemently coveted, are, like the down on the thistle, blown away in a moment, and never secure to the possessor. Riches are incapable of satisfying, friends are changeable and precarious, the dear relations, who are the delight of our heart, are taken away at a stroke;—pain and sickness follow ease and health in quick succession; but, amidst all the possible changes of life, Christ is a Rock. To see him by faith, to lay hold, to rely upon him, to live upon him, this is the Refuge from the storm, the Shadow from the heat.—May it be given to you abundantly! And in order to obtain it, nothing more or less is required of you, than a full and frequent confession of your own abominable nature and heart, kneeling as a true beggar at the door of mercy, declaring you came there expecting notice and relief, only because God our Saviour came to redeem incarnate Devils, and, for the glory of his grace, to convert them into

into saints and servants of the living God, into children of God and heirs of glory.

I think you take a sure method to perplex yourself, if you want to see your own faith, or look for one moment at yourself for proof of your faith; others must see it in your Works, but you must Feel it in your heart. The glory of Jesus is now, by faith, realized to the mind, in some such manner as an infinitely grand and beautiful object, which appears in the firmament of heaven: it arrests and fixes the attention of the spectators on itself; it captivates them, and, by the pleasure it imparts, they are led on to view it: so when Jesus is our peace, strength, righteousness, food, salvation, and our all, we are penetrated with a consciousness of it.—We should never rest short of this feeling, nor ever think we have it strong enough. This is to keep the faith; and our chief conflict and most constant labour must be against our own heart, the things of the world, and the suggestions of our great enemy, who are all intent to divert us from this One Object, which Mary placed herself before; or to make us doubt whether in the life and death of Immanuel there was such unsearchable riches and efficacy, such a complete salvation for all his people, or whether we are in that number. For my own part, I am often tempted to suspect, whether I am not speaking great swelling words of Christ, and yet am no more than sounding brass or a tinkling cymbal; and I find the only successful way of answering this doubt is immediately to address to Jesus a prayer to this effect—"Whosoever cometh to thee, thou wilt in no wise cast out; Lord, have not I come to thee? Am not I, as a brand plucked out of the fire, depending upon thee for life? See if there be any way of wickedness in me, and lead me in the way everlasting."

My eye looks to the blessed Jesus, my heart longs to be more in his service, my love—O that it were greater toward him! I mourn deeply for my corruptions, which are many and great. When I look at Him, and contemplate his great salvation, I adore, and, in some measure, I love, but when I look at myself, my heart rises at the sight: Black and devilish, selfish and proud, carnal and covetous, and most abominably unclean, I want all things which are good. But I have a blessed, blessed Lord, Christ Jesus, in whom all fulness dwells for me, and for the dear friend to whom I am writing; a fulness of pardon, wisdom, holiness, strength, peace, righteousness and salvation—a fulness of love, mercy, goodness, truth: All this, and a thousand times more than all this, without any worthiness or merit, only for receiving. O blessed free grace of God! O blessed be his name for Jesus Christ! What a gift! and for whom? For you, my dear friend, if you are without strength, if you are in your nature an enemy, all this is for you. What says the everlasting God? Believe, that he gave his Son for sinners!

ners; and, as a sinner, believe in Jesus. He came to save the lost; then, as a lost soul, believe in him. He came to cleanse the filthy; then, as a filthy soul, believe in him. And why should we not thus believe? Can God lie? Impossible! Can we have a better foundation to build on, than the promise and oath of God?

My dear friend, I know you will not be angry at my preachment; I aim it all at my own heart, I stand more in need of it than you, and I always feel my heart refreshed when I am talking or thinking of Jesus. It is a feast to my sinful soul, when I am meditating on the glories which compose his blessed name. But O how dark and ignorant, how little, how exceeding little, do I know of him! O, thou light of the world, enlighten my soul! Teach me to know more of thy infinite and and unsearchable riches, thou great God-man, that I may love thee with an increasing love, and serve thee with an increasing zeal, till thou bringest me to glory! J. F.

On Self-Examination.

The Duty of Self-Examination is frequently commanded in the Holy Scriptures, and the reasons for repeatedly urging us to engage diligently in this important work, are very evident to every thinking mind: We are in continual danger of being imposed upon by the flattering vanities of the world, the crafty suggestions of satan, and the treachery of our own sensual appetites, desires, and tempers. We are liable to be deceived by our own vain hopes of heavenly happiness, and because we have providentially acquired new and enlarged views of the excellency of Christ, and of the efficacy of his atoning Blood, we are in jeopardy of resting in notions and religious principles, substituting them for the Life and Power of Godliness. Let us, therefore, examine ourselves in the fear of God;—and, by the light of his Word and Spirit, search diligently and deep into our own hearts; bringing our thoughts, words and actions to the infallible touchstone; let us prove our repentance, whether it be thorough, or only superficial;—examine our faith, whether it be notional, or saving, and working by love;—our obedience, whether it be universal, or partial.

1. It is a matter greatly to be lamented, that in these gospel-days, there are too many professors who never set about the duty; or, at least, who grow weary of it, before they have attained to that proficiency therein, which is absolutely necessary for the souls' welfare. They will pray, and read, and hear sermons, and attend upon religious duties; never-

theleſs, they cannot be perſuaded to look inward, to commune with their own hearts, and hold a proper intelligence with themſelves. They do not take ſufficient pains to try in what ſtate they are; whether they are born of God, or not; whether they are walking after the Spirit, or after the fleſh. They re-examine which way they may be rich and great in the world, but neglect to prepare for the enjoyment of the riches and honours of eternity! They are daily enquiring, what news from fleets, and from armies, from the Indies, or from the continent; but when do any of them ſeriouſly aſk his own heart this important queſtion, "O my ſoul! what will become of thee, when thou leaveſt this earthly tabernacle?" How averſe we are to a perſonal treaty with our own conſciences? We know not how it is with our ſouls, and have not any inclination to pry into ſuch matters.

As we neglect to commune with our conſciences about the work of converſion, ſo we do not adviſe with them about our actions, either before, or after the performance of them. We do not enquire, whether the buſineſs we are going to engage in, be lawful, or unlawful; or whether it be expedient, or inexpedient? Many are ſatisfied if the matter be good, but do not examine themſelves about the manner, principles, ends, and motives.

2. As it is impoſſible to be real Chriſtians without we practiſe the duty of Self-examination, ſo it is neceſſary there ſhould be ſome meaſuring line, ſome ſtandard or rule, to try ourſelves by; but herein too many are greatly defective. We examine ourſelves by ſome ſudden emotion, or by the good opinion of our friends, or the lives of others, or by ſome eaſy rule which we have made for ourſelves; and thro' theſe methods we are miſerably deceived. O how loth are we, that the light of God's Word and Spirit ſhould be let down into the dark cells of our hearts! How averſe to be examined by the Scripture, though we muſt be tried by it at the laſt day. As he is a good text-man, who compares Scripture with Scripture; ſo he is a wiſe man, who compares the Scripture and his own heart together, that credits his conſcience only, when it hath the approbation of the Prophets and Apoſtles.

3. Some defer this work till a ſeaſon of affliction or ſickneſs overtake them; then, perhaps, the houſe is ſearched for the old leaven; whereas we ſhould keep a petty ſeſſions in our conſciences every day, and exert ourſelves to know the bottom of the projects, devices, and workings of our hearts. When going to prayer, we ſhould examine ourſelves, whether we have a ſingle eye, or are double-minded. And when we come off from the duty, we ſhould enquire what enlargements, quickenings, meltings, humblings we had; what promiſes, admonitions, or threatenings were applied by the Spirit? When

When going to a ſermon, we ſhould conſider what diſpoſition and frame of mind we are in, to hear the word of God? What oil we want, that we may obtain a ſupply? When retiring to reſt, we ſhould examine our hearts, how the day hath been ſpent, what ſins were committed, what duties done, and how diſcharged; what temptations were reſiſted, what mercies received, and what growth and increaſe of Grace we have obtained? When preparing for a viſit, we ſhould conſider, how we may honour God in ſuch company? What are their wants, that we may endeavour to ſupply them? What are their temptations and diſcouragements, that we may labour to ſupport them? What are their graces, that we may profit by them? Upon our return, we ſhould then aſk, What good have we done, or received, in that company? Were we eyes to the blind, feet to the lame? Did we labour to bring our friends nearer to Jeſus Chriſt? Did we help them forward in the way of juſtification, or ſanctification? When going into the ſhop or field, do we aſk ourſelves, "O my ſoul! for whom doſt thou labour, for thyſelf, or for God? Whoſe ſervant wilt thou be to-day, the world's or Chriſt's? How many ſnares are on every ſide, and how great is thy danger, if God prevent not by ſpecial grace! What need hait thou of Almighty Power to keep thee, that thou mayeſt retain thy ſweetneſs amidſt bitter waters?"

4. But alas! How ſeldom do we reflect on our words, or ſilence; on our ſpeaking, or hearing; on our behaviour abroad, or at home? When do we conſider, what our affections were moſt ſet upon, in ſuch a place, in ſuch an hour; and what was our demeanor toward God, and toward our neighbour? If we would examine ourſelves as oft as we need, we muſt do it always. If we neglect this duty, the very Heathen will riſe up in judgment and condemn us. Seneca ſays, "I uſe every evening to plead my cauſe with myſelf: "when the candle is gone, and all ſilent, I review all that I "have ſaid or done in the day: I hide nothing from my own "ſcrutiny; I paſs by nothing." Pythagoras gave this ſevere rule to his ſcholars, "That they ſhould no night ſuffer ſleep "to ſeize their ſenſes, till they had three times recalled the "accidents and paſſages of the day: What evil have I com-"mitted? What good have I omitted?" Except our righteouſneſs exceed the righteouſneſs of the Heathen, how can we hope for ſalvation? O profeſſing Chriſtian! how art thou deceived with vain confidences? How haſt thou cried, "The "temple of the Lord! I have Abraham to my father!" while moral Heathens have been better acquainted with their hearts, than thou art?

5. We take the glaſs and examine ourſelves in it; what is diſcovered amiſs in our hair, in the face, or in the body, we

rectify it thereby; and shall we not be as anxious to view our souls in the faithful mirror of God's Word, the perfect Law of Liberty? Doth it discover no spots, no neglects, no failings? With this glass in thy hand, enter upon a strict scrutiny,—confer with thyself,—reflect upon thyself,—humble thyself, till thou art ashamed, till thou abhorrest thyself in dust and ashes before the Lord.

6. All that art truly UPRIGHT, are careful to commune with their own consciences, to explore their hearts assiduously, lest any lust should be concealed, as Rachel covered her idols. Every sincere soul desires, above all things, to be searched to the bottom, lest any branches of the root of unbelief should still remain within them: Their language is, "Examine me, "O Lord, and prove me, as artificers do their gold and "silver; try my reins and my heart, the most inward motions "of my soul; search me more deeply and thoroughly than "the world can do." Unsound hearts have a Dalilah within; they cannot endure a close investigation, lest they should discover what they are unwilling to see, and so be obliged to judge and condemn themselves for that which they love more than a right hand, or a right eye.

7. If we neglect the Duty of faithful Examination, the consequences will be dreadful: a deadly carelessness will insensibly steal in upon us: our sins will grow bolder and stronger, and more easily beset us; the work of repentance will be impeded, if not entirely obstructed; innumerable sins, which we are daily guilty of, will pass away unobserved, with those circumstances attending them which increase their magnitude. Like the foolish virgins, we shall not know we are undone, till it be too late. Are you not sorely vexed when a friend imposes upon you, or a neighbour supplants you? But O! how will it pierce your souls, to be deceived by yourselves? And how great will your confusion be, when this deceit shall be manifested, when you see yourselves frustrated of all your hopes of Heaven and happiness! How will you be astonished and confounded, when you shall say, 'Alas! we looked for Heaven, but behold Hell! we expec-"ted salvation, but behold eternal destruction!"

8. If we are loth to see how it is with us now, how shall we be able to behold what will be disclosed in the Day of Judgment? For then the Books must be opened, and every page of thy conscience will be unfolded. God will bring to light every hidden work: Thy inward parts, which are very wickedness, shall be made manifest! You complain, that you have no time for reflection and examination; but God is about to strip you, to ease you of your callings: You shall come naked to his Bar; you shall have no family business to interrupt your examination: there shall be a fair trial, but a sad

ſad one: Your ſins ſhall find you out. If you will not now try yourſelves by his Word, God will try you by your works! Wherefore, ſeeing, that all the ſecrets of our ſouls muſt be brought forth, and revealed before men and angels, is it not infinitely better, now, to enter upon the work of ſelf-judging, and ſelf-condemning, that we may be humbled under the mighty hand of God, and flee by faith to the wounds of Chriſt Jeſus, and thereby receive, through him, perfect remiſſion of ſins, and an inheritance among the ſanctified?

Remarks on the Story of DIVES and LAZARUS.

MUCH injury has been done to our Saviour's inſtructions, by the ill-judged endeavours of ſome Expoſitors to improve and ſtrengthen them. I know no better example for illuſtrating this remark, than the ſtory of the rich Man and Lazarus. Many, diſſatisfied with its ſimplicity, as related by the Evangeliſt, and deſirous, one would think, to vindicate the character of the Judge from the charge of exceſſive ſeverity in the condemnation of the ſinner, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inſpiration. They will have him to have been a glutton and a drunkard, rapacious and unjuſt, cruel and hard-hearted, one who ſpent in intemperance what he had acquired by extortion and fraud. Now, I muſt be allowed to remark that, by ſo doing, they totally pervert the deſign of this moſt inſtructive leſſon, which is to admoniſh us, not that a monſter of wickedneſs, who has, as it were, devoted his life to the ſervice of ſatan, ſhall be puniſhed in the other world; but that the man who, though not chargeable with doing much ill, does little or no good, and lives, though not, perhaps, an intemperate, a ſenſual life; who, careleſs about the ſituation of others, exiſts only for the gratification of himſelf, the indulgence of his own appetites, and his own vanity; ſhall not eſcape puniſhment. It is to ſhew the danger of living in the neglect of duties, though not chargeable with the commiſſion of crimes; and, particularly the danger of conſidering the gifts of Providence as our own property, and not as a Truſt from our Creator, to be employed in his ſervice, and for which we are accountable to him. Theſe appear to be the reaſons for which our Lord has here ſhewn the evil of a life which, ſo far from being univerſally deteſted, is, at this day, but too much admired, envied, and imitated.

[Dr. CAMPBELL on Luke xvi. 21.]

Critical

Critical Observations on the Word translated TARES, in our LORD's Parable, MATT. xiii. 25.

IT appears from the parable itself, 1st, That this weed [*Zizania*, rendered in our translation *Tares*,] was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2dly, That it resembled Corn, especially Wheat, since it was only when the wheat was putting forth the ear that these weeds were discovered. Now neither of these characters will suit the *Tare*, which is excellent food for cattle, and sometimes cultivated for their use; and which, being a species of Vetch, is distinguished from corn from the moment it appears above ground. Lightfoot observes that the Talmudic name answering to ζιζανιον is זונין *Zonin*, which is probably formed from the Greek, and quotes this saying, *Triticum et zonin non sunt semina heterogenea.* Chrysostom remarks to the same purpose, ουκ αλλο τι σπερμα αλλα ζιζανια καλει, ὁ και καλα την οψιν, εοικε πως τω σιτω, "he mentions no "other weed but Zizania, which, in its appearance, bears a "resemblance to wheat." It may be remarked by the way, that Chrysostom speaks of it as a plant at that time known to every body. Now, as it cannot be the *Tare* that is meant, it is highly probable that it is the *Darnel*, in Latin, *Lolium*, namely, that species called by botanists *temulentum*, not the *Lolium perenne*, commonly called *Ray*, and corruptly *Ryegrass*, which grows in meadows. For, 1st, This appears to have been the Latin word by which the Greek was wont to be interpreted. 2dly, It agrees to the characters above mentioned. The Darnel is a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture always occasions sickness and giddiness in those who eat it; and the straw has the same effect upon the cattle: It is from this quality, and the appearance of drunkenness which it produces, that it is termed *Yvraie* in French, and has the specific name *temulentum* given it by botanists. And probably for the same reason it is called by Virgil, *infelix Lolium.* It has also a resemblance to wheat sufficient to justify all that relates to this in the Parable, or in the above quotations. By that saying *non sunt semina heterogenea*, we are not to understand, with Lightfoot, that they are of the same genus, but only that they are of the same class or tribe. Both are comprehended in the *Gramina*; nay more, both terminate in a bearded spike, having the grains in two opposite rows. All the French translations I have seen render it Yvraie. Diodati, *Zizzanie*, which, in the Vocabolario della Crusca, is explained by the Latin *Lolium.* Those who render it *Cockle*, are as far from the truth as the common version. The only English translation in which I have found the word *Darnel* is Mr. Wesley's. [DR. CAMPBELL.]

EXTRACT

EXTRACT OF THE MINUTES of the CONFERENCE

Held at BRISTOL, July 29, 1794.

THE following Preachers were admitted into full Connection: viz. Henry Saunders, James Lawton, George Sargant, John Braithwaite, Joseph Burges, Richard Elliott, John Pipe, Samuel Taylor, John Dean, John Boyle Booth Newton, John Simpson, William Aver, John Hurley, Charles Graham, William Ferguson, Thomas Brown, Archibald Murdock, William Smith, Samuel Steel, John Cross, Blakeley Dowling, James Bell.

Preachers admitted on Trial.

Thomas Hemmins, Edward Towler, William Hicks, William Pearson, Sen. Caleb Simmonds, James Crabb, Mark Daniel, Thomas Stanton, Anthony Seckerson, William Pearson, Jun. John Brownhill, John Ashall, Thomas Parson, William Howorth, William Moulton, Andrew Mayer, William Timperly, Joseph Drake, Arthur Hutchinson, Richard Thomson, Richard Waddy, John Furnace, Francis Russell, Archibald Montgomery, John Stuart, John Fitzhenry, William Patten, James M'Keown, Joseph Anderson, John Hamilton, Edward Turner, Thomas Isham, James Alexander, John Cook, Thomas Dumbleton, John Hudson.

Preachers who have died since the last Conference.

THOMAS WESTELL, one of the first Methodist Preachers. He preached the Gospel faithfully for about forty years, and was a pattern of Christian simplicity and humble love. After suffering much, his triumphant spirit returned to God, in the 75th year of his age.

JOHN VALTON, whose praise is in all the Churches. He was a pattern of holiness, of charity, and of zeal for the Glory of God. His ministry was plain, convincing, and powerful; and he was exceedingly successful in the work of the Lord. He departed this life, rejoicing in hope of the Glory of God.

ABRAHAM BISHOP, a native of the Isle of Jersey. His itinerant labours commenced in the Provinces of Nova-Scotia and New Brunswick, and were concluded last year in the Island of Grenada in the West-Indies. He was one of the holiest young men upon earth, walking continually as in the presence of God, and glowing with intense desire for the salvation of sinners. He was instant in season and out of season; an useful preacher all the day long; without the least breach of modesty or decorum. He preached well both in English

and

and French. In the same Letter, of which two thirds were written by himself in the most lively and animating manner, an account was sent us of his death by the Rev. Mr. Dent, Rector of St. George's, Grenada, who loved him as own child.

DANIEL GRAHAM; he preached some years in Ireland, and then crossed the Atlantic Ocean, to carry the Gospel to the Negroes in the West-Indies. He was a man of great piety, and of a crucified spirit. But the Lord, in his mysterious Providence, was pleased to take him to his great reward in the prime of life and usefulness, in a few Months after he had begun his labours among the Heathen in the Island of Barbadoes. Both he and Mr. Bishop died of the Yellow Fever, which lately raged in so dreadful a manner in those Islands.

WILLIAM WHITAKER, an old, honest, faithful Servant of the Lord, who suffered much, and died in Peace.

MICHAEL MARSHALL, a promising young man, zealous for the salvation of souls. He was suddenly snatched away, and died very happy in God.

The Stations of the Preachers for this Year.

1 *London*, William Thompson, Thomas Coke, Tho. Rutherford, Thomas Warrick, James Creighton, Peard Dickenson, Jonathan Edmondson, John Pipe, John Saunderson:—George Story, Editor:—George Whitfield, Book-Steward.——Thomas Rankin, and Thomas Olivers, Supernumeraries.

2 *Sussex*, George Button, Duncan Kay, Thomas Fernly, James Mort.

3 *Rochester*, William West, Mark Willis.

4 *Canterbury*, William Shelmerdine, Richard Treffry, Henry Anderson.

5 *Colchester*, John Reynolds, George Deverell.

6 *Harwich*, James Anderson, James Scholefield.

7 *Norwich*, Alexander Suter, Edmond Shaw.

8 *Yarmouth*, Thomas Bartholomew, Benjamin Leggatt, Robert Green.

9 *Diss*, William Simpson, William Denton.

10 *Bury*, William Saunders, William Brown.

11 *Lynn*, Charles Kyte, Isaac Lilly.

12 *Walsingham*, William Heath, Francis West.

13 *Bedford*, John Hickling, Henry Saunders.

14 *Highham-Ferrers*, Joseph Robbins, Richard Hardacre.

15 *St. Ives* (*Hunts.*) Thomas Broadbent, Thomas Linay, John Furnace.

16 *Northampton*,

16 *Northampton*, Ed. Gibbon, Tho. Gill, John Whittam.
17 *Banbury*, Thomas Rogerson, Stephen Wilson.
18 *Oxfordshire*, Joseph Algar, Jonathan Coussens, Richard Gower, William Moulten :—John Muslin, Supernumerary.
19 *Gloucestershire*, Wm. Jenkins, Jos. Burges, John Dean.
20 *Worcestershire*, Joseph Taylor. George Morley.
21 *Sarum*, William Collins, James Lawton :—Robert Carr Brackenbury, Supernumerary.
22 *Blandford*. John Easton, William Holmes.
23 *Portsmouth*, Charles Bland, Thomas Simeonite, James Crab, William Howorth.
24 *Isle of Jersey*, William Dieuaide, Jonathan Barker.
25 *Isle of Guernsey*, Richard Reece, John de Quetville, Francis Balliau.
26 *Isles of Alderney and Sark*, } William Mahy, Henry Mahy.
27 *Bath*, Samuel Bradburn, Richard Elliott :—John Broadbent, Supernumerary.
28 *Bradford, Wilts*, Joseph Harper, James Byron.
29 *Bristol*, Joseph Benson, Henry Moore, Richard Rodda, Thomas Vasey.
30 *Shepton-Mallet*, William Ashman, Jos. Sutcliffe, Robert Smith, Junior.
31 *Taunton*, Timothy Crowther, John Cricket, John Stephens :—Christopher Watkins, Supernumerary.
32 *Cullumpton*, John Leech, Thomas Tretheway.
33 *Plymouth*, Charles Boone, William Palmer.
34 *Launceston*, John Boyle, Mark Daniel.
35 *St. Austle*, John Smith, James Evans, Thomas Kilk, Francis Truscott.
36 *Redruth*, Lawrence Kane, Tho. Yates, James Jay, John Grant :—John Poole, Supernumerary.
37 *Penzance, and the Isles of Scilly*, William Horner, Wm. Thoresby, Wm. Aver, John Clarke, Thomas Staunton :—John Watson, Supernumerary.
38 *Pembroke*, Thomas Roberts, Samuel Taylor, James Lyons, John Sandoe.
39 *Glamorganshire*, Wm. Cox, James Buckley, Jos. Bowes.
40 *Brecon*, Cleland Kirkpatrick, Joseph Kyte.
41 *Birmingham*, James Rogers, Benjamin Rhodes, James Bridgnell.
42 *Dudley*, Theophilus Leffey, George Dermott, John Ashall.
43 *Shrewsbury*, George Baldwin, John Denton.

44 *Burſlem*, John Goodwin, Myles Martendale, Geo. Marſden.
45 *Leek*, Thomas Hutton, Robert Crowther.
46 *Macclesfield*, John Maſon, George Highfield, Samuel Bardeſley:—George Shadford, Supernumerary.
47 *Stockport*, John Pritchard, Thomas Davies.
48 *Mancheſter*, Alexander Mather, Jeremiah Brettell.
49 *Oldham*, Robert Roberts, John Allen.
50 *Bolton*, Tho. Taylor, Robert Miller:—Chriſtopher Hopper:—Supernumerary.
51 *Wigan*, Richard Condy, John Beanland, William Saunderſon.
52 *Cheſter*, John Booth, Owen Davies, T. Hemmins.
53 *Liverpool*, John Pawſon, Adam Clarke, Andrew Mayer.
54 *Northwich*, George Lowe, James Watſon.
55 *Blackburn*, George Snowden, Charles Tunnycliffe, William Pearſon.
56 *Coln*, Joſeph Entwiſtle, Richard Seed, John Atkins.
57 *Lancaſter*, Abraham Moſeley.
58 *Leiceſter*, Samuel Gates, Simon Day:——Joſeph Jerom, Supernumerary.
59 *Hinckley*, Thomas Dunn, Caleb Simmons.
60 *Caſtle-Dunnington*, John Beaumont, Thomas Greaves.
61 *Nottingham*, Zechariah Yewdall, Thomas Longley, Jaſper Robinſon.
62 *Newark*, Thomas Cooper, John Furneſs.
63 *Derby*, Jonathan Parkin, John Nelſon.
64 *Aſhby*, Joſeph Peſcod, William Hicks.
65 *Sheffield*, John Moon, William Blagborne.
66 *Rotherham*, William Stephens, Thomas Carlill.
67 *Grimſby*, James Hall, William Hunter, jun. Leonard Ledbrook.
68 *Horncaſtle*, Booth Newton, John Wiltſhaw, John Ward, John Brice.
69 *Gainſborough*, John King, Geo. Mowatt, Geo. Sarjant.
70 *Epworth*, James Thom, Robert Smith, ſen. William Harriſon.
71 *Leeds*, Thomas Hanby, Iſaac Brown, William Thom, Francis Thoreſby.
72 *Wakefield*, William Myles, Anthony Seckerſon:—William Boothby, Supernumerary.
73 *Huddersfield*, John Barber, Robert Lomas.
74 *Birſtal*, Willam Bramwell, Joſeph Drake:—Tho. Johnſon, Supernumerary.
75 *Dewſbury*, Edward Jackſon, Charles Gloyne.
76 *Bradforth*,

76 *Bradforth*, Parſon Greenwood, Michael Emmett.
77 *Halifax*, Charles Atmore, George Gibbon.
78 *Kighley*, Robert Hopkins, William Stephenſon.
79 *Otley*, Launcelot Harriſon, John Brettell.
80 *Whitehaven*, John Ogylvie, John Braithwaite.
81 *Iſle of Man*, Geo. Holder, John Simpſon, John Philips.
82 *York*, Francis Wrigley, William Percival, James Ridal.
83 *Malton*, John Mackerſey, Iſaac Muff.
84 *Pocklington*, Peter Mill, Robert Harriſon.
85 *Hull*, James Wood, Jonathan Brown, William Martin.
86 *Bridlington*, Daniel Jackſon, John Hudſon.
87 *Scarborough*, Thomas Dixon, Thomas Tatterſhall.
88 *Whitby*, Joſeph Cole, Samuel Botts.
89 *Thirſk*, Thomas Harriſon, Robert Swan, George Sykes, John Ramſhaw.
90 *Stockton*, John Peacock, Wm. Butterfield, Thomas Parſons.
91 *Barnard-Caſtle*, John Croſby, Wm. Franklin :—Joſeph Thompſon, Supernumerary.
92 *Hexham*, John Barret, Wm. Hainſworth :—Wm. Hunter, Senior, John Foſter, Supernumeraries.
93 *Sunderland*, Sam. Hodgſon, John Stamp, John Ryle.
94 *Newcaſtle*, Henry Taylor, John Kerſhaw.
95 *Alnwick*, John Gaultier, William Timperly.

SCOTLAND.

96 *Edinburgh*, James Bogie, Alexander Cummins, Stephen Eversfield.
97 *Glaſgow and Greenock*, Matth. Lumb, John Doncaſter.
98 *Air*, Richard Waddy.
99 *Dumfries*, Robert Johnſon.
100 *Berwick, Kelſo and Melroſe*, Robert Dall, Arthur Hutchinſon.
101 *Dundee*, John Townſend, Thomas Wood.
102 *Brechin*, Joſeph Saunderſon, Thomas Ingham, Richard Thompſon.
103 *Aberdeen*, Alexander Kilham, William Fenwick.
104 *Inverneſs*, Duncan M'Allum, George Douglas.
105 *Bamff*, Joſeph Croſs, James Penman, Pat. Caley.

IRELAND.

106 *Dublin*, Joſeph Bradford, David Barrowclough : —James Stuart, Supernumerary.
107 *Wicklow*, Andrew Hamilton, Junior, Daniel M'Mullen :—David Gordon, Supernumerary.

108 *Carlow*, Michael Murphy, John Stuart.
109 *Waterford*, John Woodrow, John Gillis.
110 *Cork*, William Smith, John Darragh.
111 *Bandon*, Samuel Steel, Thomas Patterson.
112 *Mallow*, John Hurley, Robert Banks.
113 *Limerick*, Gustavus Armstrong, George Brown.
114 *Birr*, Charles Graham, James M'Quige.
115 *Aughrim*, Samuel Mitchell, Matthias Joyce.
116 *Castlebar*, John Stephenson, Samuel Wood.
117 *Athlone*, William M'Cornock, William Wilson, Francis Russell:—John Bredin, Supernumerary.
118 *Longford*, Samuel Moorhead, William Patten.
119 *Sligo*, Archibald Murdock, Thomas Kerr.
120 *Ballyconnell*, Francis Armstrong, George Stephenson.
121 *Cavan*, Alexander Moore, Joseph Hennin, John Fitzhenry:—James Rennick, Supernumerary.
122 *Clones*, Thomas Barbor, John M'Farland, Archibald Montgomery:—John Cross, Supernumerary.
123 *Brookborough*, Joseph Armstrong, Robert Crozier.
124 *Enniskillen*, Thomas Ridgeway, Thomas Hewitt.
125 *Balinamallard*, Blakely Dowling, James M'Keown.
126 *Ballyshannon*, William Ferguson, William Armstrong.
127 *Newtown-Stuart*, William Hamilton, James Irwin, Tho. M'Clelland.
128 *Inniscowen*, John Hamilton.
129 *Charlemount*, Andrew Hamilton, Senior, Tho. Brown, Joseph Anderson:—John Miller, Supernumerary.
130 *Londonderry*, Robert Smith, James M'Mullen.
131 *Coleraine*, John Crook, Matthew Tobias.
132 *Ballymena*, Robert Dougherty, James Jordan.
133 *Belfast*, John Dinnen, James M'Kee.
134 *Lisburn*, Matthew Stuart, John M'Arthur.
135 *Downpatrick*, John Grace, James Bell.
136 *Tanderagee*, John Kerr, Samuel Alcorn, James Smith.
137 *Newry*, James M'Donald, John Malcomson.

The BRITISH DOMINIONS in AMERICA.

Nova Scotia, New Brunswick, and Newfoundland.

138 *Halifax*, William Black, James Mann.
139 *Liverpool*, Isaac Lunsford,
140 *Shelborne*, Daniel Fidler,
141 *Newport*, John Mann.
142 *Horton*, Theodore Harding.
143 *Annapolis*, James Boyd.

144 *St. John's*,

144 *St. John's*, William Jeſſop.
145 *Fredericton*, William Grandine.
146 *St. Stephen's*, Duncall M'Coll.
147 *Cumberland*, Benjamin Wilſon.
148 *Newfoundland*, George Smith.

WEST INDIES.

149 *Antigua*, John Baxter, William Warrenner, John Mc Vean.
150 *St. Chriſtopher's*, Walter Griffith, Richard Andrews, Thomas Dumbleton.
151 *Nevis*, Timothy Crowther.
152 *Anguilla*, Thomas Iſham.
153 *Tortola*, John Harper, Edward Turner.
154 *Barbadoes*, Thomas Dobſon.
155 *St. Vincent's*, Thomas Owens, James Alexander.
156 *Grenada*, John Kingſton.
157 *Dominica*, John Cook.
158 *Jamaica*, William Fiſh, Richard Pattiſon.

POETRY.

ST. DENNIS:* or the VANITY of HUMAN GREATNESS.

HOW ſolemn is the pile!—how ſtill the ſcenes!—
What ſerious dread!—what awful ſilence reigns!
The liſtening ear receives no other ſound,
But echoes whiſpering thro' the vaulted round.
No other objects ſtrike the wondering eyes,
But venerable columns that ariſe,
And on their capitals uprear aloof
The ponderous arches of yon diſtant roof.
Or where the Parian ſtone, and figur'd braſs,
A group of melancholy forms expreſs;
In mimic art, the weeping marble breathes,
And twiſted pillars ſwell with mournful wreaths:
In pomp of ſad magnificence, to ſpread
Their monumental honours o'er the dead.

Such, and ſo ſolitary the retreat
Of royal ſplendor, and the ſtately great;
Here all the heads that wore the Gallic crown,
From DAGOBERT to mighty LEWIS down;
Within the leaden arms of death are preſt,
And all their cares and conqueſts laid to reſt:

* The church where the kings of France are buried.

One

One common fate with other mortals ſcan,
For he who liv'd a monarch dies a man.
No courtier here, no ſycophant attends,
The practis'd knee no cringing flatterer bends;
No armed guards in glittering order wait,
No ſhining equipages croud the gate:
The robe, the crown, the ſceptre, laid aſide,
With all the pageant toys of regal pride;
Who rous'd the ſons of war to deeds of arms,
And ſhook the trembling nations with alarms;
Whoſe rapid conqueſts o'er the rivers flew,
And whoſe ambition with his conqueſts grew;
Is now confin'd within the loneſome cave,
A ſhroud his mantle, and his realm a grave:
Without one ſlave his orders to perform,
And no attendant but the crawling worm!

What tho' from Italy or Egypt's womb,
*DE LORME, TUBY, or PONTIUS raiſe the tomb;
The ſculptor's niceſt touch can only ſhow,
A child of duſt, a mortal lies below.
Ye ſons of pomp! ſay, does it much avail,
To rot enſhrin'd in gold, or common deal?
If porphiry, and jaſpar load the dead?
Or moſſy turf lie lighter on the head?
When to the grave the lifeleſs corpſe deſcends,
The curtain drops, and all diſtinction ends:
Nor will the duſt of GALLIA's royal line,
With majeſty diſtinguiſh'd, brighter ſhine,
Than what the wretched LAZAR's putrid wound,
Corrupted crumbles in its parent ground.

Come, ye dependant on thoſe brittle things!
The ſmiles of miniſters, and breath of kings;
Learn hence how vain your hope! how frail your truſt!
That kings are men, and moulder into duſt:
That ſublunary greatneſs, earthly power,
Is the reflected ſun-beam of an hour:
A glow-worm, that awhile deceives the ſight,
And then expires in rottenneſs and night.
And that the man alone is truly wiſe,
Who on the ſovereign LORD of all relies;
With whom this truth is ever underſtood,
That honor's virtue, and that great is GOOD.

[THO. DRUMMOND, L. L. D.]

* Three famous ſculptors.

WRITTEN

WRITTEN IN A GARDEN.

FROM buſy ſcenes, with peace alone retir'd,
And the warm ray of gratitude inſpir'd,
For bleſſings paſt, and mercies yet to come,
Here let me praiſe my God, and fix my home!
With Iſaac, in the fields, for grace implore,
With Moſes, in each beamy buſh, adore!
His providence for all my wants provides,
His arm upholds me, and his right-hand guides.
His breezes fan me in the noontide hours,
Where coolneſs walks amid my ſhades and bowers:
His bounty in the ſilver current flows,
Smiles in the bloſſoms, in the fruitage glows:
His radiant finger gilds the vernal flowers,
Fed with his balm, and water'd with his ſhowers:
He bids the roſe its crimſon folds unlooſe,
And bluſh, refulgent, in the purple dews:
The lily he arrays with ſpotleſs white,
Rich in its mantle of inwoven light;
(Go, Solomon, and caſt thy gems aſide,
Nor glory in thy poverty of pride!)
The painted tribes their ſunny robes diſplay,
And lend a lucid ſoftneſs to the day.
Grateful, each flower to heaven its incenſe pays,
And breathes its fragrant ſoul away in praiſe.
Oh, thither may they teach my ſoul to ſoar,
Confeſs our Maker, and his ſteps adore!
Contented let me live, ſubmiſſive die,
And hope a fairer paradiſe on high!

THE RETROSPECT.

COME, Holy Spirit, love divine,
Thy cleanſing power impart;
Each erring thought and wiſh refine,
That wanders near my heart.
There let thy quickening breezes blow,
Thine influences be,
Such as revive thy hidden-ones,
And lift their ſouls to Thee.

Thro' dark'ning rains and threat'ning ſtorms
My little bark doth ride;
O ſave me from the fatal wreck
Of Sin's devouring tide.
By paſt corrections humbled ſtill,
Let no vain paſſion ſtart

Within

Within the consecrated veil
Of a believer's heart.

Oft hast thou cast me to the ground,
O'erwhelm'd with grief and pain;
Yet hath thy pitying hand restor'd,
And led me forth again;
Forth from the shade of sullen woe,
From darkness and dismay;
And o'er my anguish pour'd the sweet
Consolatory ray.

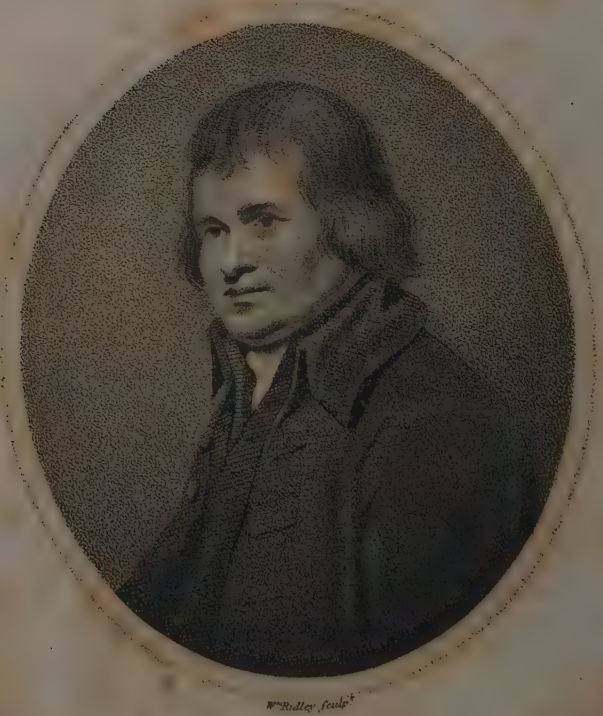
O Lord! how mingled was thy love
In all my deep distress!
Thou gav'st the knowledge of thy word,
That gift of sovereign grace!
And shall my peevish heart regret
The momentary pain,
Which follows on departed joys
In life's contracted span?

Time's little inch, that steals away
With every fleeting breath,
And points to an eternity
Beyond the reach of Death.
Enough, my soul, enough of Time,
And Time's uncertain things;
Farewell that busy hive, the world,
And all its thousand stings.

As feathers on the passing stream,
Our earthly pleasures move;
And transient as the evening beam,
Which gilds the verdant grove.
To other climes, to other skies,
My lifted soul aspires:
Thither my wandering thoughts ascend,
And all my best desires.

Awhile I strive, awhile I mourn,
'Midst thorns and briers here;
But God vouchsafes with love divine
My drooping heart to cheer.
Though meaner than the meanest saint,
My heavenly Guide I see;
I hear a voice behind me say,
"That JESUS DIED for ME."

[MR. COWPER.]



Wm Ridley Sculp.

Mr. THOMAS WARWICK

Aged 47.

Preacher of the Gospel.

THE

Arminian Magazine,

For NOVEMBER 1794.

The LIFE of Mr. COWNLEY.

[*Continued from page 529.*]

THE active life of Mr. Cownley has already been conſidered. We are now to view him, in his more confined and local ſituation. On account of his health, his ſtation has been principally in the North of England: His diſorder rendering him incapable of fulfiling the duties of an itinerant life. The inveterate Head-ach ſo oppreſſed his ſpirits, that, (to uſe his own expreſſion) "the keeneſt attacks of the gout were nothing in compariſon." His chief reſidence was in Newcaſtle-upon-Tyne. At firſt he had apartments in the Orphan-houſe, but afterwards he furniſhed a houſe for himſelf. Though enfeebled by infirmities, he exerted his remaining ſtrength in calling ſinners to repentance. He viſited thoſe parts of the North, which now include the Newcaſtle, Sunderland, Hexham, and Alnwick circuits. Wherever he came, he was received as a Servant of God; the Lord owned and bleſſed his labours among the people; and the living ſeals ſtill praiſe him in the gates. He was like a center of union to the preachers; and they treated him with the reverence of a father, more than with the familiarity of a brother.

After his return to England and fixing his reſidence in Newcaſtle, he continued to conſult medical men. Dr. Turner, a gentleman high in profeſſional eminence, gave him the moſt flattering hopes of a radical cure. But theory is diſputable, and promiſes of this kind are rarely confirmed by ſucceſs. Mr. Weſley recommended the Doctor to Mr. Cownley, as a perſon on whoſe medical ſkill he might depend. He ſtated his caſe, received the preſcriptions, but his expectations were diſappointed. Satisfied that his diſorder baffled the addreſs of human art, without a murmur, he reſigned his body and ſoul into the hands of his almighty Benefactor; and ſought in the conſolations of religion, and in the reſignation of patience, a relief, which the hopes of his friends, and the aſſurances of Phyſicians, had promiſed in vain.

Though Mr. Cownley was admired, he never affected popularity. His diſpoſition, had he lived in the auſtere ages of monkiſh ſuperſtition, would have led him to the cloiſter. All noiſe he dreaded, as much as it is courted by others. His chief delight was in the pulpit, his book, and his God. His viſits to others, were rather the effect of duty, than inclination; and his converſation was chiefly confined to the great truths of religion, the work of God, and the experience of Chriſtians. Few men with his connections, have been more abſtracted from the world; perhaps he indulged the deſire to exceſs,

"Along the cool ſequeſter'd vale of life,
"To keep the noiſeleſs tenor of his way."

In this year, (1757) I have many reaſons to believe, that his ſoul was truly alive to God: and that the life he lived, was by the faith of the Son of God. Several of his letters which were written about this time, are preſerved. They reflect a juſt reſemblance of his mind; a mind ardently deſirous of the happineſs of others. One to his amiable, and intimate friend Miſs Allen, (now Mrs. Carr) is an example of genuine ſimplicity.

"Dear Betty. October 9, 1757.

"Never forget, that one Thing is needful. Wherever you are, whatever you do, have that one thing always in your eye. Remember the world is a cheat, and that he who has moſt of it, will be conſtrained one day to ſay, "All is vanity and vexation of ſpirit." Keep up communion with your God. Contrive every day, to meet him in ſome private place or other. He expects it. It is a ſign of no great intimacy, when we have nothing to communicate to a friend, but what we can always do in company. Search his word, and meditate on it. Be familiar with his friends, eſteem them as the excellent ones of the earth, and converſe as much with them as may be. Keep your lamp trimmed and burning, and have oil in your veſſel. Endeavour as often as poſſible, to be in the way when the mails arrive from Mount Zion. You know that they always bring good news for pilgrims and ſtrangers. I am juſt going with a mail to the Fell. The Lord grant I may have good tidings for many. Think of us, when your Lord bids you aſk what you will. Mrs. Cownley joins me in love. I am your affectionate Friend and Brother,

JOSEPH COWNLEY.

Mr. Cownley's life appears to contain nothing remarkably intereſting, from 1757, to 1760; but as he was charged with diſaffection to the eſtabliſhed clergy, it may not be improper to examine the juſtice of the charge. No man was more attached

attached to ſerious perſons of every perſuaſion, than Mr. Cownley. If he had predilections, they were favourable to the pious of the eſtabliſhment: But as his heart and life were influenced by the Goſpel, ſo were his opinions. He did not admire in the groſs, nor cenſure without diſcrimination. He had learned to diſtinguiſh; and in his views, the precious and the vile, were equally objects of praiſe, or deteſtation. In the courſe of his travels, he had frequently opportunities of forming juſt eſtimates of men and manners; and it was impoſſible to a man of his obſervation, that the characters and doctrines of many of the clergy ſhould paſs unnoticed. Uninfluenced by ſubordinate, or any motives but thoſe of truth, he ſometimes offended by expoſing the wickedneſs of clerical impiety, and the conſequences of their defection from the doctrines of their fathers. But if this was a crime, Mr. Weſley, Dr. Burnet, biſhop of Sarum, and the preſent biſhop of Rocheſter, Dr. Horſley, are equally criminal: with ſuch company, bigotry itſelf will forgive. From the natural mildneſs of his character he never indulged improper ſeverity.

One of the ſages of antiquity has ſaid, "account that day "happy, which brings no new misfortune." Indeed, the hiſtory of human life is one continued ſcene of perplexity and diſtreſs; and happy are they whoſe minds are ſo influenced by the Spirit of Jeſus, as to ſay with St. Paul, "I have "learned in whatſoever ſtate I am, therewith to be content." Men, however eminent for learning, fortune, or piety, have been ſubject to partial or overwhelming calamities; which neither their wiſdom could foreſee, nor their prudence prevent. It is ſome relief to know, that we do not ſuffer alone, though the cauſes and nature of our ſufferings may be very different. Prophane and ſacred hiſtory afford examples, of what the experience of every day confirms, that man is born to ſorrow, and that it is part of our duty, as men and chriſtians, like the good Samaritan, to pour in the oil and the wine. From trials, Mr. Cownley was not exempt; he had to grapple with thoſe, which unaſſiſted nature is too feeble to endure. Previous to his union with Miſs Maſſiot, a deed of ſettlement in truſt was executed. This veſted the management of the principal part of her property in two Truſtees. Several years after the execution of the deed, one of the truſtees died, and the other, a gentleman of the name of Matthias, removed to Jamaica. It is not my intention to trace the various mazes of his difficulties, it is ſufficient to obſerve, that through the truſt, and a variety of other cauſes, his affairs were involved in the utmoſt confuſion; ſo that though Mrs. Cownley brought a fortune of near three thouſand pounds, his family were on the verge of beggary. Suſpence is always diſagreeable, but when it involves our ſupport, and that of our

family, is more; it then becomes one of the moſt painful ſituations in which we can be placed. For many years this was his caſe, between hope and deſpair; but it had a happy effect, his ſoul was led to center in God; where he waited in hope. In his diſtreſs, he found in the pious Mr. Charles Greenwood, a friend indeed; the recollection of whoſe diſintereſted kindneſs only expired with his breath. In 1766, it was thought neceſſary that he ſhould come up to London; where, if I miſtake not, he reſided with Mr. Greenwood. Though his buſineſs was ſecular, he had work to do for his great Maſter. His labours were received not merely with acceptance, but with admiration; and ſeveral remember that viſit with gratitude. It was not until the following year, that his affairs were finally adjuſted, by a new aſſignment, upon the original truſts. On Mr. Greenwood's receiving the writings from Jamaica, with the ſignature of Mr. Matthias, he expreſſes the warmth of his affection, "You cannot conceive "what pleaſure this news gave us; I thought of thoſe words "of the old clerk in the country after a wedding, "this is a "joyful day indeed." We heartily wiſh you and dear Mrs. "Cownley health to enjoy it, and that you may live to bring "up your little ones in the fear of the Lord." Thus ended a buſineſs, the remembrance of which gave him pain and pleaſure; and of which he ſaid to me, "I did not know that "I was worth a farthing in the world."

There are few religious ſocieties, not thoſe immediately under the notice of the apoſtles, but what have been expoſed to the illuſion of enthuſiaſm. We read the ſcriptural accounts with regret. But it is ſome mitigation to remember, that theſe effects generally ariſe from the weakneſs, though ſometimes from the wickedneſs of men. There is not an eſtabliſhed, or independant Church in Europe, but what have been diſgraced: but if religion, or any particular ſociety, muſt be reproached, becauſe of the frantic reveries of ſome of their profeſſors, then, every branch of ſcience, as well as religious community, will have full meaſure, preſſed down, and running over. In 1760, and 1761, an extraordinary work commenced in London: the kingdom of the Redeemer was enlarged, many were convinced and converted, numbers were added to the Society, and renewed in love. By the folly of a few men, the bleſſing was perverted. The principal viſionary, and who exceeded the reſt in deluſion, was George Bell, whoſe piety and zeal degenerated into madneſs and fury; from a dreamer he became a prophet, declared himſelf immortal, and finally predicted the end of the world. It is impoſſible to deſcribe the confuſion into which the exceſſes of theſe men threw the Society. An extract of a letter from Mr. John Downes, a friend of Mr. Cownley's, may throw ſome light

on

on an affair, which ſhould remain as a monument of poſſible extravagance.

" My dear Friend.

" As to the follies and extravagances of the witneſſes, I conſider them as the devices of Satan, to caſt a blemiſh upon a real work of God. The letter from brother Lawrance, in Mr. Hampſon's book of letters, is a ſhort deſcription of it. The more I converſe with the ſolid ones, the more I long to experience what they do. It is a ſtate worthy of a chriſtian. As to the follies of the enthuſiaſts, Mr. Charles hears every week leſs or more. Why his Brother ſuffers them we cannot tell. He threatens, but cannot find in his heart to put in execution. The conſequence is, the talk of all the town, and entertainment for the news-papers. What will be the end who can tell? My friend is ſtrongly invited up to town, to help in this time of need; I mean, to quell theſe pretenders to prophecy, &c. O my friend, I only want to love the Lord Jeſus. I am ſick of all beſide. Will you not help me on by your prayers. Yours, &c.

JOHN DOWNES.

There was ſomething in Mr. Cownley's diſpoſition, averſe from the ſlighteſt approach of fancy and imagination in religion. From his experience he had been taught that nothing prevents a real, more than the appearance of a fictitious work. That dreamers, and prophets, are generally perſons of ſuſpicious characters, or whoſe underſtandings are only remarkable for their weakneſs. It cannot, therefore, be a matter of aſtoniſhment, that we find him uſing all his influence, to prevent and reſiſt a torrent of imaginary piety; which expoſed Methodiſm to reproach, and ſenſibly injured the intereſt of vital religion. Mr. Cownley was earneſtly ſolicited, by many of the friends, to come up to London, to aſſiſt in cruſhing an evil, which menaced the Society with deſtruction. The reaſons why he did not, do not appear; though it is moſt probable the principal cauſe was the ſituation of his temporal affairs. The ſpirit which prevailed in the center, affected Methodiſm in its remoteſt branches. But there the diſorder in its commencement, met a powerful reſiſtance. Mr. Cownley, Mr. Hopper, and ſeveral others oppoſed with ſucceſs, and had the happineſs of ſeeing it expire. Mr. Charles Weſley, from the beginning, had been in oppoſition to George Bell and his aſſociates. This appears from ſeveral letters which he wrote to Mr. Cownley, one of which I ſhall inſert.

" My dear Brother, Briſtol, Feb. 1, 1763.

" I received a letter from you, juſt before God laid his hand upon me and took away my ſtrength. Full often have I intended

I intended to anſwer it, for my love to you is the ſame as ever: and my hope of you is ſtedfaſt, that you will be of thoſe who endure to the end. Sad havock Satan has made of the flock, ſince you and I were firſt acquainted. What they will do after my Brother's departure, I leave to the Lord; for I dare not think of it. I gave warning four years ago of the flood of enthuſiaſm which has now overflowed us; and of the Sect of Ranters that ſhould ariſe out of the witneſſes. My laſt hymns are a farther ſtanding teſtimony. Tell Chriſtopher Hopper, I reverence him for his ſtand againſt the torrent. The Lord is your ſtrength and wiſdom. You had need keep cloſe to him and his word. Remember me and mine. Your's moſt affectionately,

CHARLES WESLEY.

Mr. John Weſley has been much cenſured for want of firmneſs, in reſiſting theſe enormities, in their riſe. But what the ſeverity of criticiſm may object, a candid examination will reject. Though prompt on the call of manifeſt danger, and inſtantly executive, yet, as there was in his views a probability of the remedy being worſe than the diſeaſe, a man of his feelings and piety would naturally ſuſpend. His ſituation was peculiarly delicate; he embraced all the conſequences, and concluded that the violence of the flame might be ſoon expended; that patience and forbearance would more effectually extinguiſh, what a ſudden and violent reſiſtance might increaſe. If his hopes were not realized, it is no proof that his intentions were not juſt; and he had the ſatisfaction at leaſt of attempting to ſave the Society from a diviſion, which at laſt became neceſſary. It would be improper to enter more minutely on a ſubject, the particulars of which are to be found in the Journals, and Life of Mr. Weſley.

From Mr. Cownley's firſt conviction and converſion, his union with the Methodiſts was unſhaken. Though the affliction under which he laboured, expoſed him to the temptation of ſettling in a Society, where his labours might have been acceptable; yet, no conſciouſneſs of abilities, or proſpect of emolument, could alienate his affections, or labours, from that community in which he was brought to the knowledge of ſalvation. That he had opportunities, both before and after his incapacity to travel, of enjoying a lucrative ſituation, I have many reaſons to believe; but his heart was fixed; and ſuch was the force of his love, of thoſe tender connections which are formed in the unity of undiſguiſed religion, that nothing but violence, or expulſion, could have ſeparated him from his brethren. As I could not paſs unnoticed a conduct ſo meritorious in Mr. Cownley, I hope it will not appear an improper introduction to an animating letter, from his friend Mr. Whitefield:

"My

"My dear Mr. Cownley, London, Sept. 1, 1766.

"Indeed, and indeed, I received no letter from you whilſt abroad. Sickneſs prevents my correſponding more frequently, now I am come home. Home, did I ſay? Where is my home? Where your's lies: — In heaven. There is our citizenſhip. There may our converſation always be! Bleſſed be God, that our ſalvation is nearer than when we firſt believed. Yet a little while, and He that cometh, will come, and will not tarry.

"We ſoon ſhall hear the' Archangel's voice,
"The trump of GOD ſhall ſound REJOICE!"

Methinks I hear you, and yours, dear Mr. Hopper's whole ſelf, and all the Orphan-Houſe, true pilgrims, adding, Amen: —Hallelujah. Oh for one more meeting on earth, before We take our flight to heaven! Abba, Father, all things are poſſible with Thee. Is it practicable for you to come to town, to aſſiſt at the Tabernacle for a month or ſix weeks, if you have proper notice. My helpers, as well as myſelf, are invalids. Dear Mr. Weſley, I am perſuaded, will readily conſent. We are upon very good terms.

"Oh may we find the ancient way,
"Our wondering foes to move;
"And force the Heathen world to ſay,
"See, how theſe Chriſtians love!"—

God bleſs you all! Does Mr. Hopper think to go to Heaven before me? Well: My turn muſt come by and by. Help, dear Friends, help to pray thither, Your's, &c. in a never-failing Jeſus,

GEORGE WHITEFIELD.

[*To be concluded in our next.*]

A SERMON, by Mr. CHRISTOPHER HOPPER.

On ISAIAH li. 1.

"Hearken to me, ye that follow after righteouſneſs, ye that ſeek the LORD; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

COME near, ye diſconſolate ſons of ſorrow; hear, and obey the voice of the Lord, and ye ſhall live. God ſpeaketh to all in general, and to each in particular, and giveth them proper inſtructions according to their reſpective conditions and ſtates. I have endeavoured in a former DISCOURSE,* to exhibit and inculcate, that the GOD of TRUTH hath ſpoken to thoſe who are far from righteouſneſs;

* See the Arminian Magazine, VOL. XVI. pa. 561.

and

and have plainly proved, by his various calls, warnings, and loving invitations, that he hath no pleasure in their death; but is waiting, with all long-suffering, for their happy return, in order to save them from the guilt and punishment of their sins, and restore them to his favour and image. In the words before us, the Lord is directing his discourse to the poor mourners in Zion, who with bitter cries, and broken hearts, are returning from the verge of destruction, into the path of salvation and life. To these indigent, but precious souls, he saith, "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." I propose, by the divine assistance,

I. To describe the persons who are following after righteousness.

II. Shew that they are wrought upon by the Holy Spirit in divers ways, and brought to God by various means.

III. Enforce the Exhortation, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

I. The persons who follow after righteousness, are first awakened by the power of God, from the delusive slumber into which they are thrown by sin and satan; their eyes are opened, and they discover the near approach of total ruin, and everlasting infamy; they are fully apprised of their danger, and tremble on the brink of fate. A ray of divine Light illuminates the dark abyss of their minds, and they see that God is holy, pure, and just; and that all sin is exceeding sinful; particularly, their own actual sins, whether of heart or life, are most vile and abominable, and expose them to innumerable plagues, and infinite punishment. They feel themselves involved in a black cloud of guilty fears, and terrors surround them on every side. The vail of infidelity, that was upon their hearts, is rent in twain from the top to the bottom, and all their inward parts, which are very wickedness, are naked, and exposed to their own view. They are apprised of the shortness of Time, and the thoughts of an unfathomable, never-ending Eternity, chills them with horror! Heaven and Hell, Death and Judgment, are impressed upon their trembling hearts, and become to them, matters of the greatest moment. The counsel of the ungodly, the way of sinners, and the seat of the scornful, are to them as the waters of Marah, bitter as gall and wormwood. They are convinced of unbelief, the depravity of their nature, and their own utter helplessness. They are conscious, that all their sinful actions were committed against right reason, and their own interest and happiness; and that they have made themselves

ſelves loathſome and abominable in the eyes of Him with whom they have to do. They are ſenſible, that the fountain from whence their own thoughts ariſe, is vile and noxious, and conſequently poiſons every thing they ſpeak and do; ſo that till they turn to God, all is evil continually, every day, every moment. Their whole heart is in a condition ſimilar to that of the Jewiſh State, which the prophet thus repreſents, "From the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores!" Iſai. i. 6.

So long as awakened penitents attend faithfully to the illuminations of the Spirit of Truth, they not only diſcover their own inexpreſſible wretchedneſs, but that Light which viſits them from on high, is a *living Light*; it communicates ſpiritual Life, and excites them to acts of humiliation and contrition; they bring forth fruits meet for repentance; they are truly grieved for their ſins, and humbled before the Lord; not only on account of the everlaſting puniſhment to which they are obnoxious, but becauſe they have diſhonoured their Creator, violated his pure and holy Law, and defiled their own precious ſouls. They feel a real hatred to ſin, and a determined reſolution to forſake it. At the ſame time, holy deſire is kindled in their hearts: they feel after God;—for his favour and image, they hunger and thirſt with intenſe affection, accompanied with a bleſſed hope, through the merits of Chriſt, of obtaining a full and free pardon of all their offences. Indeed, they are now made willing to accept of forgiveneſs, life, and ſalvation, on Goſpel Terms.

Perſons who anſwer this deſcription, diveſt themſelves of every covering but that of God's Spirit; they renounce the refuge of lies, in which they formerly truſted, and ſpurn from them with juſt contempt, every foundation but Chriſt. They feel themſelves to be all ſin,—all weakneſs. The trifling toys of this world vaniſh from their eyes as a vapour; earthly objects loſe all their gaudy attire, and diſcontinue to faſcinate the humble mourners; they can no longer find happineſs in any thing under the ſun, till they find the living GOD. Let ſenſual pleaſures appear with all their enchanting forms and bewitching charms;—let Engliſh pride, court pageantry, and all the empty parade of ſtate, diſplay their viſionary ſplendours;—yea, let the magnificent ſtructure of the Univerſe, preſent all created things, with their decorations and glory, to ſoothe and flatter thoſe who are ſeeking after righteouſneſs, and they will reject them all with indignation. Thoſe tranſitory ſcenes, and painted flowers, are the little portion of poor maniacs, ſottiſh epicures, and wild enthuſiaſts, but are too mean and trifling to ſatisfy the deſires of thoſe who are anxious

anxious for the rising of the Sun of Righteousness in their hearts. Hearken! attend! I hear them enquire, with hands and hearts lifted up to Heaven, "Wherewith shall we come before Jehovah, and bow ourselves before the High God? Shall we come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall we give our first-born for our transgression, the fruit of our body for the sin of our souls? *

"Can these assuage the wrath of God?
"Can these wash out our guilty stain?
"Rivers of oil, and seas of blood,
"Alas! they all must flow in vain!"

They all must flow in vain, when condemned criminals appear before the Mercy-seat to receive unmerited favour. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand?—Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Isai. i. 11, 14. From these sacred Oracles, the contrite seekers learn what that saying meaneth, "I will have mercy, and not sacrifice:" They clearly apprehend, that fountains of salt tears, seas of fine oil, the cattle upon a thousand hills, and their first-born, are all nothing; these offerings can never make an atonement for their sins. According to the tenor of the Gospel Covenant, neither circumcision, with the most punctual observance of the ceremonial law; nor uncircumcision, with the most exact heathen morality, availeth any thing towards present justification. "Every mouth must be stopped, and all the world must become guilty before God: For by the deeds of the law there shall no flesh be justified in his sight." Rom. iii. 19, 20. They now see that nothing can satisfy divine justice, procure pardon, and heal the desperate wound that sin has made, but the precious Blood of the LAMB OF GOD. Their weeping eyes are turned to that bleeding Sacrifice which was offered upon Calvary for a lost World. Their faith is fixed upon him, and he is the object of their hope for all the blessings of time and eternity. They feel that the wrath of God is kindled against them for their great offences, and that satisfaction must be made for their transgressions; but, alas! they can make no recompence, no satisfaction, no atonement. Where, then, must they look unto for peace? Jesus is their propitiation. He was made a sin-offering for them, that they might be made the righteous people of God,

* Micah vi. 6, 7.

through

through faith in him; and by the Blood of his Covenant he is able, and completely qualified, to send forth the prisoners out of the pit wherein is no water, no peace or consolation.

When awakened sinners continue to follow after righteousness, they are soon turned from the power of Satan unto God; and when they are struggling out of the kingdom of darkness, and are almost within reach of the kingdom of Light, their addresses to the throne of Grace are to this purpose: "Where is the Saviour of mankind, the Friend of sinners? O that he would grant us the thing we long for, and have mercy upon us! Will the Lord cast us off for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? O Shepherd of Israel, thou who dwellest between the Cherubim, reveal thyself unto us, and we shall be saved! Lead us to the peaceable habitations of the righteous, the sure dwellings of Jacob, and the quiet resting places of Israel. Hide us in thy secret pavilion;—shelter us from the storms of wrath, and the tempests of misery. We cannot,—we dare not,—we will not rest, till we find rest in Thee; the rest of pardon, peace, and purity! To thee we appeal; thou art the witness of our desires: Is it not our determination to build upon the precious Corner-stone laid in Zion for a foundation?

"With all who for Redemption groan,
"Father, in Jesu's Name, we pray;
"And still we cry, and wrestle on,
"Till mercy takes our sins away:
"Hear from thy Dwelling-place in Heaven,
"And now pronounce our sins forgiven!"

II. We shall now consider the various operations of the Holy Spirit upon the minds of penitents, in order to bring them to God. "Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord: and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal;" 1 Cor. xii. 4, 5, 6.

1. Many persons are drawn out of darkness and ignorance by the cords of divine Love. They are suddenly awakened, and reclaimed from the error of their ways. When they hear the Gospel of the kingdom, they readily give credit to the report, and welcome the joyful sound. They are concluded under sin, shut up as in a prison under the sentence of Death, being cut off from all expectation of justification by the law, to the end that the promise of life and salvation might be freely given to them through faith in Christ Jesus. (Gal. iii. 22.) Their hearts melt, their eyes are a fountain of tears,

they are covered with ſhame and confuſion; they ſink into nothing before the Lord. Eſpecially when they behold the Saviour's agony and bloody ſweat! his myſterious croſs and paſſion! they drop at his feet in profound humility. They rarely feel painful dread, or guilty terror, but melt like wax before the fire, into a tender, loving ſpirit. When the daughter of Bethuel was aſked, "Wilt thou go with this man?" She readily anſwered in the affirmative. In like manner, when the ſervants of God enquire of theſe precious ſouls, "Will you go with us to our bleſſed Lord and Maſter?" they reply without heſitation, "We will go: for he is the object of our deſires, and the delight of our ſouls." Their hearts are opened by the key of the Holy Spirit, like the heart of Lydia, to receive the Bleſſing of Peace. They readily attend to the things that are ſpoken, and, aſſiſted by free Grace, embrace through faith, the almighty Redeemer, as their Teacher and Propitiation, their Law-giver and King. They receive the Spirit of Adoption, and cry, Abba, Father! They are filled with prayer and praiſe, peace and joy, love and wonder. They now cry out with heart and voice,

"O may thy love inſpire our tongue,
"Salvation ſhall be all our ſong;
"And all our powers ſhall join to bleſs
"The LORD our Strength and Righteouſneſs!"

2. There are others, who when they hear the Word, ſtand aſtoniſhed, and tremble before the power of divine Truth, like condemned criminals at the bar of juſtice. They are afflicted, toſſed with tempeſt, and not comforted. They are pierced to the heart, like the three thouſand at the day of Pentecoſt, and they cry out, "Men and brethren, what ſhall we do?—"Save, Lord, or we periſh!—"Come to our help, or we for ever die!" They are ſtript of all ſelf-ſufficiency, ſelf-importance, and ſelf-righteouſneſs. They have no dependence on names, notions, forms, or external performances; but caſting themſelves on the free mercy of God, through the Blood of the everlaſting Covenant, they cry out,

"We aſk the gift of righteouſneſs,
"The ſin-ſubduing power;
"Power to believe, and go in peace
"And never grieve thee more:
"We aſk the blood-bought pardon ſeal'd,
"The liberty from ſin,
"The Grace infus'd, the Love reveal'd,
"The Kingdom fixt within."

The Lord, whom they ſeek, will ſuddenly come to his temple;—the Sun of Righteouſneſs will appear with healing in his wings, and turn their night into day, and their ſorrow into

into joy. Then they see rivers of salvation flowing from his wounds; justice satisfied, and pardon purchased. With that faith which is the substance of things hoped for, and the conviction of things invisible, they behold the Lamb of God: Holy hope revives in them, divine love is shed abroad in their hearts, and the blessed Spirit bears witness with their spirit that they are the children of God; their sighs are turned into Hosannahs, and their groans into Hallelujahs.

3. Again. Some penitents remain in deep convictions a considerable time, and are brought under dreadful apprehensions of divine wrath, the curse of the law, the fears of death, and the terrors of judgment to come. Their anguish is greatly heightened by an incessant torrent of satannical suggestions; frequently accompanied with a diseased body, or great family afflictions. Some have had the misfortune of sinking an immense depth into unbelief, by reading those detestable books that are avowedly written against the Divinity and Atonement of Christ; or they have fallen into the hands of Sceptics and Deists, who deny all revealed, and consequently all experimental Religion. When an awakened sinner feels himself in this dark and horrible pit, his reason perverted and at war with his conscience; the World and all the powers of Hell combined against him; it is no wonder if at some seasons, life itself appears more irksome than the gaping tomb, and that despair involves him in its sable cloud. But God is rich in mercy, he lifts up the sinking head, and delivers the oppressed from the iron rod of the enemy; he encourages the despairing souls to hope for liberty, by impressing upon their minds great and reviving promises; he opens the precious Truths of his Gospel, presents them in a strong blaze of light to the view of their mental eye, and enables them to urge on their way through all difficulties with renewed strength. They wait upon the Lord in the appointed means, and abstain from every evil, being exemplary in their life and conversation, and ready to every good work. Notwithstanding their frequent relapses into evil reasonings, which give a preponderancy to unbelief, and is the occasion of almost infinite trouble to them, as well as loss of time; yet if they continue to seek the Lord, he will not leave them, nor forsake them; his Spirit will repeatedly lift up a standard in their hearts against all that opposes.

Sometimes distressed Mourners stand trembling before JEHOVAH, the Judge of the whole Earth, like Joseph's guilty brethren when he was speaking to them by an interpreter. But the young Hebrew understood their dialect perfectly, and his tender heart yearned over them. When he heard that his dear father Jacob was still living, and saw his brother Benjamin;—when he beheld his brethren in bitter anguish, bewailing their sin and folly, he was moved with compassion,

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entered into his chamber, and wept: but ſtill he refrained himſelf, did not diſcover fraternal affection. He wiped away his tears, put on the man, reſumed the judge, examined, tried, and condemned them. This roufed up their ſleepy conſciences; they recollect with horror their baſe conduct in time paſt, and are filled with penitential pain. In the hour of diſtreſs Judah ſteps forward, and pleads their cauſe with artleſs, but powerful and prevailing eloquence. The judge is conquered;—his heart relents;—his awful ſeverity of countenance vaniſhes;—he puts off the pomp of ſtate and auſterity;—the ſtream of affection burſts all bounds;—and while he is weeping aloud, exclaims, "I am Joſeph!" O what a wonderful change was here! The diſtreſſed delinquents were amazed; they could not anſwer him, for they were troubled at his preſence, till he kindly invites them to come near unto him, and again affirms, "I am Joſeph your bro-"ther, whom ye ſold into Egypt." His words and actions penetrate their hearts, and diſpel the melancholy gloom; the bitterneſs of death is paſt, and they are filled with joy unſpeakable.

But if Joſeph was ſo kind to his brethren after all their affronts and injuries, what may proſtrate penitents expect to meet with at the hands of their compaſſionate Saviour? He may, indeed, humble them in the duſt for a ſeaſon, that they may know themſelves, and the depth of their own unbelief; that they may long remember the bitterneſs of the cup of gall and wormwood which they had unhappily choſen for their portion. But when they are ready to give up all hope, and are juſt ſinking into deſpair, the gracious Redeemer unveils his face, and diſcovers himſelf to them under the characters of an all-ſufficient Saviour and affectionate Brother. He baniſhes their fears, ſubdues their enemies, and pardons all their ſins. The firſt manifeſtation of himſelf, perhaps, aſtoniſhes them for a moment; till he ſpeaks again to their hearts, and ſays, "Come near to me, I pray you; I am the Lamb of God who bore all your ſins in my own body on the tree! I was wounded for your tranſgreſſions, and bruiſed for your iniquities; the chaſtiſement of your peace was laid upon me, and by my ſtripes ye are healed." Moſt aſſuredly the Lord will be found of every one who diligently ſeek him in faith; his arms of love are ſtretched out to embrace the returning prodigal, and afford him ſuch tokens of reconciliation and favour, as will not only baniſh anxious doubts and tormenting fear, but at the ſame time diffuſe life and happineſs through every faculty of the believing ſoul.

4. As the Lord has many ways of awakening guilty ſinners, and bringing them to the knowledge of their fallen ſtate; ſo likewiſe, he is pleaſed to manifeſt himſelf to them that diligently

gently seek him, in divers manners. Multitudes are suddenly brought out of darkness into the light of God's reconciled countenance, while they are sitting under the sound of the Gospel, and exercising faith upon the great Author of it. Numbers, also, in our days especially, find the pearl of great price in public prayer-meetings, where the people of God assemble together to deprecate the divine judgments, implore mercy at his hands, and obtain heavenly benedictions upon mankind in general, and upon his people in particular. The Lord is often found while we are reading and searching his holy Word, and meditating upon his awful threatenings and precious promises, regarding with deep attention his just and reasonable commands, that we may know and do his righteous Will, and bow our necks to his easy yoke. Very frequently the Lord meets with us, and discovers himself as a reconciled God, when we are engaged in secret duties, and pouring out our souls before him in fervent prayer and earnest supplication: Or when we approach his table to commemorate his dreadful sufferings and dying love.

5. But does the Lord always work by outward means? Does he confine himself to certain rules and measures? No: Many find him on a bed of sickness while they are groaning under his chastening rod;—or in a dreary prison, where they are loaded with ignominious chains;—some, when they are cultivating the fields, or pursuing a journey, and beholding the amazing works of creation and providence;—others, when they are ploughing the ocean in the midst of imminent dangers, and viewing his wonders in the great deep. The Lord may be found when we are diligently employed in our lawful occupation, and engaged in the discharge of the necessary duties of this life; in the morning, in the evening, at noon-day, or in the night season. Let us not dare to limit the Holy One of Israel, nor confine redeeming Love to time or place, sect or party, men or means. Let us not presume to judge each other by outward appearances, modes of worship, or things which are only circumstantials. But let us remember, that the operations and influences of the Holy Spirit upon the minds of men are manifold, and that he is always waiting to be gracious, and ready to communicate pardon and peace, holiness and happiness, to them that diligently seek him. God is no respecter of persons, or places, but in every nation, he that feareth God, (with a penitential believing fear) and worketh righteousness, is accepted with him. We may therefore cry out with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

[*To be concluded in our next.*]

The

The Life and Converſion of John Chriſtopher Leberecht, a Jew, who died in the Faith of the SON of GOD, Nov. 13, 1776, at Konigſberg in Pruſſia. Tranſlated from the German. *

MY name, among the Jews, was Abraham Hertz: I was born in 1706, at Glogau in Sileſia. My father Moſes, of the tribe of Levi, was a man of learning.

I was brought up in my father's houſe till I was eighteen years old, at which time my parents died, within one month of each other. Upon which my relations ſent me to the famous Jewiſh univerſity at Prague in Bohemia. Here I purſued my ſtudies for five years, when the Rabbi procured me a place at Nicholſburg in Moravia, as tutor of the children of Mr. Moſhe Eohen, a wealthy Jew, in whoſe family I continued three years. My term in this family being expired, I went in the ſame capacity to Preſburg in Hungary, and entered as tutor into the family of Mr. Jacob Rachmetz, with whom I likewiſe ſtaid three years, and then went, with his conſent, to his brother at Belgrade, on the confines of Turky, and was employed in the ſame occupation till the year 1739.

At this period, the city of Belgrade was ceded to the Turks, when about eight thouſand of the inhabitants, Chriſtians and Jews, were made ſlaves, and I, with the whole family in which I lived, ſharing the ſame fate, we were all carried to the Turkiſh fortreſs Niſſa. Here I was ſold to a Turk, who had already purchaſed another of the unhappy captives, a young man, and a Chriſtian of the Lutheran perſuaſion; we were both chained together, and taken by our maſter to Serras in Greece.

The name of this young Chriſtian was Neuman. The Turk, our maſter, required this unfortunate man to ſubmit to a very heinous ſin; but not being able to perſuade him to it, he ordered him to be whipped in ſo cruel a manner, that the poor chriſtian had not a ſound ſpot left on his whole body, but was covered all over with wounds and ſores, and I, his fellow-ſlave, had to waſh his wounds, the ſtench of which was intolerable: I took great care not to come too near him in my ſleep, leſt I ſhould touch him, and thereby encreaſe the anguiſh of his pains.

Soon after, the Turk made me his interpreter, to ſignify his abominable deſires to Neuman. And as I once, in the folly and ignorance of my heart, was adviſing him rather to ſubmit, than expoſe himſelf to the barbarous treatment of the

* The Relation was taken from the deceaſed's own lips, and his own phraſe has, as much as poſſible, been preſerved throughout the Narrative.

Turk

Turk, he remained not only immoveable, but declared, he could by no means bear the thoughts of thus offending his Lord Jeſus, and that he would rather die, than commit ſin. He then reproved me, ſaying: "Art thou one of God's peo-" ple, of the Jews, who boaſt of their being a peculiar " people of God, and dareſt thou to adviſe me to commit " ſin?" Theſe words went to my very heart, nor could I, from that hour, be eaſy in my mind, but became deeply concerned for my ſalvation. My poor wounded fellow-captive continually called upon the name of Jeſus, which uſed formerly to be odious to me as a Jew, and prayed to him ſo fervently, that my inmoſt ſoul was often moved at it, and by degrees. I got a hearty love for this Chriſtian.

One time, as he was ſpeaking to me very feelingly of Redemption, I could not but acknowledge his religion to be the true one, giving him my hand upon it, and promiſing to embrace the Chriſtian faith and to be baptized, as ſoon as I ſhould again come into a Chriſtian country. Poor Neuman died ſoon after of his ſufferings with his chains on. Notwithſtanding the barbarous treatment he ſuffered, there was ſomething uncommonly ſtriking in the aſpect of his lifeleſs body: Far from filling me with the horror which the ſight of a corpſe is apt to excite, there appeared ſomething ſo lovely in this corpſe, that I could not behold it without pleaſure; nor could I ever afterwards think of him without tender ſenſibility, or forget his image.——It was as if the form of this happy man were conſtantly preſent to me and hovering before my eyes.

My deceaſed friend had told me, that he was the undutiful ſon of a Lutheran Clergyman in Saxony; and had learned the buſineſs of a ſtocking-weaver; but that, diſregarding the admonitions of his parents, which he ſince often lamented, he left them, and went into Sileſia; being taken by the Imperial troops, he entered into the army, and was ſent as a ſoldier to Belgrade, where he was made a ſlave by the Turks.

According to a promiſe I had given him, I now attempted to have his body decently buried; a buſineſs which the Chriſtians here, as well as the Turks, were afraid to undertake. But before I could do it, the Turk, my maſter, hearing of the unexpected death of his ſlave, which happened in the night, fell into ſuch a fury, that he ordered me to receive an hundred and fifty laſhes on the bare ſoles of my feet, pretending that I had killed Neuman in the night. I complained of this outrage to the Cadi, a Turkiſh magiſtrate, who found, upon examination, that the deceaſed had died of his wounds and the barbarous uſage of his maſter. I was acquitted, and the judge obliged the mercileſs tyrant to diſpoſe of me to another

another Turk, called Hadſhi Muſtapha, who carried me from Serras, to a place in the neighbourhood of Smyrna, where he was ſettled. This Turk was a very good-natured man, and ſhewed me much kindneſs all the time I was with him, which was above two years, viz. till 1741. But all his mild treatment was not ſufficient to leſſen the unhappineſs and diſtreſs of my mind; the deceaſe of the late Neuman, and all his diſcourſes, preſented themſelves continually to my ſpirit. I now reſolved to write to a Jew at Smyrna, requeſting that I might be ranſomed by my nation and delivered from ſlavery. This letter had the wiſhed for effect; I was immediately ranſomed, though my new maſter was very reluctant to part with me, and when he at length conſented to it, he had the goodneſs to make me a preſent of ſixteen zechins, [about ſeven guineas,] toward the expences of my journey, and kindly entreated me to call at his houſe, if ever I ſhould come again into thoſe parts.

From Smyrna the Jews ſent me to Conſtantinople, where they endeavoured to perſuade me to ſettle. But, ſuch was my uneaſineſs, that I could not think of ſtaying there. Declining therefore every propoſal, I expreſſed a deſire to travel farther, and to viſit the graves of my relations in Sileſia, which is agreeable to the cuſtom among the Jews. Upon this I obtained the neceſſary teſtimonials from the Chacam, or Chief Rabbi, and was forwarded by ſea, to Bender, from thence, by way of Jaſſy, to Hungary, and at laſt to Breſlaw and Glogau in Sileſia, where, being arrived at the graves of my parents, my conductors left me.

In conſequence of what I promiſed my friend Neuman, I determined to go in queſt of his worthy father, to acquaint him, if he ſhould be living, how his ſon had died. I travelled on foot to Saxony, where I heard that the Rev. Mr. Neuman was deceaſed; but learned at the ſame time, that his relict lived at Naumburg. I went thither, and having found out Mrs. Neuman, gave her an account of the painful, and yet happy departure of her late ſon; which the good woman heard with all the emotions and tears a tender parent feels on ſuch occaſions.

My inward diſtreſs continuing ſtill, I much wiſhed to find people of the ſame religious ſentiments, as the late Neuman was; with this reſtleſs deſire, I left Naumburg, and travelled about in Pruſſia and Brandenburg, mingling alternately with the Jews and with the Chriſtians. In one place of my wanderings, a Chriſtian gentlewoman received me kindly, and introduced me to a Clergyman, who endeavoured to perſuade me to turn Chriſtian; but my reſtleſsneſs ſoon made me quit that place. In 1742, at the time of the Jew's Eaſter, four weeks before the Chriſtian's, the Jews were ſtill obliged to receive

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me, to keep the feaſt with them. Amid the troubles and concern of mind, which purſued me every where, I ſtill kept to my purpoſe of ſeeking Neuman's religion, as I had promiſed him to do before he died.

I went next to Pomerania, where ſeeing no hope of being ſaved, and obtaining that happineſs which I had ſeen Neuman poſſeſſed of, I grew weary of life, thinking it impoſſible to bear my exiſtence any longer. Deſpair and horror ſeized me, and finding myſelf upon a croſs-road, I bared my breaſt, and took out my knife, with a deſign either to ſubſcribe myſelf to Satan with my blood, or to make away with myſelf, and thus to rid the earth of a moſt wretched and condemned being. In this attitude, with my bare knife in my hand, a black Huſſar, or Lighthorſe, came riding briſkly up to me. Having never ſeen ſuch black regimentals, and juſt then wiſhed for Satan to come, I was moſt terribly affrighted. The Huſſar accoſted me, and ſaid: "God bleſs you, Jew, whither are you going?" But I was ſo terrified, that I could not anſwer a word. To my great aſtoniſhment he began to ſpeak of the Thola, a name by which the Jews call the Lord Jeſus, and told me how he died for our ſins upon the croſs, wiſhing me, in a very feeling manner to experience the benefit of Chriſt's death in my heart. This ſoon opened my heart and mouth, and I aſked him, whether theſe things were really ſo, and whether it was poſſible to experience it in the manner he ſaid? The Huſſar replied: That he could ſtake his ſoul for the truth of what he aſſerted. I was exceedingly ſtruck, and, giving him my hand, I declared:—If the crucified Jeſus would approve himſelf to me as the exalted Thola, and give reſt to my ſoul, that I would then adore him as the true God, and receive baptiſm. For three days we travelled together, as far as Dantzig, talking, as we went on, upon this important ſubject.

My fellow-traveller had promiſed to take me with him to Gumbinnen, and there to introduce me to a friend of his, a Clergyman, who was a pious miniſter; but we loſt one another in Dantzig, where being an entire ſtranger, and neither knowing his name nor place of abode, I never could find him again. I learned however ſome time after, that this gentleman was an adjutant of a regiment of black Huſſars; that he truly feared God, and had been formerly quartered at Gumbinnen. I had taken good notice of the name of that town, and now enquired, how I might get thither. Being informed I was to go by way of Koningſberg, I ſet out directly for that city. At an inn on the road I met with a pious, awakened innkeeper, who directly diſcerned the uneaſy ſtate of my troubled mind, and as he had juſt then been reading the 46th chapter of Iſaiah, he talked to me of the Redeemer promiſed

to Iſrael, in ſo hearty a manner, that I ſoon conceived a love and confidence to him. He then brought me acquainted with the Rev. Mr. Shuman of Balga: The firſt queſtion I aſked this clergyman was, "whether he thought it poſſible that I might yet be ſaved?" To which he anſwered: "Yes, if you will believe in the Lord Jeſus Chriſt." It being Sunday morning, the miniſter was preparing to go to church, to which I alſo went after him. He preached on the goſpel of the day, treating of the Lord's appearing to his diſciples, after his reſurrection. But ſuch was my confuſion, and the diſtreſs and agitation of my mind, that my geſtures even frightened ſeveral perſons in the church, who were near me, nor did I comprehend any thing of the ſermon, except what related to Thomas the apoſtle.

On the following day Mr. Shuman ſent me to a clergyman in the neighbourhood, the Rev. Mr. Froſhall, who ſhewing me in the Hebrew bible the words, Deut. xxvii. 26. "Curſed be he that confirmeth not all the words of this law, to do them," it ſo deeply affected me, that I was very near fainting with terror. This gentleman adviſed the miniſter of Balga to have nothing to do with me; but Mr. Shuman affirmed he could not think of turning me away, and kindly received me into his houſe, where he kept me above a year and an half, teaching me to read German, and inſtructing me in the truths of the chriſtian religion. Notwithſtanding this, my diſtreſs ſtill continued, and believing there was no hope of ſalvation for me, I again conceived the dark deſign of attempting my life. For this purpoſe, being alone in my room, I put a rope about my neck and mounted upon a ſtool, to hang myſelf on a beam. But my wicked intention was happily fruſtrated a ſecond time, partly by an inward check of conſcience, and partly by Mr. Shuman's hearing the noiſe of the ſtool in his apartment and ſuddenly coming up to mine; but how was the good man terrified, when he ſaw me with the rope about my neck! He fell immediately upon his knees with me, and prayed to the Lord with many tears that he would have mercy on this loſt ſheep of the Houſe of Iſrael. Among the reſt, he made uſe of the following expreſſion: "Lord Jeſus! I can-"not riſe from this ſpot except thou hear me." When he had finiſhed prayer, he ſang part of an hymn, applying it to me a miſerable ſinner, viz.

Lord, grant him now thy Spirit's power,
And heal him with thy precious blood, &c.

While he was praying and ſinging, a ſweet calm overſpread my weary mind, and a dawn of hope and aſſurance of grace aroſe in my heart. But, being ſtill afraid of my reſtleſs and unſteady diſpoſition, I reſolved not to be baptized till I ſhould find

find myself more settled in mind, and perceive less frequent changes of rest and disquietude. For as yet these changes still disturbed me at times, because the sense of my sinfulness rather vexed, than humbled me.

[*To be concluded in our next.*]

A Critical Dissertation on the Word Blasphemy.

[From Dr. Campbell.]

THE Greek word βλασφημια, frequently translated *Blasphemy*, properly denotes *calumny, detraction, reproachful* or *abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned, being, in every case, sufficient for conveying the sense. Here, as in other instances, we have, with other moderns, implicitly followed the Latins, who had in this no more occasion than we, for a phraseology not originally of their own growth. To have uniformly translated, and not transferred, the words βλασφημια and βλασφημειν, would have both contributed to perspicuity, and tended to detect the abuse of the terms when wrested from their proper meaning. That βλασφημια and its conjugates are in the New Testament very often applied to reproaches not aimed against God, is evident from the passages referred to in the margin; * in the much greater part of which the English translators, sensible that they could admit no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil*, &c. In one of the passages quoted, a reproachful charge brought even against the devil, is called κρισις βλασφημιας, † and rendered by them *railing accusation*. That the word in some other places ‡ ought to have been rendered in the same general terms, I shall afterwards show. But with respect to the principal point, that the word comprehends all verbal abuse, against whomsoever uttered, God, angel, man, or devil; as it is universally admitted by the learned, it would be losing time to attempt to prove. The passages referred to will be more than sufficient to all who can read them in the original Greek.

But it deserves our notice, that even when βλασφημια refers to reproachful speeches against God, and so comes nearer the

* Matt. xii. 31, 32. xxvii. 39. Mark xv. 29. Luke xxii. 65. xxiii. 39. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. Eph. iv. 31. 1 Tim. vi. 4. Tit. iii. 2. 1 Pet. iv. 4. 14. Jude 9. 10. Acts vi. 11. 13. 2 Pet. ii. 10. 11. † Jude 9. ‡ Acts xiii. 45. xviii. 6. xxvi. 11. Col. iii. 8. 1 Tim. i. 13. 2 Tim. iii. 2.

meaning

meaning of our word *blaſphemy*; ſtill the primitive notion of this crime has undergone a conſiderable change in our way of conceiving it. In theological diſputes nothing is more common, to the great ſcandal of the Chriſtian name, than the imputation of blaſphemy thrown by each ſide upon the other. The injuſtice of the charge on both ſides will be manifeſt on a little reflection, which it is the more neceſſary to beſtow, as the commonneſs of the accuſation, and the latent, but contagious, motives of employing it, have gradually perverted our conceptions of the thing.

The import of the word βλασφημια is *maledicentia*, in the largeſt acceptation, comprehending all ſorts of verbal abuſe, imprecation, reviling, and calumny. When ſuch abuſe is mentioned as uttered againſt God, there is properly no change made on the ſignification of the word; the change is only in the application, that is, in the reference to a different object. The idea conveyed in the explanation now given is always included, againſt whomſoever the crime be committed. In this manner every term is underſtood that is applicable to both God and man. Thus the meaning of the word *diſobey* is the ſame, whether we ſpeak of diſobeying God or of diſobeying man. The ſame may be ſaid of *believe*, *honour*, *fear*, &c. As therefore the ſenſe of the term is the ſame, though differently applied, what is eſſential to conſtitute the crime of detraction in the one caſe, is eſſential alſo in the other. But it is eſſential to this crime as commonly underſtood, when committed by one man againſt another, that there be in the injurious perſon the will or diſpoſition to detract from the perſon abuſed. Mere miſtake in regard to character, eſpecially when the miſtake is not conceived, by him who entertains it, to leſſen the character, nay, is ſuppoſed, however erroneouſly, to exalt it, is never conſtrued by any, into the crime of defamation. Now, as blaſphemy is, in its eſſence, the ſame crime, but immenſely aggravated, by being committed againſt an object infinitely ſuperior to man, what is fundamental to the exiſtence of the crime, will be found in this, as in every other ſpecies, which comes under the general name. There can be no blaſphemy, therefore, where there is not an impious purpoſe to derogate from the divine majeſty, and to alienate the minds of others from the love and reverence of God.

Hence, we muſt be ſenſible of the injuſtice of ſo frequently uſing the odious epithet *blaſphemous* in our controverſial writings; an evil imputable ſolely to the malignity of temper, which a habit of ſuch diſputation rarely fails to produce. Hence it is, that the Arminian and the Calviniſt, the Arian and the Athanaſian, the Proteſtant and the Papiſt, the Jeſuit and the Janſeniſt, throw and retort on each other the unchriſtian reproach. Yet it is no more than juſtice to ſay, that

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each of the disputants is so far from intending to diminish, in the opinion of others, the honour of the Almighty, that he is, on the contrary, fully convinced, that his own principles are better adapted to raise it than those of his antagonist, and, for that very reason, he is so strenuous in maintaining them. But to blacken, as much as possible, the designs of an adversary, in order the more effectually to render his opinions hateful, is one of the many common, but detestable, resources of theological controvertists. It is to be hoped that the sense, not only of the injustice of this measure, but of its inefficacy for producing conviction in the mind of a reasonable antagonist, and of the bad impression it tends to make on the impartial and judicious, in regard both to the arguers and to the argument, will at length induce men to adopt more candid methods of managing their disputes; and even, when provoked by the calumnious and angry epithets of an opposer, not to think of retaliating; but to remember, that they will derive more honour from imitating, as is their duty, the conduct of Him who, when he was reviled, reviled not again.

But, after observing that this perversion of the word *blasphemy* results, for the most part, from the intemperate heat and violence with which polemic writers manage their religious contests; it is no more than doing justice to theologians, to remark, that this evidence of undue acrimony, is by no means peculiar to them. So uncontrolable is this propensity in men of violent passions, that even sceptics cannot pretend an entire exemption from it. Some allowances ought doubtless to be made for the rage of bigots, inflamed by contradiction, from the infinite consequence they always ascribe to their own religious dogmas; but when a reasoner, an inquirer into truth, and, consequently, a dispassionate and unprejudiced person (as doubtless such a man as Bolingbroke chose to be accounted,) falls into the same absurdity, adopts the furious language of fanaticism, and rails against those whose theory he combats, calling them *impious blasphemers*, to what allowance can we justly think him intitled? I know of none, except our pity; to which, indeed, a manner, so much beneath the dignity of the philosopher, and unbecoming the patience and self-command implied in cool inquiry, seems to give him a reasonable claim. Since, however, with this defect of discernment, candour, and moderation, philosophers as well as zealots, infidels as well as fanatics, and men of the world as well as priests, are sometimes chargeable, it may not be unreasonable to bestow a few reflections on it.

First, to recur to analogy, and the reason of the thing: I believe there are few who have not sometimes had occasion to hear a man warmly, and with the very best intentions, commend another, for an action which in reality merited not

praise

praise but blame. Yet no man would call the person who, through simplicity, acted this part, a slanderer; whether the fact he related of his friend were true or false; since he seriously meant to raise esteem of him: for an intention to depreciate, is essential to the idea of slander. To praise injudiciously, is one thing; to slander, is another. The former, perhaps, will do as much hurt to the character, which is the subject of it, as the latter: but the merit of human actions depends entirely on the motive. There is a maliciousness in the calumniator, which no person who reflects, is in danger of confounding with the unconscious blundering of a man, whose praise detracts from the person whom he means to honour. The blasphemer is no other than the calumniator of Almighty God. To constitute the crime, it is as necessary that this species of calumny be intentional, as that the other be. He must be one, therefore, who, by his impious talk, endeavours to inspire others with the same irreverence towards the Deity, or, perhaps, abhorrence of him, which he indulges in himself. And though, for the honour of human nature, it is to be hoped, that very few arrive at this enormous guilt, it ought not to be dissembled, that the habitual profanation of the name and attributes of God, by common swearing, is but too manifest an approach towards it. There is not an entire coincidence. The latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition; the former, from the acquisition of what is evil in the extreme: but there is a close connection between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity, is the first step; malignly to arraign his attributes, and revile his providence, is the last.

But it may be said, that an inquiry into the proper notion of βλασφημια, in the sacred writings, is purely a matter of criticism, concerning the import of a word, whose signification must be ultimately determined by scriptural use. Our reasonings, therefore, are of no validity, unless they are supported by fact. True: but it ought to be considered, on the other hand, that as the word βλασφημειν, when men are the objects, is manifestly used for intentional abuse, the presumption is, that the signification is the same, when God is the object. Nay, according to the rules of criticism, it is evidence sufficient, unless a positive proof could be brought, that the word, in this application, undergoes a change of meaning. In the present instance, however, it is unnecessary to recur to the presumption, as positive testimony can be produced, that both the verb and the noun have the same meaning in these different applications.

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Let it be obſerved then that ſometimes, in the ſame ſentence, the word is applied in common both to divine and to human Beings, which are ſpecified as the objects, and conſtrued with it, and ſometimes the word, having been applied to one of theſe, is repeated, in an application to the other; the ſacred writers thereby ſhowing, that the evil is the ſame in kind in both caſes, and that the caſes are diſcriminated ſolely by the dignity of the object. Thus our Lord ſays, "All manner of blaſphemy, ſhall be forgiven unto men: but the blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven." Matt. xii. 31. The difference in point of atrociouſneſs is here exceedingly great, the one being repreſented as unpardonable, and the other as what may be pardoned; but this is exhibited as reſulting purely from the infinite diſparity of the objects. The application of the ſame name to the two crimes compared, gives us to underſtand the immenſe diſproportion there is, in reſpect of guilt, between the ſame criminal behaviour, when aimed againſt our fellow-creatures, and when directed againſt the Author of our being. As the Engliſh word *blaſphemy* is not of the ſame extent of ſignification with the Greek, and is not properly applied to any abuſe vented againſt man, it would have been better here to have choſen a common term which would have admitted equally an application to either, ſuch as *ſlander* or *detraction*. The expreſſion of the Evangeliſt Mark, in the parallel place, Mark iii. 28, 29. is to the ſame purpoſe. Again in the Acts vi 11. "We have heard him ſpeak blaſphemous words, againſt Moſes and againſt God." Like to this is that paſſage in the Old Teſtament, where the falſe witneſſes who were ſuborned to teſtify againſt Naboth ſay, "Thou didſt blaſpheme God and the king." 1 Kings xxi. 10. Though the word in the Septuagint is not βλασφημειν, it is a term which, in that verſion, is ſometimes uſed ſynonymouſly, as indeed are all the terms which in the original denote *curſing*, *reviling*, *defaming*.

Further, with the account given above, of the nature of *blaſphemy*, the ſtyle of Scripture perfectly agrees. No errors concerning the divine perfections can be groſſer than thoſe of polytheiſts and idolaters, ſuch as the ancient pagans. Errors on this, if on any ſubject, are ſurely fundamental. Yet thoſe errors are never in holy writ brought under the denomination of blaſphemy: nor are thoſe who maintain them ever ſtyled blaſphemers. Nay, among thoſe who are no idolaters, but acknowledge the unity and ſpirituality of the divine nature (as did all the Jewiſh ſects,) it is not ſufficient to conſtitute this crime, that a man's opinions be, in their conſequences, derogatory from the divine majeſty, if they be not perceived to be ſo by him who holds them, and broached on purpoſe

to diminish men's veneration of God. The opinions of the Sadducees appear in effect to have detracted from the justice, the goodness, and even the power of the Deity, as their tendency was but too manifestly to diminish in men the fear of God, and consequently to weaken their obligations to obey him. Yet neither our Saviour, nor any of the inspired writers, calls them *blasphemous*, as those opinions did not appear to themselves to detract, nor were advanced with the intention of detracting, from the honour of God. Our Lord only said to the Sadducees, "Ye err, not knowing the Scriptures nor the power of God." Matt. xxii. 19. Nay, it does not appear that even their adversaries the Pharisees, though the first who seem to have perverted the word, and though immoderately attached to their own tenets, ever reproached them as blasphemers, on account of their erroneous opinions. Nor is indeed the epithet *blasphemous*, or any synonymous term, ever coupled in Scripture (as is common in modern use) with *doctrines*, *thoughts*, *opinions*. It is never applied but to words and speeches. *A blasphemous opinion* or *blasphemous doctrine*, are phrases, which (how familiar soever to us) are as unsuitable to the scriptural idiom, as a *railing opinion*, or *slanderous doctrine*, is to ours.

But to proceed from what is not, to what is, called *blasphemy* in Scripture: the first divine law published against it, "He that blasphemeth the name of the Lord [or Jehovah, as it is in the Hebrew] shall be put to death," Lev. xxiv. 16. when considered, along with the incident that occasioned it, suggests a very atrocious offence in words, no less than abuse or imprecations, vented against the Deity. For, in what way soever, the crime of the man there mentioned be interpreted, whether as committed against the true God, the God of Israel, or against any of the false gods whom his Egyptian father worshipped, the law in the words now quoted is sufficiently explicit; and the circumstances of the story plainly show that the words which he had used, were derogatory from the Godhead, and shocking to the hearers.

And if we add to this, the only other memorable instance, in sacred history, namely, that of Rabshakeh, it will lead us to conclude that it is solely a malignant attempt, in words, to lessen men's reverence of the true God, and, by vilifying his perfections, to prevent their placing confidence in him, which is called in Scripture *blasphemy*, when the word is employed to denote a sin committed directly against God. This was manifestly the attempt of Rabshakeh when he said, "Neither let Hezekiah make you trust in the Lord (the word is Jehovah,) saying, Jehovah will surely deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath

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and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?" 2 Kings xviii. 30. 33, 34, 35.

[*To be concluded in our next.*]

A Remarkable Anecdote of CHARLES II. and his COOK.

THE King being in conversation with the Earl of Rochester, Dr. S. his chaplain, Queen Catherine, some of the Ministers of State, &c. and after having discoursed for some time on the affairs of Government, on a sudden he cried out, "Let our thoughts be unbent from the cares of 'State, and give us a generous glass of wine that cheereth 'God and man, as the Scripture saith." The Queen hearing the King talk of wine cheering God, and quoting Scripture for it, was surprized, and begged leave to observe, That in her humble opinion, it was not less than blasphemy; for says she, "God is an eternal, infinite, unchangeable Being, a pure "Spirit, and so hath neither parts nor passions, and consequently cannot be *cheered*." "Well," says the King, "I "am not prepared to turn to chapter and verse, but I am sure "I have met with it in my Scripture reading." The chaplain was asked if he knew such a part in Scripture as "Wine cheering God and man:" He gave his opinion on the Queen's side of the argument. Rochester being an enemy to the chaplain, and thinking the King was in the right, went out and asked privately if any could be brought that were well versed in the Bible, to decide the controversy that was then on the carpet? He was told of one David, a Scotch cook, who had always a Bible about him, and every spare minute was reading in it, and if such a part was there, to be sure he could tell. Rochester, willing to brow-beat the chaplain, and throw the conquest on the King's side, went down into the kitchen, conversed with the cook, and asked him if he knew of any such place in Scripture as wine cheering God and man? David told his lordship he knew the place, and could easily turn to it. "Very well," say the Earl, "put on a clean apron, I shall send for you, by and by, before his Majesty." Rochester returns into the room where the conversation was still warmly pursued by her Majesty: She observed how inconsistent it was with the nature of the divine Being, that He should be *cheered*. The Earl perceiving this, begged leave of his Majesty to make a motion. "For what?" says the King. "Why,"

"Why," replied the Earl, "to admit of your Scotch cook to be ſent for, who, I underſtand is always reading his Bible, and if there be ſuch a place in the Scripture, he will turn to it directly." "Well," ſays the King, "ſuch a man as this we want; prithee, ſend for him immediately." When the cook came, the King very freely aſked him, "if he knew of ſuch a place in Scripture as Wine cheering God and man?" David, with a low bow, replied, he did, and turning to Judges ix. 13, read "And the Vine ſaid unto them, Should I leave my wine, which cheereth God and man."*

The text being produced, the Queen humbly aſked pardon for talking ſo freely to his Majeſty, hoped what ſhe had ſaid would not raiſe his reſentment againſt her, for ſhe was not prepared to bear "The wrath of a King, which is as the roaring of a lion." The chaplain bluſhed to think a Scotch cook could turn to a place in Scripture of which his great genius had not the leaſt remembrance. Rocheſter begged leave to aſk the doctor, if he could unravel the myſtery that lay in thoſe words, "Wine cheering God and man;" but here the great man was ſilent; he had no more light in his underſtanding to expound the text, than he had ſtrength in his memory to turn to it. Rocheſter ſaid to the cook, "Honeſt friend, you have done well in producing chapter and verſe to his Majeſty, can you expound the meaning of it, and ſhew *how* it cheers God, and *how* man?" The cook replied, "if his Majeſty pleaſe to hear me, I have this to offer:—How much wine cheereth *man*, your Lordſhip knows; and that it cheers *God*, I beg leave to obſerve, that in the Old Teſtament diſpenſation there were *Meat Offerings* and *Drink Offerings*: now in thoſe drink offerings there was wine; this wine was typical of the Blood of the Mediator: by a metaphor it is ſaid to *cheer God*; as He was well pleaſed in the way of Salvation He had found out, in that His juſtice was ſatisfied, His mercy diſplayed, His grace made triumphant, His perfections harmonized, the ſinner ſaved, and God in Chriſt glorified." The King was agreeably ſurprized at this elegant expoſition; and Rocheſter did not ſpare to applaud the Evangelical turn that the cook had given to the text:—ſays Rocheſter, may it pleaſe your Majeſty, your chaplain may be a man of exalted genius, he may have fine abſtracted ideas of philoſophy, he may dreſs Hebrew Roots elegantly, and gar-

* Or, *Gods* and *men*:—Probably Jotham, in ſpeaking to the idolatrous Sechemites, adapts his ſpeech to their notions. Or, *gods and men*, may mean, high and low, princes and peaſants. In apologues or fables, which are intended to convey ſome moral and intereſting Truth to the mind, it is not expected, neither indeed is it neceſſary, that every word ſhould be agreeable to the exact truth of things.

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nish them out with great politeness to please a fine taste in criticism, but where is his evangelical turn upon a text? Where is his knowledge in the Old and New Testament Dispensation? Where the glory he gives to the Redeemer of the World, and the glaring day-light that shines through the poor Cook's exposition? With submission to your Majesty, I beg leave to make one other motion. "What's that?" says the King, "Why, that your Majesty would be graciously pleased to make your *Chaplain* your *Cook*, and your *Cook* your *Chaplain*."

An account of the Visit of the Queen of Sheba* to Jerusalem, and the consequences of that visit, viz. the foundation of an Ethiopian monarchy, and the continuation of the Sceptre in the Tribe of Judah, down to this day. From Mr. Bruce's Travels. Vol. I. pa. 471.

WE are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarised the Tyrians and Jews, with their correspondents the Cushites and Shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Sheba, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch it pretty much in the terms of scripture.

Many† have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendents.

Her name, the Arabs say, was *Belkis*; the Abyssinians, *Maqueda*. Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. "The Queen of the South, shall rise up in "the judgment with this generation, and shall condemn it; "for she came from the uttermost parts of the earth to "hear the wisdom of Solomon; and, behold, a greater than "Solomon is here." Matt. xii. 42. Luke xi. 31. It is not

* It should properly be Saba, Azab, or Azaba, all signifying *South*. † Such as Justin, Cyprian, Epiphanius, Cyril.

probable

probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near fifty degrees of the Continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country; and the many reasons Pineda § gives to shew she was an Arab, more than convince me that she was an Ethiopian or Cushite shepherd.

A strong objection to her being an Arab, is, that the Sabean Arabs, or Homerites, the people that lived opposite to Azab on the Arabian shore, had kings instead of queens, which latter the Shepherds had, and still have. Moreover, the kings of the Homerites were never seen abroad, and were stoned to death if they appeared in public; subjects of this stamp would not very readily suffer their queen to go to Jerusalem, even supposing they had a queen, which they had not.

Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. "And when the queen of Sheba heard of the "fame of Solomon concerning the name of the Lord, she "came to prove him with hard questions."* Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews.† And, in her thanksgiving before Solomon, she alludes to *God's blessing* on the *seed* of Israel for ever,‡ which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

The learning of the East, and of the neighbouring kings that corresponded with each other, especially in Palestine and Syria, consisted chiefly in these: "And Joash king of Israel "sent to Amaziah king of Judah, saying, The thistle that "was in Lebanon sent to the Cedar that was in Lebanon, say-"ing, Give thy daughter to my son to wife: and there pas-"sed by a wild beast that was in Lebanon, and trode down "the thistle."—"Thou sayest, Lo, thou hast smitten the "Edomites, and thine heart lifteth thee up to boast: abide

§ Pin. de reb. Solomon, lib. iv. cap. 14th.—Josephus thinks she was an Ethiopian, so do Origen, Augustin, and St. Anselmo.

* 1 Kings x. 1. 2 Chron. ix. 1. † Matt. xii. 43. Luke xi. 31. ‡ 1 Kings x. 9. 2 Chron. ix. 8.

"now

" now at home, why shouldest thou meddle to thine hurt, " that thou shouldest fall, even thou, and Judah with thee?" 2 Chron. xxv. 18. 19.

The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as scripture has said nothing about it.

To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or Supreme Judges, three of whom always attend the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or High Priest; and this charge, though the book itself was burnt with the church of Axum in the Mooriſh war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

By the last act of the queen of Sheba's reign, she settled the mode of succession in her country for the future. First, she enacted, that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

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What was the reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighbouring shepherds in the last century, and, for what we know, prevails to this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued the country, and took the queen Candace prisoner. It endured also after Tiberius, as we learn from St. Philip's baptising the eunuch,* servant of queen Candace, who must have been successor to the former; for she, when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. Candace indeed was the name of all the sovereigns, in the same manner Cæsar was of the Roman emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David† at Jerusalem.

The queen of Sheba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been stedfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in the name of the queen, or in giving her two names.

This difference, at such a distance of time, should not break scores, especially as we shall see that the queens in the present day have sometimes three or four names, and all the kings three, whence has arisen a very great confusion in their history. And as for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssinians, and their country part of Abyssinia, from the earliest ages, to the Mahometan conquest and after. They were her subjects; first, Sabean Pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans. The bearing of the Kings of Abyssinia is a lion passant, proper upon a field gules, and their motto, "*Mo Anbasa am Nizilet Solomon am Negade Jude*;" which signifies, 'the lion of the race of Solomon and tribe of Judah hath overcome.'

* Acts viii. 27. 38. † 2 Sam. xvi. 22.—1 Kings ii. 13.

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The Advantages of Thinking.

MAN being the only creature in this lower world that is designed for a social life, is endued by his Almighty Creator with two faculties which distinguish him from the brutes, viz. *Thinking* and *Speaking*. The one is intended to fit him for the society of his fellow creatures, and the other to qualify him for his own. As to the faculty of Speaking, there is no great danger of its gathering rust for the want of use; we are rather apt to speak too much: and even the most reserved have often reason to pray, with the Psalmist, "Set a "watch, O Lord, before my mouth, and keep the door of "my lips."

But with respect to the faculty of Thinking, it generally lies *fallow* and neglected, and very few employ this excellent gift to any good purpose. Even among the ingenious and well-educated, there are as few thinkers, as among the illiterate. For either they live according to the course of this World, and then their time is wholly taken up in business, pleasures, company, visits, with innumerable other impertinencies, that there is scarce room for so much as a morning reflection. Or else, they live retired, and then they either doze away their time in drowsiness, and brown studies; or, if they are of an active disposition, they lay themselves out wholly upon devouring books, and making common-places, and scarce entertain their solitude with a meditation once in a month.

But it is merely for want of Thinking that they can allow themselves in doing so. For by a little of this, they would soon discover, that of all the methods of improvement that can be used, there are none so advantageous as Thinking, when properly exercised, either for our intellectuals or our morals;—to make us wiser, or to make us better. And first, for our intellectuals. It is the perfection of our rational part to *know*;—that is, to be able to frame clear and distinct conceptions, to form a right judgment, and to draw true consequences from one thing to another. Now besides that the powers of the mind are made more bright, vigorous, and active by use, as all other faculties are: there is this further advantage, that by habitual Thinking the object is made more familiar to the understanding;—the habitudes and relations of ideas one towards another, by frequent comparing, become more visible and apparent; consequently, it is more easy to divide what ought to be divided, and to compound what ought to be compounded; wherein consists the sum of all truth and science.

Reading is indeed very excellent and useful to this purpose; but thinking is necessary. This may do without the other, as appears in the first inventors of arts and sciences; who were obliged to think out their way to the recesses of Truth. The advantage that thinking is to the attainment of knowledge, will further appear by considering some of the chief impediments of it; and how they are removed by thinking. First, the prejudice of infancy: We form rash judgments of many things before we properly understand any thing; and these grow up with us, take root, spread, and multiply; till, after long use and custom, we mistake them for common notions and dictates of nature; and then we think it a crime to unlearn and eradicate them. As long as we stand thus affected we are condemned to errors and perpetual wanderings.

But when we set upon a course of thinking, nothing will be so obvious as to consider, that since we come so late to the perfect use of our reason, among those various judgments we have made, it is highly probable that the major part of them are false and erroneous. And this is a fair step towards the shaking off our infant prejudices; at least we shall be induced not to believe any thing, because we had given it such early entertainment. From this general reflection we proceed to examine the things themselves. And now, through divine Grace assisting us, we are capable of judging, we can hear both sides with an indifferent ear, and are determined only by the weight and importance of Truth; and so we retract our past errors, and have the best moral security against the future.

2. Another great hindrance to knowledge is the *wrong perception* of things. When the simple ideas of our minds are confused, our judgment can never proceed without error. It is like a fault in the first concoction, which cannot be corrected by the subsequent ones. For how can I judge whether the attribute agrees to the subject, if my notion of both be confused and obscure? But now, the only cause of the confusion in our notions, next to the natural inability of our faculties, is want of Attention and close Application of mind. We don't dwell enough upon the object, but speculate it transiently and in haste; and then, no wonder that we conceive it by halves. Thinking, therefore, is a proper remedy for this defect.

3. Ambiguity of Terms and Phrases, is likewise an impediment to knowledge. This has bred infinite confusion and misunderstanding, especially in religious controversies; many of which, if they were thoroughly sifted and well compared, will be found to be mere verbal contentions. There is a latitude in the phrase, and one writer not sufficiently attending to that determinate sense of it, which his opponent intends,

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very raſhly, and perhaps furiouſly, denies what the other does not affirm; and he again as furiouſly affirms what this does not deny. So they are really of the ſame ſentiments, and yet fight on like fools in the dark. And there is no hope that they will ever be reconciled, unleſs they take the pains to think themſelves, or ſome-body elſe will be ſo kind as to think for them.

4. Knowledge is greatly impeded by an over-fond and ſuperſtitious attachment to *Authority*, eſpecially that of *Antiquity*. This cramps the parts and fetters the underſtandings of men. Some perſons are reſolved never to out-ſhoot their forefathers mark; but write one after another, and ſo the dance goes round in a circle; and the world is never the wiſer for being older. This alſo makes men, otherwiſe ſenſible and ingenious, quote ſuch things many times out of an old dull author, and with a peculiar emphaſis of commendation too, as would never paſs in ordinary converſation; and which they themſelves would never have taken notice of, had not ſuch an author ſaid it. But now, no ſooner do we give ourſelves leave to think, than we perceive how abſurd and unreaſonable it is, that one man ſhould preſcribe to all poſterity: that men, like beaſts, ſhould follow the foremoſt of the herd; and that venerable *Non-ſenſe* ſhould be preferred before *New-ſenſe*. We conſider, that that which we call antiquity, is properly the nonage of the world; that the ſageſt authorities were once new; and that there is no other difference between an ancient author and ourſelves, but only that of time; which, if of any advantage, is rather on our ſide, as we live in a more mature age of the world. And thus, having caſt off intellectual ſlavery, we gladly pick up Truth where-ever we can find it.

There are many other hindrances to the improvement of knowledge, ſuch as paſſion, intereſt, fear of being taxed with inſtability, averſion to receive information from others, envy, the humour of contradiction, and ſometimes flattery in applauding every thing we hear, and the like. Now as to the manner how all theſe obſtructions are to be removed by thinking, it may be ſufficient to ſay in general, that they are all obviouſly abſurd and ridiculous; and however unthinking men may be abuſed by them, yet a ſincere and cloſe thinker muſt needs quickly perceive that they are ſo. And certainly, if we are determined to get rid of ill habits, it is one important ſtep to be thoroughly convinced of their folly and miſchief.

The great advantage of thinking is, that it improves our morals, as well as our intellectuals; and makes us better, as well as wiſer. Conſidering the influence which the Underſtanding has upon the Will, theſe things are neceſſary to pre-

ſerve us in our duty, firſt, an habitual theory of what we ought, and ought not to do; and of all the motives and engagements to the one, and to the other. Secondly, an actual and clear preſence of all this to the mind, in every inſtant of action. This is, for the moſt part, the thinking man's condition. He not only habitually *knows*, but actually *attends* both to his duty, and to all the engagements for its performance. It may be neceſſary to add, that an unthinking perſon can never make any progreſs either in Repentance, Faith, or Holineſs. The prophet Malachi ſays, "They that feared the Lord, ſpake often one to another:—and a book of remembrance was written before him for them that feared the Lord, and that *thought* upon his Name." The Apoſtle exhorts us to *think* on thoſe things which are true, honeſt, juſt, pure, lovely, and of good report, Phil. iv. 8. The reluctance of our Lord's diſciples to credit his reſurrection did not originate from inability, or needful information, but for want of thinking; which obliged him to give them that neceſſary reproof, "O fools, and ſlow of heart to believe all that the prophets have ſpoken!" The word is not Ω μωροι, which is a term of great indignation, and ſometimes of contempt, but Ω ανοητοι, which is a term of expoſtulation and reproof, and may be rendered "*O thoughtleſs creatures!*" Luke xxiv. 25.

But in order that we may think uſefully and ſpiritually, it is highly expedient that we keep a ſtrict watch over our thoughts, leſt we admit the ſuggeſtions of the evil one, and adopt them for our own, which would ſpread darkneſs and confuſion through every faculty of the mind. The Pſalmiſt declares, "I hate vain thoughts, but thy Law do I love." And that admonition is ever neceſſary, "Guard well thy Thought;—our Thoughts are heard in Heaven!" The conſciouſneſs of our natural inability to think a good thought, as of ourſelves, ſhould urge us continually to apply for the illuminations of the Spirit of Truth, that we may be guided into all Truth, and preſerved from the dangerous paths of error and deluſion.

Fevers ſucceſsfully treated by waſhing with cold Water and Vinegar.

Doctor Brandreth of Liverpool, in a letter to Dr. Duncan, Editor of the Medical Commentaries, communicates to him the following obſervations:

"The advantages ariſing to patients, under various ſtates of the Typhus Fever,* from waſhing with cold Water and

* The Typhus Fever includes thoſe which are commonly denominated bilious, putrid, malignant, and nervous Fevers.

Vinegar,

Vinegar, have been in many cases of my practice, for several years past, very conspicuous; and, in no instance of my observation, has this mode of treatment been productive of any unpleasant effect. I generally order it to be done, night and morning, with a large sponge. The patients are well dried and put to bed. They usually express great pleasure from its effects, and a sense of great refreshment. It invariably lessens, not only the heat, but, in a singular manner, the hardness of the skin. It diminishes the frequency of the pulse, and often lessens, nay sometimes removes, for a time, the delirium. I have known patients, who refused not only medicine, but every kind of food, readily prevailed on, after the washing, to take whatever their friends offered. It is not improbable, that, ere long, I may lay a state of this practice before the public."

[Med. Com. vol. xvi. pa. 382.]

Mr. FLETCHER's LETTERS.

To the Rev. Mr. CHARLES WESLEY.

Tern, Sept. 26, 1760.

YOU answer me not, my dear Sir: have you not received my last, with a letter enclosed from my Lady Huntingdon? But it is with an ill grace I complain, when I ought rather to thank you for the consolatory letter, which you wrote me in answer to my first from Tern. It might have comforted me, if I would, or could be comforted without Jesus; but I only ask strength to groan on, till I can say, *Totus mihi perplacet Christus.** Without the experience of this motto, yours will never raise me above a Devil, who can say as well as me, *Totus displiceo mihi.*†

I send you here the copy of a part of a letter, which I have just written to Lady Huntingdon. "The light I expected from our friend at Bristol is come, though from a different quarter. A fortnight ago, the Minister of this parish, with whom I have had no connection for these two years, sent me word, (I know not why) that his pulpit should be at my service at any time, and seems now very friendly. Some days after, I ventured, without design, a visit of civility to the Vicar of a neighbouring parish, who fell out with me, three years ago, for preaching faith in his church: he received me with the greatest kindness, and said often, he would have me take care of souls some where or other. Last Sunday, the Vicar of Madeley, to whom I was formerly curate, com-

* Christ is altogether lovely. † I am altogether hateful to myself.

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ing to pay a visit here, expressed great regard for me, seemed to be quite reconciled, and assured me, that he would do all that was in his power to serve me; of which he yesterday gave me a proof, by sending me a testimonial unasked. He was no sooner gone, than news was brought that the old Clergyman, I mentioned to your Ladyship, died suddenly the day before; and that same day before I heard it, Mr. Hill, meeting at the races his nephew who is patron of Madeley, told him, that, if he would present me to Madeley, he would give the Vicar of that parish the living vacated by the old Clergyman's death. This was immediately agreed to, as Mr. Hill himself informed me in the evening, wishing me joy. This new promise, the manner in which Mr. Hill forced me from London to be here at this time, and the kindness of the three Ministers I mentioned, whose hearts seemed to be turned at this juncture, to sign my testimonials for institution, are so many orders to be still, and wait till the door is quite open or shut. I beg, therefore, your Ladyship would present my respects and thanks to Lady Margaret and Mr. Ingham, and acquaint them with the necessity, which these circumstances lay me under to follow the leadings of Providence."

This answer is agreeable to the advice you have so repeatedly given me, not to resist Providence, but to follow its leadings. I am however, inwardly in suspence; my heart revolts at the idea of being here alone, opposed by my superiors, hated by my neighbours, and despised by all the world. Without piety, without talents, without resolution, how shall I repel the assaults, and surmount the obstacles which I foresee, if I discharge my duty at Madeley with fidelity? On the other hand, to reject this presentation, to burn this certificate, and to leave in the desert the sheep, whom the Lord has evidently brought me into the world to feed, appears to me nothing but obstinacy and refined self love. I will hold a middle course between these extremes: I will be wholly *passive* in the steps I must take, and *active* in praying the Lord to deliver me from the evil one, and to conduct me in the way he would have me to go.

If you see any thing better, inform me of it speedily, and, at the same time, remember me in all your prayers, that if this matter be not of the Lord, the enmity of the Bishop of Litchfield, who must counter-sign my testimonials; the threats of the Chaplain of the Bishop of Hereford, who was a witness to my preaching at West Street; the objections drawn from my not being naturalized, or some other obstacle, may prevent the kind intentions of Mr. Hill. Adieu. I am, &c.

J. F.

To

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, March 10, 1761.

I Feel more and more, that I neither *abide* in Chriſt, nor Chriſt in me; nevertheleſs, I do not ſo feel it, as to ſeek him without remiſſion. O wretched man that I am, who ſhall deliver me from this heart of unbelief? Bleſſed be God, who has promiſed me this deliverance, through our Lord Jeſus Chriſt!

My new convert has with great difficulty, eſcaped the wiles of the Devil; who, by fifty viſions, had ſet her on the pinnacle of the temple. Thanks be to God, ſhe has come down, without being caſt headlong. I have had more trouble with her viſions, than with her unbelief. Two other perſons profeſs, that they have received the conſolations of divine love: I wait for their fruits.

A few days ago, I was violently tempted to quit Madeley: the ſpirit of Jonah had ſo ſeized upon my heart, that I had the inſolence to murmur againſt the Lord; but the ſtorm is now happily calmed, at leaſt for a ſeaſon. Alas! what ſtubbornneſs is there in the will of man; and with what ſtrength does it combat the will of God under the maſk of piety, when it can no longer do ſo with the uncovered, ſhameleſs face of vice! If a man bridleth not his tongue, all his outward religion is vain. May we not add to this obſervation of St. James, that if a man bridleth not his will, which is the language of his deſires, his inward religion is vain alſo? The Lord does not, however, leave me altogether; and I have often a ſecret hope, that he will one day touch my heart and my lips with a live coal from the altar; and that then his word ſhall conſume the ſtubble, and break to pieces the ſtone.

The queſtion, which you mean to repeat at the end of the Winter, is, I hope, Whether you ſhall be welcome at Madeley? My anſwer is, you ſhall be welcome even before Winter; for I have already loſt almoſt all my reputation, and the little that remains does not deſerve a competition with the pleaſure I ſhall have in ſeeing you. Farewell. Your's,

J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, April 27, 1761.

I Have juſt received your letter, which at once fills me with pleaſure, and covers me with ſhame. You kindly caſt a vail over my faults, inſtead of expoſing them as they deſerve. This generous conduct will, if I am not incorrigible, help to cure me of, what you ſtyle, my imprudent ſimplicity, but what I call by its proper title, of ſtupid ingratitude: But

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But what do I say?—nothing can cure me, but a lively faith in that Jesus, who is made to us, of the Father, wisdom: O that he were my wisdom!

When I first came to Madeley, I was greatly mortified and discouraged by the smallness of my congregations; and I thought that if some of our friends at London had seen my little company, they would have triumphed in their own wisdom; but now, thank God, things are altered in that respect, and last Sunday, I had the pleasure of seeing some in the church yard, who could not get into the church. I began a few Sundays ago to preach in the afternoon after catechizing the children; but I do not preach my own sermons. Twice I read a sermon of Archbishop Usher's, and last Sunday one of the homilies, taking the liberty to make some observations on such passages, as confirmed what I advanced in the morning; and by this means I stopped the mouths of many adversaries.

I have frequently had a desire to exhort in Madeley Wood and Coalbrook Dale, two villages of my parish; but I have not dared to run before I saw an open door. It now, I think, begins to open; two small societies of about twenty persons have formed of themselves in those places, although the Devil seems determined to overturn all. A young person, the daughter of one of my rich parishioners, has been thrown into despair; so that every body thought her insane, and indeed, I thought so too. Judge how our adversaries rejoiced; and for my part, I was tempted to forsake my ministry, and take to my heels: I never suffered such affliction. Last Saturday I humbled myself before the Lord, on her account, by fasting and prayer; and, I hope, that the Lord has heard my prayer. She found herself well enough to come to church yesterday. You will do well to engage your colliers at Kingswood to pray for their poor brethren at Madeley. May those of Madeley, one day, equal them in faith, as they now do in that wickedness, for which they were famous before you went among them.

Mr. Hill has written me a very obliging letter, to engage me to accompany the eldest of my pupils to Switzerland; and if I had any other country than the place where I am, I should, perhaps, have been tempted to go. At present, however, I have no temptation that way, and I have declined the offer, as politely as I could. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, Aug. 19th, 1761.

I Have at length received your letter, for which I thank you with all my heart. I fear you give yourself up to melancholy, on account of your ill state of health; or, at least, that you do not rejoice with a joy full of glory, at the remembrance

brance of that glory which Chriſt has purchaſed for you. I yet hope that we ſhall both ſee the goodneſs of the Lord in the land of the living, and that his providence will bring our bodies nearer to each other, at the ſame time that his grace unites our ſpirits in Chriſt Jeſus.

I don't know whether I mentioned to you a ſermon preached at the Archdeacon's viſitation. It was almoſt all levelled at the points which are called the doctrines of Methodiſm, and as the preacher is Miniſter of a pariſh near mine, it is probable he had me in his eye. After the ſermon, another Clergyman addreſſed me with an air of triumph, and demanded what anſwer I could make. As ſeveral of my pariſhioners were preſent, beſides the churchwardens, I thought it my duty to take the matter up; and I have done ſo, by writing a long letter to the preacher, in which I have touched the principal miſtakes of his diſcourſe, with as much politeneſs and freedom as I was able; but I have as yet had no anſwer. I could have wiſhed for your advice before I ſealed my letter; but as I could not have it, I have been very cautious, intrenching myſelf behind the ramparts of ſcripture, as well as thoſe of our homilies and articles.

I know not what to ſay to you of the ſtate of my ſoul: I daily ſtruggle in the ſlough of deſpond, and I endeavour every day to climb the hill difficulty. I need wiſdom, mildneſs and courage; and no man has leſs of them than I. O Jeſus, my Saviour, draw me ſtrongly to Him, who giveth wiſdom to all who aſk it, and upbraideth them not! As to the ſtate of my pariſh, the proſpect is yet diſcouraging. New ſcandals ſucceed thoſe that wear away; but offences muſt come: happy ſhall I be, if the offence cometh not by me! My churchwardens ſpeak of hindering ſtrangers from coming to the church, and of repelling them from the Lord's table; but, on theſe points, I am determined to make head againſt them. A club of eighty workmen in a neighbouring parith, being offended at their miniſter, determined to come in proceſſion to my church, and requeſted me to preach a ſermon for them; but I thought proper to decline it, and have thereby a little regained the good graces of the miniſter, at leaſt, for a time. Farewell. J. F.

Obſervations on the PRUNING of Orchards;—from the Tranſactions of the Society for the encouragement of Arts, &c.

AN Experiment is related by T. S. D. Bucknall, Eſq; which he made in the Spring and Autumn of 1790, on ſix acres of land fully planted with apples and cherries, on an

old hop ground at Sittingbourne, in Kent. Mr. Bucknall obſerves, that the bark of trees conſiſts of three diviſions, the outer, rough; the middle, ſoft and ſpungy; and the inner, a whitiſh rind. When the ſtem of the tree grows too faſt for the bark, it cauſes blotches and lacerations, which are properly prevented by ſcoring the bark with a knife; but care ſhould be taken not to cut through the whitiſh rind, as that heals very difficultly, and inſects get in between the tree and the bark, which obſtruct the healing of the wound. To keep the wounds made in pruning, &c. free from inſects, Mr. Bucknall uſed a compoſition, of one quarter of an ounce of corroſive ſublimate, reduced to fine powder by beating with a wooden hammer, and then put into a three pint earthen pipkin, with about a glaſs full of gin, or other ſpirit, ſtirred well together, and the ſublimate thus diſſolved. The pipkin was then filled by degrees with vegetable or common tar, and conſtantly ſtirred till the mixture was blended together as intimately as poſſible; and this quantity will at any time be ſufficient for 200 trees.

The orchard at Sittingbourne was planted in 1773 with apples and cherries, and grew wonderfully; but by being ſuffered to run with little pruning, and the branches breaking by the wind and other cauſes, the trees became galled and were decaying. The tenant having mentioned this to Mr. Bucknall, his landlord, he determined to try an experiment of thoroughly pruning the trees; and in the beginning of November, 1790, the perſons employed examined the trees, and by his directions cut out every branch any way decayed, or galled, or where there appeared any curled leaves. They then thinned the tree to give it a uniform head, and ſo that the air and ſun might freely paſs through; cutting off all ſtumps, and taking off all branches cloſe to where they ſhot out from the other parts of the tree. They cut cloſe to the tree, ſmooth and even, holding the left hand under the branch that it ſhould not ſhiver the bark. Another perſon was employed to ſmooth, with a knife, all places where the Saw had been, and to rub them over with the medicated tar above mentioned. This preparation deſtroys the vermin, and by cutting cloſe to the remaining branch, the flow of the ſap draws the ſides of the wounds together. By purſuing this method, the wounds ſoon healed, and in the Spring of 1791 the appearance of the trees much pleaſed the tenant. In the Autumn the fruit was clearer from ſpecks than that of his neighbours; and in the ſeaſon of 1792 the tenant ſtates that the produce far exceeded the quality of his neighbours. Some cherry trees were blighted by the froſty mornings, but others produced very large fine fruit, and very plentiful, and the apples exceeded all in that part of the country. Mr. Bucknall remarks, that

pruning

pruning trees is as neceſſary as hoeing turneps; and he hopes ſoon to ſee it as univerſal. The ſociety voted him the ſilver medal. In order to preſerve Trees, when young, from injuries occaſioned by hares, rabbits, &c. Mr. Pattenſon recommends tar, mixed with other things in their nature open and looſe, to prevent its binding the bark.—Take ſix or ſeven times as much greaſe as tar, and mix them well together, and with this mixture bruſh the ſtems of young trees as high as hares, &c. can reach, and it will effectually prevent their being barked. Mr. Pattenſon believes, that if a plantation of aſh, of which rabbits are very fond, were made in their warren, this mixture would certainly preſerve it.

Vol. xi. 1793.

LETTER from Mr. A. Mather, giving an Account of the late Revival of Religion at Hull, in Yorkſhire.

FOR ſome years paſt, it has pleaſed the Almighty to favour the Society of Methodiſts at Hull with much peace and unity, particularly ſince the opening of their New Chapel; and they have not only increaſed in number, but moſt of them have experienced a gradual growth in the divine Life. During the time I have laboured among them, we have been bleſſed with awakenings, converſions, and now and then ſome entered into the liberty of pure love. When we heard of the great out-pouring of the Grace of God upon the Circuits in the Weſt Riding of Yorkſhire, where hundreds and even thouſands have lately been awakened and converted, a very earneſt deſire was kindled in the hearts of the people, eſpecially among the leaders, for a revival in our ſociety, and which impelled us to addreſs the Throne of Grace, both in public and private, with ardent importunity. One hindrance, perhaps, to ſuch diſplays of the awakening power of God, as were manifeſted in other places, was, a too anxious attachment to decorum and order; and conſequently a ſtrong averſion to loud lamentations and cries, eſpecially in the public congregation, which circumſtances were common in various parts of the country where the work of conviction had recently broke out: However, at the Chriſtmas love-feaſt, this difficulty was ſurmounted; and in ſome degree we were willing to let God work upon the minds of the people, which way he pleaſed, altho' we ſhould incur the diſagreeable reproach of being accounted enthuſiaſts. At this meeting we were put to the trial, and bore it very well; one perſon, being in great diſtreſs of mind, cried out mightily for mercy, and was ſoon delivered.

In the latter end of January, ſome of the brethren came to me, and requeſted to have a prayer meeting appointed on Sunday evening after the ſervice of the day, which was agreed upon. Soon after they were gone, I conſidered, that there was no neceſſity for deferring the meeting till Sunday, we could make a beginning on Tueſday evening, as I had that night at leiſure: Accordingly, the people being appriſed of it, we had a full congregation, and a very ſolemn ſeaſon. The hearts of the brethren, who exerciſed the gift of prayer, were much enlarged; and a general expectation was raiſed among us that the Lord would ſhortly anſwer our ſupplications. The meeting concluded about ten o'clock, but the people returned home with reluctance, and ſeemed much inclined to ſtay longer. Many were greatly quickened and excited to double their diligence; one perſon found peace, and another obtained the cleanſing virtue of the blood of Jeſus.

From this time we embraced every opportunity of aſſembling together for public prayer; and were greatly encouraged to perſevere in this duty, by an acceſſion of ſerious hearers, and the ſatisfaction they manifeſted on theſe occaſions. The mouths of many were likewiſe opened, and their hearts enlarged, who had never been accuſtomed to exerciſe in public before. And altho' we were not acquainted with many converſions, yet it was very evident the Lord was carrying on a great work among the people in general, as well as in the members of the ſociety. We had many tokens for good, particularly on the national Faſt-Day.

On Sunday the 9th of March, after Mr. Brown had done preaching, the prayer meeting began, and concluded at the uſual time. But ſome who were in great diſtreſs would not depart from the place; they were therefore convened in the veſtry, and ſeveral of our brethren aſſiſted them by their ſupplications to the Fountain of Mercy, till four or five perſons obtained divine peace and conſolation. This being noiſed abroad, excited great expectations in the minds of many who felt the burden of their ſins, and they came to the chapel on Monday evening. When Mr. Brown had concluded his diſcourſe, he requeſted the Bands to meet in the veſtry, and likewiſe invited any that were in diſtreſs to meet with them. But the veſtry not being large enough to contain all that tarried, they attempted to collect them into a body in one part of the chapel; this, however, they were not able to accompliſh, becauſe there were many, in great anguiſh of mind, in different parts of the chapel, and theſe required help as well as others; which obliged the brethren to pray with them, and encourage them to look unto the Lord for his promiſed ſalvation. In a ſhort time, ſeveral who had been in great agony, found the bleſſing of forgiving mercy, and inſtantly riſing up, declared what

what the Lord had done for their ſouls; and their friends who were around them, united together in praiſing the Lord in their behalf; while others, in different parts of the chapel ſtill remained in diſtreſs. In this manner they continued till about ten perſons found the Lord.

From the circumſtances, of two or three perſons praying at the ſame time, in different parts of the chapel, while ſome were encouraging the diſtreſſed, and others praiſing the Lord for benefits received, occaſioned ſome idle by-ſtanders to report thro' the town, "that it was all confuſion." Undoubtedly, it muſt have had this appearance to perſons deſtitute of ſympathy for the diſconſolate mourners, and uninterested in the happineſs of pardoned penitents. But the ſeeming diſorder, as matters then ſtood, was unavoidable, nor did any diſagreeable conſequences follow. There were nothing irrational or unſcriptural in theſe meetings. It was perfectly natural for ſinners who were overwhelmed with a ſenſe of their ſin and miſery, to cry aloud for help to him who is mighty to ſave; and on ſome occaſions, to be inattentive to every ſurrounding object. They were conſcious of the depravity of their hearts, and the ſinfulneſs of their lives;—againſt God they had ſinned and fallen ſhort of his glory;—the burthen they felt was intolerable; forgetting, for a moment, their fellow creatures, they cried out aloud, for the diſquietude of their ſouls, as if only God was preſent, and the ſole ſpectator of their ſorrows. When the anſwer of peace returned, and they were filled with unexpected and unſpeakable comfort, it is no wonder if their joy was as exceſſive, for a time, as their preceding ſorrow had been.

Next evening, after the public prayer meeting, many who were groaning for redemption, retired into the veſtry, and continued ſeveral hours in fervent ſupplication; about twelve perſons found peace before they departed. In this manner the work went on during the firſt fortnight; at every prayer meeting, ten or twelve perſons, and ſometimes more, being brought out of darkneſs into the light of God's reconciled countenance, and ſome were likewiſe awakened at the ſame time. In the mornings I was generally employed in viſiting thoſe perſons who had recently taſted that the Lord is gracious, and in a few days ſeventy were added to the ſociety: Theſe being diſtributed among the reſpective claſſes, and frequently bringing others with them, were inſtrumental of ſpreading the work thro' various parts of the town. The claſs meetings were very lively, and frequently four or five perſons were ſet at liberty every time they met.

On the 23d of March, Mr. Grant kept a Love-feaſt at Beverley; many of our friends from Hull were preſent, and ſpoke freely of the great things which the Lord had done for their

their ſouls; the brethren at Beverley were much revived, and two or three were brought into liberty. The ſame evening, our meeting at Hull was accompanied with much of the divine preſence, and a greater number found peace than on any former occaſion.

March 25. I ſet out on my journey into Staffordſhire. Mr. Grant attended the prayer meetings at Hull that week and the following. From twenty to thirty perſons found peace at every meeting. I returned on the 6th of April, and in the courſe of a week added upwards of one hundred and fifty, the greater part of whom were awakened and converted during the time of my abſence. Mr. Stephenſon from Bridlington preached, and attended the prayer meeting, which continued till he began to preach again next morning at five o'clock. About thirty were converted that night. The work continued to proſper every day during the enſuing week, both at the chapel and in private houſes.

April 13, we had our Love-feaſt: Many of the new converts ſtood up before the congregation, and gave a clear and ſatisfactory account of the work of God upon their hearts. The meeting continued till five o'clock, and it was then with reluctance that they departed. The chapel was crouded with deeply ſerious hearers at ſix o'clock, and the prayer meeting began as ſoon as the preaching concluded, and continued till ten, when the congregation was diſmiſſed a ſecond time, and they were intreated to return home, eſpecially all whoſe family affairs required their attendance. But this requiſition had very little effect, for the greater part continued in prayer till one or two o'clock; and even ſome remained till the morning preaching. Above twenty found peace. At this meeting were preſent many of our friends from the country ſocieties, whoſe ſouls the Lord abundantly bleſſed; they returned home greatly rejoicing and praiſing God for the things which they had heard and ſeen. They likewiſe faithfully repreſented theſe matters to their brethren in various parts of the circuit; their teſtimony was received, and through the divine bleſſing, proved the means of ſtirring up the people to ſeek the Lord with redoubled diligence and earneſtneſs. From that time the work revived in many places in the country, and in a few weeks ſome hundreds were convinced and converted.

Monday 14. This evening the prayer meeting continued to a late hour, and many were brought into the liberty of the children of God. On Tueſday, the divine power was preſent to heal the broken in heart in all the claſs-meetings.

April 18, being Good Friday, we met at five in the morning for prayer, and had a very gracious ſeaſon. At ſeven o'clock we had preaching, and again at ſix in the evening: The congregation was large and deeply ſerious. The prayer meeting

meeting continued till ten o'clock, which was indeed folemn and lively, and feveral were delivered from the burden of fin. The congregation was then difmiffed, but a large number remained in every part of the chapel, as well as in the veftry, in great diftrefs. When thefe were releafed from their troubles, more and more fell under conviction, which unavoidably lengthened the meeting to a very late hour. It being impoffible for thofe who had themfelves tafted that the Lord is gracious, not to fympathize with their brethren whom they beheld in the greateft anguifh of fpirit: they could not refufe to watch a few hours with them, and afford them every affiftance in their power, efpecially by their prayers and exhortations to look unto Jefus in faith for a prefent falvation. And many, who had been delivered but a few days, or perhaps, a few hours, now became earneft and prevailing interceffors for others. Even fome who had ignorantly inveighed againft this extraordinary work, and repreſented it as a fcene of confufion and diforder, were conftrained themfelves, by the mighty power of God, to cry out for mercy as well as others.

Sunday 20. A large company aſſembled this morning at five o'clock to commemorate the Reſurrection of our Lord, and a ſtill larger at 7 o'clock. At ſix in the evening the chapel was crouded with a ſerious congregation, that cordially united in bleſſing God, who according to his abundant mercy, had begotten them again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead. The prayer meeting began after preaching, and continued till midnight.

Eaſter Monday, being one of the great holydays for the young people in Hull, I wiſhed to draw as many as poſſible from their wild and frantic ways, and engage them in better exercifes; for this purpoſe I appointed a prayer meeting at three o'clock, which was well attended, and the divine bleſſing viſited the people. Before ſeven o'clock upwards of twenty priſoners were liberated from the bondage of ſin and ſatan; and likewiſe many more the ſame night in the prayer meeting after the ſermon. On Tueſday, ſeveral new places were opened for prayer meetings in different parts of the town, which were well attended, and in moſt of them ſome were ſet at liberty. The work continued to proſper in this remarkable manner till the 12th of May, conſiderable numbers being deeply wounded and graciouſly healed.

[*To be continued.*]

The happy Death of Mr. Thomas Wyne, of Worceſter.

He was one of our claſs-leaders in the city of Worceſter, and from the time of his admiſſion into the Methodiſt Society, walked worthy of his profeſſion, adorning the Gof-

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pel of our gracious Redeemer, by the purity and uprightneſs of his life and converſation. Upon being ſeized with the illneſs which terminated in the diſſolution of his mortal part, he bleſſed and praiſed God for enabling him, in ſome meaſure, to live the life of faith, while he had health and ſtrength of body; crying out, "O it is a bleſſed thing, in ſickneſs or health, to know God: for the righteous only ſhall inherit Heaven, and ſhine as the ſtars for ever and ever;—but the wicked ſhall be puniſhed with everlaſting deſtruction." To a friend who came to viſit him, he ſaid, "O my brother, you little thought of ſeeing me ſo ſoon on my death-bed: But bleſſed be God, he does all things well." Being aſked if he felt much pain, he anſwered, "Yes; this poor weak body ſuffers much; but I dare not murmur, or wiſh my ſufferings leſs:

"For what are all my ſufferings here,
"If, Lord, thou count me meet,
"With that enraptur'd hoſt to' appear,
"And worſhip at thy feet!"

When taking leave of his friend, he ſaid, "Farewell: I am only going a little before to the manſions above, which my gracious Redeemer has purchaſed for me. A very little while, and we ſhall meet again, where parting ſhall be no more." To another friend, who aſked him concerning his faith, he ſaid, "I bleſs God for that faith which I have in Chriſt: I truſt it is both rational and ſcriptural, and brings ſolid peace and joy to my ſoul." At another time he obſerved, "O what a God of Love, what a God of Mercy, is this God with whom we have to do! O the infinite Love of Jeſus, that he ſhould ſtoop to ſuch a poor, worthleſs, dying worm, as me! But in him all fullneſs dwells, and that for wretched man!"

At the beginning of his illneſs, he was afraid leſt the enemy of ſouls ſhould be permitted to harraſs him with diſtreſſing temptations in his laſt moments; but the Lord was better to him than his fears; and increaſed and ſtrengthened his faith every day, and every hour; ſo that he was never once dejected, or caſt down, but kept continually bleſſing and praiſing the Lord, who had done ſo much for him. He ſeldom let any go away, who came to viſit him, without earneſtly exhorting them to live cloſe to God. Young people eſpecially, he moſt affectionately intreated to remember their Creator in the days of their youth; to be diligent in all the ordinances, and to hear the Word of God with ſimplicity and ſincerity. He mourned greatly over thoſe that were careleſs about the ſalvation of their ſouls, and prayed fervently for them, that they might obtain the faith and purity of the Goſpel.

On Thurſday night January 16, it ſeemed as if he was juſt dying, and thoſe that waited upon him propoſed to ſend for

for a few friends. Upon hearing their converſation, he cried out, "Tell them all, that I die with a good hope of eternal Glory. Yes, bleſſed Jeſus, I ſhall ſoon be with thee in Paradiſe!" Soon after, looking upon thoſe that were preſent, he ſaid, "You are all ſtanding round a poor, dying mortal; but, bleſſed be God, I am going where ſin and ſorrow ſhall never enter. O what a Saviour is mine! He is ſo ſuited to my neceſſities, that there is not a thing I want, but I find it in him." Next morning, he cried out, "I am juſt going. Happy day, happy hour, happy moment! Come Lord Jeſus, come quickly." Upon being aſked, if he would take a little refreſhment? He replied, "Don't ſpeak to me about any thing but ſpirituals. Come and let us join together in praiſing God." He then broke out,—

"My GOD I am thine, What a comfort divine,
"What a bleſſing to know that my Jeſus is mine!"

Towards noon he grew very weak, ſo that he could ſpeak but little; but we underſtood, by a few broken ſentences that the Lord was with him. After lying about two hours in a ſerene compoſed frame, he ſweetly reſigned his ſoul into the hands of his Redeemer.

Worceſter, Jan. 28, 1794. GEO. BALDWIN.

A LETTER from a Gentleman to the Rev. Mr. WESLEY.

IT may ſeem ſtrange, Sir, that I whom you have no perſonal knowledge of, ſhould write with the freedom I am now going to take. But I truſt, you deſire as much to inſtruct, as I to be inſtructed. I have long laboured under a diſeaſe, which comes the neareſt to that which is named ſcepticiſm. I rejoice at one time, in the belief, that the religion of my country is true. But how tranſient my joy! While my buſy imagination ranges through nature, books and men, I often drop into the horrible pit of deiſm, and in vain bemoan my fall. The two main ſprings which alternately move my ſoul to theſe oppoſite opinions are, "Firſt, can it be, that the great GOD of the boundleſs univerſe, containing many thouſand better worlds than this, ſhould become incarnate here, and die on a piece of wood?" There I loſe my belief of chriſtianity.

But on the other hand I think, Well, let me examine the fitneſs of things which deiſm boaſts of. And certain it is, I diſcern nothing but beauty and wiſdom in the inanimate parts of the creation. But how is the animate ſide of nature! It ſhocks me with powerful cruelty, and bleeding innocence. I cannot call the earth (as *Fontenelle* does) "A great rolling

globe, covered over with fools:" But rather, a great rolling globe, covered over with ſlaughter houſes: Where few beings can eſcape but thoſe of the butcher-kind, the Lion, Wolf, or Tyger. And as to man himſelf, he is undoubtedly the ſupreme lord, nay the uncontroulable tyrant of this globe. Yet ſurvey him in a ſtate of deiſm, and I muſt pronounce him a very poor creature. He is then a kind of Jack-catch, an executioner-general. He may, nay he muſt deſtroy, for his own ſubſiſtance, multitudes of beings that have done him no wrong. He has none of that heavenly power to reſtore life. And can he be fond of the permiſſion to take it away? One who like me, is ſubject to the tender paſſions, will never be proud of this.

No dying brute I view in anguiſh here,
But from my melting eye deſcends a tear.

The very beaſts are entitled to my compaſſion: But who can expreſs the anxieties I feel, for the afflictions ſuſtained by virtuous men, and my abhorrence of the cruel? Yet in deiſm I can diſcern no reward for the one, or puniſhment for the other. On this view of things, the *Caſtilian* king might well ſay, "He could have directed GOD to amend his creation."

I think upon the whole, the GOD of wiſdom would not have made a world, ſo much in want of a redeemer as this, and not to give it one: Therefore at preſent, I am again a Chriſtian. O that the Son of GOD would confirm me His! As yet my ſoul is like a weather-beaten bird, that hovers over the great ocean, tired and afraid of dropping: Death and eternity are ready to receive it, the pleaſant land is out of ſight, hid by fogs and miſts, and the way unknown, to gain the happy groves.

I was formerly apt to mention my ſcepticiſm, both to clergymen and laymen, with a view of leſſening the evil. But they rather increaſed it. Few clergymen cared to diſcourſe on the ſubject: And if they did, they generally expected, that a few weak reaſons ſhould eradicate at once ſtrong and deep-rooted prejudices. And moſt laymen diſcover an utter ignorance of the religion they pretended to believe; and looked upon me as if I had the plague, for owning I did not believe it. What method could I take? I long avoided ſpeaking of religion to any but its great Author: Who, I hope, has at laſt led me to one that is capable of removing my ſpiritual darkneſs. May the giver of all goodneſs reward you in that day, when (according to the prophet *Daniel*) "*The wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever!*" [Journ. for 1756.]

A Letter

A Letter from the celebrated Dr. Samuel Johnson to a Friend, on the Death of his Wife.

To the Rev. Dr. Taylor.

Dear Sir, March 17, 1752. O. S.

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts in the business of the present day—such the resignation of our reason to empty hopes of future felicity:—or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses us as a burthen, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruin of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approach us unseen, because we turn our eyes away, and seize us unresisted, because we could not arm ourselves against them, but by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometimes be found, is a truth which we all know, but which all neglect; and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent or his friend; but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past.—"The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life—the artless tenderness—the pious simplicity—the modest resignation—the patient sickness, and the quiet death,—are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for wha cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its associations, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes indeed he may yet feel, for where is the bottom of the misery of man! But what is success to him who has none to enjoy it? Happiness is not found in self-contemplation;—it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent. "There is joy in the angels of heaven over a sinner that repenteth." And surely this joy is not incommunicable to souls disentangled from the body, and made like angels.

Let the hope, therefore, dictate what revelation does not confute—that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and a greater Power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence but not content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul shall be filled with joy.—Philosophy may infuse stubbornness, but religion only can give patience.

SAM. JOHNSON.

POETRY.

POETRY.

Retailers of ancient Philoſophy expoſtulated with.—Sum of the whole matter.—Effects of the ſacerdotal miſmanagement of the Laity.

ALL Truth is from the ſempiternal * ſource
Of light divine. But Egypt, Greece, and Rome,
Drew from the ſtream below. More favor'd, we
Drink, when we chuſe it, at the fountain head.
To them it flow'd much mingled and defil'd
With hurtful error, prejudice, and dreams
Illuſive of philoſophy, ſo call'd,
But falſely. Sages after ſages ſtrove,
In vain, to filter off a chryſtal draught
Pure from the lees, which often more enhanc'd
The thirſt than ſlak'd it, and not ſeldom bred
Intoxication and delirium wild.
In vain they puſh'd enquiry to the birth
And ſpring-time of the world; aſk'd, Whence is man?
Why form'd at all? And wherefore as he is?
Where muſt he find his Maker? With what rites
Adore him? Will he hear, accept, and bleſs?
Or does he ſit regardleſs of his works?
Has man within him an immortal ſeed?
Or does the tomb take all? If he ſurvive
His aſhes, where? and in what weal or woe?
Knots worthy of ſolution, which alone
A Deity could ſolve. Their anſwers vague,
And all at random, fabulous and dark,
Left them as dark themſelves. Their rules of life
Defective and unſanction'd, prov'd too weak
To bind the roving appetite, and lead
Blind nature to a God not yet reveal'd.
'Tis Revelation ſatisfies all doubts,
Explains all myſteries, except her own,
And ſo illuminates the path of life,
That fools diſcover it, and ſtray no more.
Now tell me, dignified and ſapient ſir,
My man of morals, nurtur'd in the ſhades
Of Academus, is this falſe or true?
Is Chriſt the abler teacher, or the ſchools?
If Chriſt, then why reſort at ev'ry turn
To Athens or to Rome, for wiſdom ſhort
Of man's occaſions, when in him reſide
Grace, knowledge, comfort, an unfathom'd ſtore?
How oft, when Paul has ſerv'd us with a text,

* SEMPITERNAL,—continual, perpetual, endleſs, everlaſting.

Has

Has Epictetus, Plato, Tully preach'd!
Men that, if now alive, would fit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too.

And thus it is. The pastor, either vain
By nature, or by flatt'ry made so, taught
To gaze at his own splendor, and t' exalt
Absurdly, not his office, but himself;
Or unenlighten'd, and too proud to learn,
Or vicious, and not therefore apt to teach,
Perverting often by the stress of lewd
And loose example, whom he should instruct,
Exposes and holds up to broad disgrace
The noblest function, and discredits much
The brightest truths that man has ever seen.
For ghostly counsel, if it either fall
Below the exigence, or be not back'd
With show of love, at least with hopeful proof
Of some sincerity on the giver's part;
Or be dishonor'd in th' exterior form
And mode of its conveyance, by such tricks
As move derision, or by foppish airs
And histrionic mumm'ry, * that let down
The pulpit to the level of the stage,
Drops from the lips a disregarded thing.
The weak perhaps are moved, but are not taught,
While prejudice in men of stronger minds
Takes deeper root, confirm'd by what they see.
A relaxation of religion's hold
Upon the roving and untutor'd heart
Soon follows, and the curb of conscience snapt,
The laity run wild.

——————————The country mourns,
Mourns, because ev'ry plague that can infest
Society, and that saps and worms the base
Of th' edifice that policy has rais'd,
Swarms in all quarters; meets the eye, the ear,
And suffocates the breath at ev'ry turn.
Profusion breeds them; and the cause itself
Of that calamitous mischief has been found:
Found too where most offensive, in the skirts
Of the rob'd pedagogue. Else, let th' arraign'd
Stand up unconscious, and refute the charge.

* HISTRIONIC,—befitting the stage; suitable to a player; belonging to the theatre: becoming a buffoon.

So

So when the Jewiſh Leader ſtretch'd his arm,
And wav'd his rod divine, a race obſcene,
Spawn'd in the muddy beds of Nile, came forth,
Polluting Ægypt. Gardens, fields, and plains
Were cover'd with the peſt. The ſtreets were fill'd;
The croaking nuiſance lurk'd in ev'ry nook,
Nor palaces nor even chambers 'ſcap'd,
And the land ſtank, ſo num'rous was the fry.

Mr. COWPER's Time-Piece.

VERSES by a pious Clergyman in Virginia, who preaches to ſeven congregations, the neareſt of which meets at the diſtance of five miles from his Houſe, as he was returning home in a very rainy night.

COME, heav'nly penſive contemplation, come,
Poſſeſs my Soul, and ſolemn thoughts inſpire.
The ſacred hours, that with too ſwift a wing
Inceſſant hurry by, nor quite elaps'd,
Demand a ſerious cloſe. Then be my ſoul
Sedate and ſolemn, as this gloom of Night,
That thickens round me. Free from care, compos'd
Be all my ſoul, as this dread ſolitude,
Thro' which, with gloomy joy, I make my way.
Above theſe clouds, above the ſpacious ſky,
In whoſe vaſt arch theſe cloudy oceans roll,
Diſpenſing fatneſs to the world below;
There dwells the MAJESTY, whoſe ſingle hand
Props univerſal Nature, and who deals
His liberal Bleſſings to this little Globe,
The reſidence of worms; where ADAM's ſons,
Thoughtleſs of him, who taught their ſouls to think,
Ramble in vain purſuits. The Hoſts of Heav'n,
Cherubs and Seraphs, Potentates and Thrones,
Array'd in glorious light, hover on wing
Before his throne, and wait his ſovereign nod:
With active zeal, with ſacred rapture fir'd,
To his extenſive empire's utmoſt bound
They bear his orders, and his charge perform.
Yet he, ev'n he, (ye miniſters of flame,
Admire the condeſcenſion and the grace!)
Employs a mortal form'd of meaneſt clay,
Debas'd by ſin, whoſe beſt deſert is hell;
Employs him to proclaim a SAVIOUR's name,
And offer pardon to a rebel world.

This day my tongue, the glory of my frame,
Enjoy'd the honour of his advocate:
Immortal ſouls, of more tranſcendent worth

Than

Than Ophir, or Peru's exhauſtleſs mines,
Are truſted to my care. Important truſt!
What if ſome wretched ſoul, (tremendous thought!)
Once favour'd with the Goſpel's joyful ſound,
Now loſt, for ever loſt thro' my neglect,
In dire infernal glooms, with flaming tongue,
Be heaping execrations on my head,
Whilſt here ſecure I dream my life away!
What if ſome Ghoſt, cut off from life and hope,
With fierce deſpairing eyes up-turn'd to Heav'n,
That wildly ſtare, and witneſs horrors huge,
Be roaring horrid, "Lord, avenge my blood
"On that unpitying wretch, who ſaw me run
"With full career the dire enchanting road
"To theſe devouring Flames, yet warn'd me not,
"Or faintly warn'd me; and with languid tone,
"And cool harangue, denounc'd eternal fire,
"And wrath divine?" At the dread ſhocking thought
My ſpirit ſhudders, all my inmoſt ſoul
Trembles and ſhrinks. Sure, if the plaintive cries
Of ſpirits reprobate can reach the ear
Of their great JUDGE, they muſt be cries like theſe.
But if the meaneſt of the happy choir,
That with eternal ſymphonies ſurround
The heav'nly throne, can ſtand, and thus declare,
"I owe it to his care that I am here,
"Next to almighty grace: his faithful hand,
"Regardleſs of the frowns he might incur,
"Snatch'd me, reluctant, from approaching flames,
"Ready to catch, and burn unquenchable:
"May richeſt Grace reward his pious zeal
"With ſome bright manſion in this world of bliſs."
Tranſporting thought! Then bleſſed be the hand
That form'd my elemental clay to man,
And ſtill ſupports me. 'Tis worth while to live,
If I may live to purpoſes ſo great.
Awake my dormant zeal! for ever flame
With gen'rous ardors for immortal ſouls;
And may my head, and tongue, and heart, and all,
Spend and be ſpent in ſervice ſo divine.

W. Ridley sculp.

Mr. Joseph Cole

Aged 45.

Preacher of the Gospel.

THE

Arminian Magazine,

For DECEMBER 1794.

The LIFE of MR. COWNLEY.

[*Concluded from page* 567.]

NO materials of which I am poſſeſſed, enable me to continue this biographical ſketch of Mr. Cownley from 1766, to the death of Mrs. Cownley. Years had not impaired, but increaſed their reciprocal affection. Parents of a numerous family, they enjoyed in domeſtic ſociety all that happineſs of which humanity is capable. But alas! all human comforts hang by a dubious thread: We poſſeſs with uncertainty, and inherit but for a moment. To lament the departure of a friend, is not only a principle of nature, but religion; and that man muſt be loſt to all thoſe divine affections, which the friends of Jeſus experience, who can with a barbarous apathy, commit to the grave the partner of his joys and ſorrow. This was not his caſe, on the death of Mrs. Cownley. As his affections were not the reſult of paſſion, the affliction of his loſs remained when its violence had ſubſided; and to his lateſt moments, every recall of the paſt, revived the anguiſh of his grief. It cannot be ſaid that to feel is criminal; we are only guilty, when by impatient inſult, we arraign and impeach the Providence of God. The infinite Redeemer draws nearer to us, when we ſee him weeping over the tomb of Lazarus; and he cannot but approve of thoſe ſenſibilities which we find in himſelf. To ſuffer is ours, independent of choice; and it is our folly and weakneſs to expect impoſſibilities. The enjoyments of life, like many of the operations of nature, deceive our expectations, and diſappoint our hopes, and at laſt we are unwilling to be convinced,

"By ſudden blaſts, or ſlow decline,
"Our ſocial comforts drop away."

Oh happy Chriſtian, your hopes can never die; death may divide, but cannot ſeparate; you ſhall meet, "Where angels gather immortality from life's fair tree."

In the month of March, 1774, Mrs. Cownley being pregnant, it was expected that ſhe would ſoon take her bed. Her mind had been impreſſed with a perſuaſion that ſhe ſhould

never ſurvive. Under this preſentiment, with the greateſt calmneſs, ſhe formally parted with her friends. To one ſhe ſaid, after embracing her, "I ſhall never ſee you here again." So perfectly ſatisfied was ſhe of the truth, that all the demands on the family were paid, her affairs ſettled, and ſhe literally prepared to die. Mr. Cownley had engaged for a few days to viſit the friends in Alnwick, and without the leaſt apprehenſion of danger, proceeded on his journey. Her eyes followed him until he paſſed out of ſight, ſhe then ſhed tears, and ſaid, "I ſhall never ſee thee any more." As her danger approached, her confidence increaſed. She had long taken him for her portion, who has ſaid, "I will never forſake thee," and in the laſt ſtruggle of nature, was not diſappointed. Her labour came on, ſhe was brought to bed, and ſoon after expired. But hers was not a ſetting, but a riſing ſun. The victory was compleat. The fears of death had fled, like the ſhades of the evening. She triumphed in the Name of Jeſus;—that precious name hung upon her lips. When burſt the bonds of life, immortal happineſs dawned upon her ſoul, "And her laſt faultering accents whiſpered praiſe." Unconſcious of the collecting ſtorm, Mr. Cownley was quietly purſuing his labours when he received the meſſage of her danger. He ſet out from Alnwick, but before his arrival in Newcaſtle, Mrs. Cownley was no more. It is eaſier to conceive, than deſcribe, his feelings from an event ſo little expected; though it was ſome mitigation to his affliction, that her confidence was not ſhaded by a doubt. His ſoul ſeemed to follow her into eternity; and that ſtate of inviſible intelligence, became as familiar in contemplation, as ſenſible exiſtence. It is not difficult to conceive him ſaying,

"When midnight ſpreads her ſable curtains round,
"I lift my eyes to heaven's empyreal ſeat,
"Purſue thy image thro' the vaſt profound,
"Beyond the ſtars that roll beneath thy feet.
"Thy virtues there with beams celeſtial ſhine,
"Aſſume ſuperior charms, and luſtre all divine."

To ſoften the ſeverity of the loſs, Mr. Cownley did not want the conſolations of friendſhip. A letter on this ſubject, in which moſt are intereſted, will, at leaſt be excuſed, if not acceptable.

"My dear Brother, London, June 9, 1774.

"It is the Lord! Let him do as ſeemeth him good. He has taken away the deſire of your eyes with a ſtroke; but he does not forbid you to feel your loſs, like Ezekiel. It is a great thing that you can ſubmit, and patiently bear your incomparable loſs. By and by, you will feel the comfort of calm and perfect reſignation. Perhaps you may not be joyful

in

in tribulation, till through much tribulation you enter the kingdom. You ſhall go to her, and then you will know perfectly, the love of your Father, in this ſevere affliction, and comprehend how all the paths of the Lord are mercy and truth. If you were with her now, your children would be ſafe under the care of their heavenly Father. You cannot hope to ſee them all brought up: but the Lord will look to that. Truſt this with him, and be anxious for nothing. I ſhall very ſhortly leave my widow and children to our common Friend. It is well *his* promiſe is on our ſide; for there is no help in man, no dependance on him, either before our death, or after it. My partner's heart, towards you and your children, you know is that of, My dear Brother, Your ever affectionate,

CHARLES WESLEY.

Mr. Cownley's principle engagements after the death of his wife, were preaching, ſtudy, and viſiting the ſick. In his favourite retirement, he ſpent the greateſt part of his time in collecting that agreeable variety, which rendered his preaching ſo inſtructive, uſeful, and entertaining. He was ſeldom without his book. Bleſſed with a tenacious memory, he treaſured up in his mind a fund of various knowledge, and in its application he conſulted not the applauſe, but the eſſential benefit of others. His converſation was without ornament, and it would have been difficult, unaſſiſted by an intimate acquaintance, to diſcover any remarkable degree of information. He ſpoke but little in company, unleſs his opinion was called for, and then, his obſervations were generally juſt, and frequently pertinent. His ſerious deportment, his converſation, his fervour in preaching and prayer, diſcovered him to be a Pilgrim upon Earth, ſeeking a City, whoſe founder and builder is the Lord.

In 1780, he ſuffered another loſs in his family, by the death of his favourite ſon, Maſſiot Cownley. Convinced of the defects of his own, he ſpared no pains nor expence, in the education of his ſon. At a proper age, the young man was committed to the care of a ſurgeon in London, where his abilities promiſed a diſtinguiſhed eminence in the profeſſion. After the expiration of his apprenticeſhip, his diſpoſition led him to the army, much againſt the inclination of his father, who ſuffered what he found it difficult to prevent. The piety and inſtructions of parents, cannot always influence the conduct of children; and they have often to lament before God, a temper and inclination deſtructive of preſent and everlaſting happineſs, which without effect they have oppoſed. In 1779, Maſſiot was appointed ſurgeon of the Queen's Rangers, a regiment then raiſing by Colonel Stanton; and as he was put upon the ſtaff of the regiment, he was ſecured in a

proviſion for life. But alas! he had ſcarcely begun to act upon this theatre of diſſipation, when his career was ended. His manners though agreeable, were influenced by the maxims of this world: for by mixing with men of faſhion and pleaſure, he unfortunately imbibed their principles. It is ſaid he fell in what is falſely called an affair of honour;* but it was happy for his father, that this circumſtance, by the prudence of his children, was kept from his knowledge. Such an event as the death of Maſſiot, was no ſmall addition to his grief; and although he ſuffered like a Chriſtian, he mourned over the loſs of his ſon, with all the tenderneſs of a parent.

At the Conference in 1788, Mr. Cownley was ſtationed in Edinburgh. In September he proceeded to that City, and began his labours, not, indeed, with the fire of youth, but the wiſdom of age and experience; and although his popularity was not in proportion to his abilities, yet many of the children of God were confirmed and comforted by his miniſtry. In a letter to his friend Mrs. Carr he thus deſcribes his journey and labours:

"My very dear Friend, Edinburgh, Sept. 17, 1788.

"God graciouſly brought me here, in about eighteen hours, without any accident happening all the way: though we were overtaken near the end of our journey, by a thunder ſtorm, which ſet a farm-houſe on fire, and killed ſeveral cattle. The lightning was moſt awful indeed. Happy they, who have an intereſt in Him, who gives winds and ſtorms their commiſſions, and directs their courſes as it pleaſeth him. I find my employment here, is rather above my ſtrength. A long lecture in the morning, and two ſermons in the afternoon, is their ordinary on the Lord's-day. I could do well with the lecture, and the laſt ſermon, but the ſermon after dinner diſtreſſes me much. Edinburgh is now one of the fineſt cities in Europe. For ſpacious ſtreets, pompous buildings, and elegant ſquares, no place in Britain, except Bath, is to compare with it. Yet after a while, all this pomp will periſh. The earth and all that is in it will be conſumed. But there is a City, whoſe foundation is immoveably fixed, whoſe builder and maker is God himſelf. John's deſcription of it exceeds all our thoughts; and in this City, may you and I have our

* The famous Sir Walter Raleigh, (a man of known courage and honour) being very injuriouſly treated by a hot-headed raſh youth, who next proceeded to challenge him, and on his refuſal, ſpit upon him, and that in public. The knight, taking out his handkerchief, with great calmneſs made him this reply; "Young man, if I could as eaſily wipe your blood "from my conſcience, as I can this injury from my face, I would this "moment take away your life." The conſequence was, that the youth, ſtruck with the ſudden and ſtrong ſenſe of his miſbehaviour, fell upon his knees, and begged forgiveneſs.

portion,

portion, and our home. So prays, Your ever affectionate Friend,

Joseph Cownley."

His health, at his first arrival in Edinburgh, nearly continued the same. But, by an unaccustomed succession of labour, the pain in his head encreased to such a degree of violence, as to render him incapable of the duties of a regular preacher. His own account was, "My work overpowers me "on the Lord's-day, and no one knows what I suffer with my "wretched head. I preached on Sunday about an hour, at "the full extent of my voice, without bawling;—I slept but "little that night, and had some degree of fever, and the "next day was very low." He informed Mr. Wesley of his incapacity to endure the fatigues of his labour, who sympathized with his infirmities, and appointed him an assistant.

Mr. Cownley's ministry was not confined to Edinburgh. He visited Glasgow, Dunbar, and several other places in Scotland. In 1789 Mr. Jonathan Crowther came down to assist him. His respect for Mr. Cownley must not pass unnoticed. With a tenderness almost filial, he not only attended, but anticipated his desires; preached for him when oppressed with pain, and helped to soothe a mind but too frequently overwhelmed with the gloom of disease. "May God reward him," was the prayer of his friend; and I am happy to record this example of disinterested affection. Mr. Cownley's continuance in Scotland had been very doubtful for some time, from the appearance of a fatal disorder, and increasing debility, which at last became impossible. His labours were attended with so many unavoidable interruptions, that he was preventing a more regular supply of preaching. After an ineffectual struggle, which he unwillingly communicated, it was the opinion of his friends, and a persuasion of the impolicy of his remaining, that determined his resolution to return to England. Such was his holy and fervent piety,—his love to the blessed Redeemer,—and the lively conviction of his call to preach, "the salvation of Jesus," that nothing but absolute necessity could have influenced his return. And I am persuaded, from his enlightened apprehensions of the nature of inward religion, that for its success in the world, his soul ever glowed with an equal ardour, which years had not impaired, nor weakness relaxed.

In the autumn of 1789, Mr. Cownley returned to Newcastle. Mr. Wesley at first expressed his disapprobation, but understanding that he had been attacked by the gout in his stomach, writes, "I am fully satisfied by your last "letter, you returned in good time." He was received at Newcastle, and its neighbourhood, as one risen from the dead. He preached in the Orphan-house, every Tuesday and Thursday

day evenings, and frequently on the Lord's-day morning; this was from choice, as he cautiously avoided the large congregations; and this was his constant practice, until his spirit returned to God.

In the former part of 1792, it was evident to many of his friends, that he was ripening for eternity. The concerns of his everlasting state, absorbed all his soul. In prayer with his family and friends, the tears flowed from his eyes, and his approaches to the Throne of Grace indicated the closest union with God. Indeed life had no ties to retain him. He had out-lived his first, and many of his warmest friends; for most of those who had shared his friendship, and divided his love, he had seen carried to the grave. In the decline of life there is something melancholy in the loss of our earliest intimates, with whom our weaknesses were familiar, and our thoughts ripened through experience into knowledge; whose hopes and fears, and general character, resembled our own. But to him, futurity had prospects in reserve: Though a Wesley, a Whitefield, a Perronet, had left him, yet it was not a separation for ever, "This mortal Being only can decay;" and the hopes of a blessed re-union, cheered the approach of dissolution.

After the London Conference, he continued as usual, his visits to the neighbouring societies. In September, on his return from Hallington to Prudhoe, he caught cold, which brought on the complaint in his stomach. He preached in the greatest agonies of pain, both there, and at Ovington. His last sermon was from Psalm cv. 3. "Let the heart of them rejoice that seek the Lord;" and with this, on the Lord's-day, Sept. 23, concluded the labours of near half a century. The following day he returned to Newcastle, and the surgeon of the family was sent for, but prescribed without effect. On my return from the country that evening, I found Mr. Cownley, to all appearance approaching his dissolution. We proposed sending for a physician, which at first Mr. Cownley opposed, saying, "No; my heavenly Father, He is the best "Physician; he is my only Physician." He then said, "Lord, after all that I have done, I am the chief of sinners." Soon after, I observed to him, that the blood of the Redeemer was precious in our dying moments; he replied, "Oh pre-"cious! Oh precious! what should I do but for that!" Dr. Clarke then arrived, and seeing him in the extreme of pain, said, "Don't be afraid." Mr. Cownley answered, "The fear "of death, Sir, has long since been removed; I am not "afraid to die, but I am afraid, lest I should become impa-"tient under this affliction." When the Physician withdrew, while the sweat fell in large drops from his face, he cried with remarkable fervour, "Jesus, I am thine.—Thou art my only "Physician; but if it is thy will, and I have finished the

"work

" work thou haſt committed to me, then take me to thyſelf." He afterwards repeated, " Lord, how little have I done for " thee! Lord, how little have I done for thee!"

The Doctor's preſcriptions had an immediate effect, and the rigour of the diſorder almoſt inſtantly abated. I ſat up with him that night; he reſted a little, and in the morning was free from the ſeverity of the pain. Converſing with me the following day, with a countenance expreſſive of regret, he ſaid, " The Doctor by his timely applications has brought " me back into a world, from which I ſhould have been " happy to have eſcaped." As is was my fortnight to be in Newcaſtle, I viſited him every day, and had not the leaſt hope of a complete recovery. He had received a letter, previous to his illneſs, from Joſiah Dornford, Eſq; a few days before his death, he begun an anſwer, which he never lived to finiſh. It is deſcriptive of his ſtate, and diſorder, and will, I hope, be acceptable to the reader; as it was only a copy, there is no date nor addreſs.

" I have been for ſome time paſt confined to my room, with the gout in my ſtomach. I made an excurſion into the country for a few weeks, and thought I had not been ſo well for a long time paſt; which, under God, I attributed to the little exerciſe I underwent in going from place to place, with the change of air; till on Friday evening before I came home, I was ſeized with a pain in my breaſt, which deprived me of three nights reſt, nor could I be excuſed preaching, ill as I was. On Monday I came home, and that evening the pain increaſed ſo much that I thought I ſhould have ſunk under it. What my apothecary ordered me, did not in the leaſt anſwer his deſign. My children inſiſted on calling in a phyſician, and we have in this town a very eminent one from Scotland. He was preſently with me, and after aſking a few queſtions, ordered me a draught, and a bliſter on my breaſt. The good Phyſician, I believe, directed him what to preſcribe, for in leſs than half an hour after taking the medicine, I found relief. I mend very ſlowly, for on any little exertion of my ſtrength, the pain returns; but on ſitting down a while it ceaſes again. My appetite, which was quite gone, is much better, and I reſt tolerably well; but how and when it will end, I leave to Him in whoſe hands I am, and in whom is all my truſt, and from whom is all my expectation. There is ſomething very charming to me in thoſe ſweet lines of Dr. Watt's,

" Jesus, the viſions of thy Face,
" Hath overpowering charms:
" Scarce ſhall I feel death's cold embrace,
" If thou art in my arms!"

As

As there appeared the moſt flattering ſymptoms of a perfect recovery, he ſpoke with the greateſt pleaſure of once more ſeeing us at the Orphan-houſe; but his hopes, and our expectations, were equally diſappointed. The Lord's-day before his deceaſe, the conſolations of God were ſo ſweet, that his cup of joy run over. "I feel," he ſaid, "ſuch light and "love in my heart, that if I were carried to the chapel, I "could ſit and preach to the people." But his labours were ended; angels were ready to tune their harps, and the everlaſting gates to lift up their heads, and admit a redeemed ſpirit into the regions of delight and happineſs. October 8th, the day of his death, I ſat with him for ſeveral hours. He converſed on a variety of ſubjects, with a vivacity that I have but ſeldom witneſſed in his livelieſt moments. A little after four o' clock I left him, to fulfil an engagement with a friend; with difficulty I gained his conſent, but promiſed to return immediately after preaching. It was the laſt farewell; and little did I think it was our final ſeparation. Juſt as the ſervice in the chapel was finiſhed, I received the meſſage of his danger, and arrived in time to ſee his left eye cloſe, and to feel the flutter of an expiring pulſe. A few minutes after eight, Mr. Cowley ſat down to ſupper. His daughter Mary had withdrawn into an adjoining apartment, ſhe heard a noiſe, returned, but, he was ſpeechleſs. The family were alarmed, his friends and the phyſician ſent for, but all in vain.

"Death broke at once the vital chain,
"And forc'd the ſoul the neareſt way."

He reclined his head on the chair, and without a ſtruggle or a groan expired. It is impoſſible for me to deſcribe the affliction of his children, their loſs, indeed, was irreparable: O may they meet him at the reſurrection of the juſt.

——————————He's gone,—
Loſt for a while, and number'd with the dead:
But there's a day, when I ſhall meet my friend,
Meet him, O tranſport! and together ſpend
Eternity itſelf, where pleaſures cannot end.

On Friday the corpſe was brought into the chapel, and a diſcourſe was delivered on the occaſion to a numerous and afflicted audience, from John v. 35, "He was a burning and a ſhining light."—Then attended by the ſingers and a number of friends, his remains were carried to the Ballaſt-Hills; where amidſt tears and ſighs, I committed him to the duſt, in ſure and certain hope, of the reſurrection to eternal life.

I communicated the painful notice of his deceaſe to ſeveral of his oldeſt friends. Mr. Hopper's anſwer is a tribute to his memory.

"Bolton,

" Bolton, October 13, 1792.

" Is my dear, dear, and well-beloved Cownley dead? No; he ſleepeth. Who can tell what my poor heart feels? I ſee the whole Scene from his firſt meeting Miſs Maſſiot in the city of Corke, to this precious moment. A ſerious drama indeed. The dream is ended; this momentary life is over. He is no more, no more here, no more in Newcaſtle. His body reſts on the Ballaſt-Hills, and his ſoul in the boſom of the Lord. Farewell, dear Brother Cownley, I ſhall hear, and ſee thee no more, on the ſtage of this mortal life; but I hope I ſhall ſoon behold thee among the glorified ſaints in the celeſtial Jeruſalem, the City of our great GOD. There, there we ſhall meet to part no more. Glory be to God, I am the next man on the liſt. Time paſſeth, death approacheth, the Judge ſtandeth at the door, an Eternity is come. May I, may you, may all be ready. Amen, and Amen! Come, Lord Jeſus, Come quickly.

Your affectionate Brother,

CHRISTOPHER HOPPER."

Thus lived and died Joſeph Cownley; a man, though with defects common to all men, one of the faireſt characters I ever knew. His mind was capable of the moſt abſtruſe inveſtigations; and had he improved in proportion to his mental reſources, he muſt have ſecured the reputation of genius and learning, as well as that, of a miniſter and a chriſtian. His abilities as a public ſpeaker have been appreciated, by an unſuſpected and competent judge. Mr. Weſley did not heſitate to ſay, " He is one of the beſt preachers in England." His diſcourſes though generally plain, were diſtinct and argumentative. Not daubed by the mere finery of phraſe, nor ornamented by affected ſublimity; he pleaſed more by the gravity and force of his ſentiments, than by the elegance or graces of his ſtyle. But what is far better, by an enlivening pathos, he reached the heart, and inſpired love to God, and benevolence to man. He was averſe to a noiſy and uncertain popularity. His ambition was, not to be diſtinguiſhed, but to be uſeful; and although he gained the applauſe of the ſerious, he never ſought the admiration of the multitude. He dreaded extremes. His piety was rational, equally removed from formality and enthuſiaſm; and as his affections were in heaven, his opinions were regulated, not by the impulſe of a moment, but the revelation of God. His learning was confined, though his knowledge was extenſive. He had travelled " hiſtory's enormous round;" and there are but few books on divinity in the Engliſh language, but what he had read. From a diſpoſition naturally reſerved, he converſed but little in company. His manners were uniform, without the auſterities of an aſcetic,

or the affected singularities of the mystic: he united the solemn with the familiar, and was at once cheerful and serious. As his feelings were nicely sensible, his humanity was almost an extreme; and if in any thing he bordered on extravagance, it was in his treatment of the brute creation. But this was a failing, which seeks no extenuation, and solicits no forgiveness; for we cannot but admire the man who can say,

"No dying brute I view in anguish here,
"But from my melting eye descends a tear."

Though constantly afflicted, his tempers were not embittered by disease, nor soured by impatience; and he endured with submission, what had baffled the skill of man, and the powers of medicine. Improper complaint seldom escaped his lips, and when on the rack of pain, his language was, "The will of the Lord be done." In his walk as a Christian, his meekness was remarkable. For upwards of forty years he had scarcely an enemy; and when towards the close of life, he was disturbed by one who had been his friend, his severest remark was, "I did not think he would have used me so." An unwillingness to offend, has sometimes exposed him to the suspicion of irresolution. But it must be remembered, that he dreaded the consequences of argument and debate; for experience had convinced him that his feelings were too susceptible for a pointed opposition. Hurt at the least appearance of discord, whenever it occurred, he instantly departed, and no persuasion could influence his return. If on some occasions this was not agreeable, we cannot but approve the motive: and happy would it be for society, were all men influenced by his principles. Part of his time was held sacred to the poor. He sought out the asylums of wretchedness: in comforting the mourners, establishing the pious, and rousing the careless,

"He try'd each art, reprov'd each dull delay,
"Allur'd to brighter worlds, and led the way."

His union with the Redeemer was almost uninterrupted. His was not a transient, but a constant flame. As God is light, and in him is no darkness at all, so he walked in the light as he is in the light; and the life which he lived, was by Faith in the Son of God. His love to his Brethren, and the Church of God, is as worthy of imitation, as it is above all praise. Nothing could alienate his affections; neither the certainty of labour, nor the promises of reward; his heart was fixed, and he said, "This people shall be my people, and their God shall be mine." He had the clearest ideas of the religion of Jesus, and an engaging method of communicating those conceptions. Hundreds of careless sinners were awakened under his ministry, and he is the father of many spiritual children; children who are still living to God, though

many

many sleep in Jesus. Persuasion hung upon his lips, and at times he appeared to speak with an authority more than human. Alternately he was a son of thunder and consolation — By the terrors of the Lord, he persuaded men, and by the application of the promises he confirmed the wavering, and comforted the doubting believer. His end was the consequent issue of his life. Death had lost its terrors. He loved that which is the dread of the impious. He said, "It is better for me to be dissolved that I may be with Jesus: and without a struggle or a groan, he committed his soul into the hands of his faithful Creator. In him the Church lost a faithful pastor, his children a parent of indescribable tenderness, and the world a burning and a shining light.

I shall make no apology for what I have written, as I have not wilfully misrepresented any thing in this narrative of Mr. Cownley. I have certainly kept in mind as a motto,

"When actions wear a dubious face,
"Put the best meaning on the case;"

and the impartial will admit, that it is invidious to criticise defects, when they are nothing in comparison of superior virtues. The principal facts were communicated by Mr. Cownley, and confirmed by his papers: though he kept no journal of his travels or experience. I am perfectly satisfied that I have at least endeavoured to rescue from oblivion, a man whose memory will be no disgrace to Methodism; and, our enemies being judges, whose life and conversation would have done credit to any society. Oh may my life and death be like his.

Alnwick, May 24, 1794. JOHN GAULTER.

A SERMON, by Mr. CHRISTOPHER HOPPER. On ISAIAH li. 1.

[*Concluded from page 575.*]

III. IN the last place, I shall endeavour to enforce the Exhortation, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Come now, and look up, ye contrite mourners, who are following after the righteousness of God, which is by faith in Christ Jesus. I know you stand guilty before the Lord; you are vile in your own eyes; you see the exceeding sinfulness of sin, its malignant nature, and dreadful tendency. You are afraid of ghastly death, and future judgment. You tremble under the sin-revealing, and death-bringing Law! You cry out, "How shall we escape this anathematizing Sinai! "Who shall deliver us from the guilt we feel, and from the "Hell we fear?" You are apprehensive of impending

danger, and are determined to flee from the Wrath to come. Therefore, this *day*, this *moment*, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. You have every encouragement to animate your fainting ſpirits, increaſe your faith, confirm your hope, 'ſtabliſh you in the truth, and perfect you in love.

Look unto Abraham's original: He was deſcended from the Chaldeans, a people who worſhipped ſtrange gods. He was the ſon of Terah, and dwelt in Ur of the Chaldees, an obſcure place, where idolatry and corruption abounded. But the Lord called him out of his native country, from his kindred, and from his father's houſe: He ſaid unto him, I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing," Gen xii. 2. Again, behold his return from his victory over Tidal king of nations, and his allies, when he was met in the valley of Shaveh, by Melchizedeck King of Salem, 'King of Righteouſneſs and King of Peace, and Prieſt of the Moſt High GOD, who gave him bread and wine, and received the tenth of the ſpoils, and bleſſed him, Gen. 14. After theſe things the word of the Lord came unto Abram in a viſion, ſaying, "Fear not Abram: I am thy ſhield, and thy exceeding great reward," Gen. xv. 1. In his advanced age, the LORD appeared unto him and ſaid, "I am EL-SHADDAI, the Omnipotent, All ſufficient God, walk before me, and be thou perfect;"—or upright in all thy ways. "And Abram fell on his face: And ELOHIM, the TRIUNE-GOD, talked with him ſaying, "Behold my Covenant is with thee, and thou ſhalt be a father of many nations. Neither ſhall thy name any more be called ABRAM," i. e. *a great father*; but "ABRAHAM," i. e. *a father of many nations*; *a multitude of nations*. The Apoſtle ſays, "Abraham believed God, and it was counted unto him for Righteouſneſs." "He conſidered not his own body now as dead, when he was about an hundred years old. He ſtaggered not at the promiſe through unbelief; but was ſtrong in faith, giving glory to GOD;" conquering all evil reaſonings, and ſurmounting the greateſt difficulties and ſeeming impoſſibilities. He had the cleareſt conviction, and the ſtrongeſt perſuaſion, that what GOD had promiſed he was able to perform. He was carried along by the fulneſs of Faith, like a ſhip wafted into the harbour with a fair wind, and an high ſpring tide. Therefore, "it was imputed to him for righteouſneſs." GOD freely juſtified him, graciouſly accepted his perſon, and then his works He made him an heir of glory, and the father of the faithful, that he might be a precedent and a pattern for all true believers to the end of the world. Hence you may ſee, that this was not deſigned merely for an hiſtorical commendation of Abraham's faith; or to ſhew

a peculiar

a peculiar way of juſtification belonging to him only, as his own prerogative: No; but it was intended as a true directory, to ſet before you the glorious object of Abraham's faith, and God's gracious method of juſtifying guilty ſinners. "It was not written for his ſake alone, that it was imputed to him; but for us alſo," (whether Jews or Gentiles,) "to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead," Rom. iv. 23, 24.

Again. Look at the Patriarch's obedience to the divine command, in the day when his faith was tried. God ſaid unto him, "Take now thy Son, thine only ſon Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of." What, muſt Abraham's delight, Sarah's joy, the Church's hope, and the Heir of the Promiſe, be ſacrificed?—Muſt Iſaac die, the darling of his ſoul, the prop and comfort of his old age? And muſt Abraham himſelf ſtrike the fatal ſtroke, and imbrue his hands in the blood of his own dear ſon? Here, you ſee, the diſpenſations of Providence, as to all outward appearance, working contrary to the Promiſe of God. The promiſe is life; but the immediate command of God is death. Reaſon would ſay, Lord, how is this? If I kill my only ſon, where is thy faithfulneſs to thy promiſe? Where is my numerous offſpring? Where is the MESSIAH, the promiſed Seed? How ſhall the nations of the Earth be bleſſed, and how ſhall a ruined World be reſtored and ſaved? And if I do not offer up Iſaac, where is my faith in the promiſe of God, and my obedience to his command? Here we ſee, brethren, that faith diſputes not *how* the promiſe is to be accompliſhed, but believes God's Word, and with alacrity and conſtancy obeys the divine dictates, in the midſt of innumerable difficulties.

Abraham roſe up early in the morning, and took two of his young men with him, and Iſaac his ſon, and went three days journey, unto one of the mountains in the Land of Moriah. He conferred not with fleſh and blood, but immediately prepared his ſon for a burnt-offering. Having bound and laid him upon the altar, he then took his knife to ſlay him, to cut him in pieces, and then burn him to aſhes. But the ANGEL-JEHOVAH called unto him out of Heaven, and ſaid, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only ſon from me." As if he had ſaid, It is now evident that thou haſt ſtrong faith, firm hope, filial fear, fervent love, and true obedience to my command. In this whole tranſaction thou haſt given ſufficient proof, that thou regardeſt my honour and authority, more than the life of thy deareſt and only ſon Iſaac.

Then

Then "Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by the horns: Abraham went and took the ram, and offered him up for a burnt-offering in the ſtead of his ſon: And Abraham called the name of that place JEHOVAH-JIREH," i. e. *The* LORD WILL *provide*. "And the angel of the Lord called unto Abraham out of Heaven the ſecond time;"—probably while the ram was burning; "and ſaid, By myſelf I have ſworn, ſaith the LORD;"—for he could ſwear by no greater, therefore muſt be GOD;—"Becauſe thou haſt done this thing, and haſt not with-held thy ſon, thine only ſon: That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of Heaven, and as the ſand which is upon the ſea-ſhore: And thy ſeed ſhall poſſeſs the gate of his enemies: And in thy ſeed ſhall all the nations of the Earth be bleſſed; becauſe thou haſt obeyed my voice." Note, brethren! becauſe the aged ſaint had done this thing, and obeyed the voice of the Lord, the *Bleſſing*, the ineſtimable MESSIAH, ſhould proceed according to the fleſh, from the loins of faithful Abraham; and believers ſhould be as numerous as the ſtars in the firmament, and as the grains of ſand on the ebbing ſhore.

Lift up your ſinking ſpirits, ye poor diſconſolate ſinners, and look unto your Rock: Not to feeble man, who is but duſt; nor to the children of men, who are but vanity; but to the everlaſting Rock CHRIST JESUS. Behold God's precious, promiſed, ſlain Lamb! See him exalted and glorified. Follow the example of your father Abraham, who thro' faith in the Promiſe of God, was raiſed from a worm to a ſaint, and redeemed from Hell to Heaven. Now be ſtrong in faith, giving glory to God, and you ſhall be ſaved from all the guilt of your ſins;—you ſhall be juſtified freely from all things, and reſtored to the divine favour and image. Then the bleſſing of Abraham comes upon you by Jeſus Chriſt, and ye receive the promiſe of the Spirit, thro' faith, Gal. iii. 14. It is true, by original extraction you are aliens from the common-wealth of Iſrael, and ſtrangers from the covenant of Promiſe, having no hope, and Atheiſts in the World; but this day,—this precious moment, caſt your periſhing ſouls, with all your ſins, on your crucified Redeemer. Then Abraham's Rock ſhall be your Rock, and his God,—your God. You ſhall be the ſpiritual ſeed of believing Abraham, and rightful heirs of the Covenant of Promiſe. Yea, a greater than Abraham ſhall be your Father. You ſhall be the ſons of God, heirs of the Almighty, and co-heirs with his Chriſt. The loving and moſt adorable Son of the Father ſhall free you from your ſpiritual bondage, and bring you into the glorious liberty of the children of God. You ſhall be no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſe-hold of God. You ſhall no more be termed forſaken, nor your land

land termed, Defolate; but you fhall be called HEPHZI-BAH, and your land BEULAH; you fhall be JEHOVAH's *Delight*, and the God of Ifrael fhall be your *Huſband*. He will betroth you to himſelf in righteouſneſs and judgment, in loving-kindneſs and faithfulneſs. He will diſcharge all your debts, deliver you from your enemies, and endue you with all mercies. Your hearts he will renew and purify, and by imparting to you his own nature, he will fit you for eternal felicity. Now ariſe and ſhine! for your light is come, and the glory of Jehovah is riſen upon you. Shew yourſelves Abraham's children; ſtagger not at the Promiſe of God thro' unbelief. Behold the bleeding Lamb! Believe! Believe! Conquer the powers of darkneſs, and lay hold upon Eternal Life.

Once more, for your further encouragement, let me exhort you, to "look unto the hole of the pit whence ye are digged" Sarai was called from an idolatrous country; ſhe was a brand plucked from the fire; and at the time the Promiſe was made, there was not the leaſt probability that ſhe ſhould have a child. But God ſaid unto Abraham, "As for Sarai thy wife, thou ſhalt not call her name Sarai,"—*my princeſs*;—"but Sarah,"—i. e. *a princeſs of multitudes*,—"ſhall her name be. And I will bleſs her, and give thee a ſon alſo of her: Yea, I will bleſs her, and ſhe ſhall be a mother of nations: kings of people ſhall be of her." * Now Sarah believed the word of the Lord, and notwithſtanding ſhe was ninety years old, yet ſhe counted him faithful who had promiſed, and was favoured with Iſaac, the Heir of the Promiſe. When Iſaac was born, Sarah put away Hagar, the bond-woman, with her ſon Iſhmael; for the ſon of the bond-woman was not to be heir with the ſon of the free-woman. Now this Hagar was a type of Mount Sinai in Arabia, and reſembles Jeruſalem that now is, and is in bondage with her children; ‡ under the law,—under the yoke of ſin and unbelief, and conſequently under the curſe. But Sarah is a type of the New Jeruſalem, the New Teſtament Church that is above, which is free from all ſpiritual bondage, and is the mother of us all; i. e. of all who repent and believe the Goſpel. Therefore look, not to a worm, nor to an arm of fleſh, but to the infinite mercy of God, and to his never-failing promiſe thro' Chriſt Jeſus.

Let me then intreat you, brethren, to behold, as in a glaſs, the glory of the Lord! Take notice of his aſtoniſhing Love in giving you a moſt faithful and compaſſionate High-Prieſt, who ſympathizes with you in all your diſtreſſes and ſorrows. Now hearken to his animating voice; feel his power; enjoy his peace; taſte his redeeming love; and ſee his glory. Why

* Gen. xvii. 15. ‡ Gal. iv. 25.

ſhould

ſhould you doubt another moment? All things are now ready, come away. Lift up your heads;—the day of your redemption draweth nigh. Tho' you are as barren fig-trees, and have cumbered the ground for many years;—tho, you are fruitleſs, and dry, harraſſed by the enemy, and deſpiſed by the world;—yet fear not, you ſhall be born again, not of corruptible ſeed, but of incorruptible, even of the Word of God, which liveth and abideth for ever. Tho' you have dwelt in the land of darkneſs, and have had your reſidence under the ſhadow of death, among an idolatrous and rebellious people, yet you ſhall be tranſlated into the Kingdom of God's dear Son;—you ſhall receive, thro' believing in Chriſt, the forgiveneſs of ſins, and a bleſſed inheritance among the ſanctified. Your underſtanding ſhall be enlightened, your nature renewed by divine Grace, your conſcience ſprinkled, your affections purified, your paſſions regulated and fixed on their proper objects, and your perverſe Will made conformable to the divine Will. The Lord will make your wild and deſolate heart like blooming Eden: He will pour water upon the thirſty land, and rivers of living water upon the dry ground: In the habitation of dragons, where each lay, ſhall be graſs, with reeds and ruſhes; i. e. He will pour his Spirit, with all his gifts and graces, upon the ſeed of Jacob, and his bleſſing upon Iſrael's offspring.

I beſeech all the contrite mourners in Zion, to draw near to the Lord in humble Faith, and this day he will appoint unto you beauty for aſhes, the oil of joy for mourning, and the garments of praiſe for the ſpirit of heavineſs: You ſhall be called, Trees of Righteouſneſs, the planting of the Lord, that he may be glorified, in you, and by you. A Fountain is now opened, for the houſe of David, and for the inhabitants of Jeruſalem, for ſin and for uncleanneſs. The Lamb of God ſhed his blood for you! Ariſe, and waſh in that fountain, for it cleanſes from all Sin. The true Bethesda, the *Houſe of Mercy*, opens all its doors to receive you! Come, impotent ſinners, blind, halt, withered;—all who are wounded by the ſerpent, and ſick of ſin, and find the Arms and Wounds of Jeſus, this moment, ready to embrace you, and to impart life and power, pardon and peace, and all the Bleſſings of the Goſpel.

Brethren, why do you delay? Run this inſtant to Him who invites you to come and take of the Fountain of the Water of Life freely. Why do you doubt? He means what he ſays;—"Come unto me, all ye that labour, and are heavy laden, and I will give you reſt." You ſhall moſt aſſuredly find him, if now you ſeek him with all your Heart. He ſays to the penitent believer, "I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins: Re-

turn

turn unto me, for I have redeemed thee! Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the Earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel," Isai. xliv. 22, 23. Are not these soul-reviving words to self-condemned criminals, drowned in tears of gloomy melancholy, and vexed with ten thousand doubts and tormenting fears? Well might the prophet say, and that with astonishment, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever," and why? "because he delighteth in mercy," Micah vii. 18.

Permit me to assure you, brethren, That Mercy is God's darling Attribute; He delighteth in it. Hear these words, O ye trembling sinners;—"Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; He will come, and save you." Yes; He is come: His Name is Salvation;—His Nature is Love. He will turn unto you;—He will have compassion on you;—He will subdue your iniquities, and cast your sins into the depth of the sea. He that sitteth between the Cherubim, in the high and lofty place, surrounded by the hosts of angels, and glorified spirits, who is the source of all happiness, and the centre of infinite perfection, will come immediately, and put an end to the days of your mourning and sorrow. He who is the only object of your longing expectation, shall appear in his beauty, and shew you the light of his countenance. You shall be royally arrayed with the garments of salvation, and adorned with the fruits of the spirit. Justice itself shall acquit you, and join with mercy in bestowing upon you pardon and unutterable peace. Now let every believing mourner sing with humble joy and confidence;

JESUS, the Lamb of GOD hath bled,
He bore my sins upon the Tree!
Beneath my curse he bow'd his Head;
'Tis finish'd;—he hath died for me!
For me, I now believe he died;
He made my every crime his own;
Fully for me he satisfied;
FATHER, well-pleas'd, behold thy SON!

The son of Sirach observes, that as his Majesty is, so is his Mercy. But his Majesty is immense and transcendantly glorious; therefore his Mercy is the same toward all them who follow after Righteousness. As a father pitieth his only son, when he is in anguish and sore distress, so the Lord

pitieth them that fear his Name. May you all experience the truth of this, that it may go well with you in that awful Day, when the mighty angel ſhall arreſt the rolling orbs, and ſwear by him that made heaven and earth, that time ſhall be no more! Amen, and Amen.

The Life and Converſion of a Jew.

[*Concluded from page* 581.]

IN Whitſuntide 1744, Mr. Shuman preached on Acts iii. 15. ſhewing that, though the Jews killed the Prince of Life, yet ſtill the word of ſalvation was ſent unto them, and God was able to ſave them. By this time my mind was more ſettled, and I found freedom to receive baptiſm. The miniſter had, from the beginning of our acquaintance, often repreſented to me, how wretchedly moſt baptized Jews did commonly turn out. But I declared that truth was all that I wanted, and therefore expreſsly entreated him to admit no Godfathers and Godmothers at my baptiſm, it being cuſtomary for ſuch to make handſome preſents to newly baptized converts, which I was deſirous to avoid. I was baptized in the name of the Triune God, and called John Chriſtopher Leberecht. I enjoyed unſpeakable happineſs during the tranſaction, and could alſo afterwards believe that I was ſprinkled with the blood of Jeſus Chriſt.

I now learnt the maſon's buſineſs and wool-combing, in order to employ myſelf both in ſummer and in winter. Several pious perſons at Koningſberg having heard of my baptiſm, and that I had received it with ſincerity of heart, one of them came to ſee me, and invited me to come to that city. Some time after, I went; but the perſon who had invited me not being at home, I waited for him at his houſe; and taking up a pamphlet that lay on the table, I found, among other things, it contained an account of the life and departure of a young Nobleman, the reading of which affected me uncommonly, and made me very deſirous of obtaining the acquaintance of other children of God, than thoſe I had ſeen hitherto.

With this intention I reſolved to travel, and ſet out in 1747. On this journey, I became acquainted with many ſerious ſouls, and among the reſt with the Rev. Mr. Auguſti, miniſter of Eſthenberg, in the dutchy of Gotha, who had formerly alſo been a Jew.

The manner in which this acquaintance began was rather ſingular: I was walking on my way through a field, ſinging a hymn as I went on, when this clergyman came cloſely after me, without being obſerved. When I had done ſinging, he accoſted me, and aſked who I was, and whence I came? judging

judging probably from my accent, that I was a Jew. Though it appeared a little ſtrange to me to be thus accoſted, yet I owned that I was a baptized Jew; upon which he begged that I would go with him to his houſe. He conducted me to his ſtudy, where we went to prayer, when he diſcovered by his prayer that he alſo was a baptized Jew, commending himſelf and me moſt fervently to the Lord, on whom we believed. I likewiſe became acquainted with that celebrated preacher of the goſpel, the Rev. Mr. Froſtman, of Sohlingen. At length I came to the Hague in Holland, where the acquaintance of ſundry upright Chriſtians was of great ſervice and edification to me.

But I muſt confeſs, that I did not always run well. My depraved heart went aſtray, nor did I keep my integrity, and about the year 1755, I declined much from that which is good.

I returned to Pruſſia, and came again to Balga, where I had been baptized. But as I concealed my unfaithfulneſs by a diſingenuous reſerve, I brought myſelf again into an unhappy condition: Remorſe of conſcience and ſelf-condemnation purſued me every where for a conſiderable time, till I came again to myſelf, and into a ſtate of calmneſs, when I threw myſelf at the feet of the merciful Saviour, confeſſing my ſins, and imploring him to forgive them, and to gather me with his choſen people.

After this, I reſolved to marry, and the Lord was pleaſed to point out a perſon to me, who was as much concerned as myſelf to ſeek a full ſalvation in the merits of Chriſt.

Though I was by this time more compoſed than before, yet upon feeling evil deſires of the fleſh ſtill ſtirring in me, I was very apprehenſive leſt I ſhould yet lie under a curſe. In this dilemma I wrote my caſe to ſome upright and experienced Chriſtians, telling them of my concern, and requeſting their advice. Their anſwer was: That the beſt advice they could give me was, to look for the cleanſing from ſin to the blood of the crucified Immanuel, with ſuch a diſpoſition, as was expreſſed in a certain Lutheran hymn:

" O that my heart, which open ſtands,
" May catch each drop, that torturing pain,
" Arm'd by my ſins, wrung from thy hands,
" Thy feet, thy head, thy every vein.
" That ſtill my breaſt may heave with ſighs,
" Still tears of love o'erflow my eyes."

Thus encouraged, I turned unto Jeſus, confeſſing my ſtate to him with many tears, and humbly ſuing for grace and mercy. I found what I ſought, and devoted myſelf wholly to my dear Redeemer, fervently entreating him to keep me from ever falling again from the grace he had purchaſed by his blood, by which he gained the victory, and paid the ran-

ſom for us, and to grant me a renewed aſſurance, that he had made an atonement for my curſe alſo.

After the death of Mr. Shuman, I went to ſettle at Koningſberg. Here I informed thoſe, with whom I had acquaintance in the Lord, that I had again found favour in the ſight of my Redeemer. They rejoiced and praiſed with me the good Shepherd of ſouls, who had found and delivered his loſt ſheep of the houſe of Iſrael, and adviſed me to cleave cloſely and faithfully to Chriſt alone.

From that time I have experienced many proofs of the Lord's love and goodneſs to me, in inward as well as in outward concerns. My wife often uſed to ſay to me, "The Saviour is the guardian of the ſimple; let us caſt ourſelves into his bleeding arms as poor and needy ſinners, and ſeek for grace to abide in him, till the times of eternal refreſhing ſhall come." I will juſt mention one inſtance of his providential care over me: Being one time in real want of the neceſſaries of life, and in the greateſt diſtreſs for my family, the gracious God wrought, in a manner, a miracle to relieve me, his poor, unworthy creature. For in this diſtreſs a man, otherwiſe notoriouſly wicked and ill-natured, came to me, and aſked, Whether ſix buſhels of corn would be of any ſervice to me, ſaying, he had felt an impulſe in his mind to come and offer them to me? I received it with deep bowedneſs of heart, as from the hand of God, thanking and praiſing my Redeemer, who is in truth Jeſus Chriſt, the ſame, yeſterday, to-day, and for ever. And here I found his divine promiſe fulfilled; "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you." By this inſtance of his providence, my weak faith was greatly ſtrengthened.

Thus far the account of his life, as he has related and partly dictated it to others. Various other things, which occurred to him, might have been inſerted in this Narrative, which, for the ſake of brevity, are omitted. We will, however, take notice of the following:

Being one day unexpectedly ſent for to the houſe of a gentleman in office, who knew him, he went, and found there another gentleman with the former, who was an entire ſtranger to him. He was cloſely queſtioned by them concerning the truth of the Chriſtian religion, and ſtrongly preſſed to declare, Whether he really believed, without any mixture of a doubt, that Jeſus the crucified was the true God? On which he broke out in theſe words: "I do confeſs, if any "created being could have been found able to remove the "anguiſh and diſtreſs I felt on account of my ſins, and to "ſecure me from the loſs of my ſoul, I would have worſhip-

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"ped that creature; but, as no created being could do this "for me, except this crucified Jesus; and as, by doing it, "he evidenced his godhead, I consequently worship him "with the highest justice, as my true God and my Saviour!" Hereupon the master of the house said to the other gentleman, "Now, Sir, you have heard a Jew tell you, what you "would not believe on the credit of a Christian." This gentleman, it seems, was one of those, who affect to amuse themselves with doubts about the eternal divinity of Christ, and the authenticity of the Holy Scriptures.

In the later part of his life our convert being sickly, and not able to work as hard as usual, opened a school for a few children, whom he instructed very faithfully, endeavouring particularly to lead them to the knowledge of Christ. For some time past he laboured under a dropsy, which was not very painful at first; but within a few weeks before his death, he endured much pain, and was hardly able to lay down. Perceiving the rapid approach of his dissolution, he desired to receive the holy communion once more before he died, which was accordingly administered to him. As Jesus Christ, and him crucified, had for a long time been all in all to his soul, he now particularly laid hold of him by faith, in the communion of his body and blood. Previous to this, he took a retrospective view of his whole past life, spreading it before his Redeemer with tears of love and gratitude, and thanking God for delivering him out of darkness, and giving him no rest till he had found and learned to know his dear Redeemer, who had taken away all his sins. He at last called out, "Oh, how cordially do I embrace those dolorous stripes "and wounds of my Saviour,—by which we are healed." He took an affectionate leave of the ministers, who attended him, till they should meet again in eternity. And thus he fell softly and happily asleep in the Lord, in the 70th year of his age, and entered into the company of the spirits of just men, made perfect, who have washed their robes and made them white in the blood of the Lamb.

A Critical Dissertation on the Word BLASPHEMY.

From Dr. CAMPBELL's Translation of the Gospels, VOL. I. pa. 395.

[*Concluded from page* 587.]

BLASPHEMY, I acknowledge, like every other species of defamation, may proceed from ignorance combined with rashness and presumption; but it invariably implies (which is not implied in mere error) an expression of contempt or detestation, and a desire of producing the same passions

paſſions in others. As this conduct, however, is more heinous in the knowing than in the ignorant, there are degrees of guilt even in blaſphemy. God's name is ſaid to be blaſphemed among the heathen, through the ſcandalous conduct of his worſhippers. And when Nathan ſaid to David, *By this deed thou haſt given occaſion to the enemies of Jehovah to blaſpheme*,* his deſign was evidently to charge on that monarch a conſiderable ſhare of the guilt of thoſe blaſphemies to which his heinous tranſgreſſion in the matter of Uriah, would give riſe, among their idolatrous neighbours: for here, as in other caſes, the flagrant iniquity of the ſervant, rarely fails to bring reproach on the maſter, and on the ſervice. It is, without doubt, a moſt flagitious kind of blaſphemy whereof thoſe men are guilty who, inſtead of being brought to repentance by the plagues wherewith God viſits them for their ſins, are fired with a monſtrous kind of revenge againſt their Maker, which they vent in vain curſes and impious reproaches. Thus, in the Apocalypſe, we are informed of thoſe who "*blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds.*" †

It will perhaps be objected, that even the inſpired penmen of the New Teſtament ſometimes uſed the word with greater latitude than has here been given it. The Jews are ſaid, by the ſacred hiſtorian, *to have ſpoken againſt the things preached by Paul, contradicting and blaſpheming.* ‡ And it is ſaid of others of the ſame nation, *When they oppoſed themſelves, and blaſphemed.* ‖ Now as zeal for God and religion was the conſtant pretext of the Jews for vindicating their oppoſition to Chriſtianity, it cannot be imagined they would have thrown out any thing like direct blaſphemy or reproaches againſt God. It may, therefore, be plauſibly urged, that it muſt have been (if we may borrow a term from the law) ſuch conſtructive blaſphemy as when we call fundamental errors in things divine, by that odious name. But the anſwer is eaſy. It has been ſhown already, that the Greek word implies no more than to *revile, defame, or give abuſive language.* As the term is general, and equally applicable, whether God be the object of the abuſe, or man, it ought never to be rendered *blaſpheme*, unleſs when the context manifeſtly reſtrains it to the former application. There is this advantage, if the caſe were dubious, in preſerving the general term, that if God be meant as the object of their reproaches, ſtill the verſion is juſt. In the ſtory of the ſon of the Iſraeliteſh woman, the terms *curſing God* and *blaſpheming him*, § are uſed ſynonymouſly; and, in regard to Rabſhakeh's blaſphemy, the phraſes, *to reproach*

* Sam. xii. 14. † Rev. xvi. 11. ‡ Acts, xiii, 45.
‖ xviii. 6. § Lev. xxiv. 11, 14.

the living God or *Jehovah*, and to blaſpheme him, * are both uſed in the ſame way: but, on the other hand, if the writer meant abuſe levelled againſt men, to render it blaſpheme is a real miſ-tranſlation, inaſmuch as by repreſenting the divine majeſty as the object, which the Engliſh word *blaſpheme* always does, the ſenſe is totally altered.

Our tranſlators have, on other occaſions, been ſo ſenſible of this, that in none of the places marked in the margin † have they uſed *blaſpheme*, or any of its conjugates; but, inſtead of it, the words *rail, revile, report ſlanderouſly, ſpeak evil, defame*, though the word in the original is the ſame, nay, in ſome places, where Jeſus Chriſt is the object, they tranſlate it in the ſame manner.‡ There can be no doubt, that in the two paſſages quoted from the Acts, the Apoſtles themſelves were the objects of the abuſe which fiery zeal prompted their countrymen to throw out againſt the propagators of a doctrine, conſidered by them as ſubverſive of the religion of their fathers.

The ſame will ſerve for anſwer to the objection founded on Paul's ſaying of himſelf before his converſion, that he was a *blaſphemer*; § the word ought to have been rendered *defamer*. Of this we can make no doubt, when we conſider the honourable teſtimony which this Apoſtle, after his converſion, did not heſitate to give of his own piety when a Jew, *Brethren*, ſaid he, *I have lived in all good conſcience before God* (rather *towards God*, τω θεω, not ενωπιον τυ Θευ) *until this day*. ‖ This expreſſion, therefore, regards what is ſtrictly called *duty to God*. But could he have made this declaration, if his conſcience had charged him with blaſphemy, of all crimes againſt God the moſt heinous? Should it be aſked, In what ſenſe could he charge himſelf with defamation? Whom did he defame? The anſwer is obvious. Not only the Lord Jeſus Chriſt the head, but the members alſo of the Chriſtian community, both miniſters and diſciples. Not that he conſidered himſelf as guilty of this crime by implication, for diſbelieving that Jeſus is the Meſſiah; for neither Jews nor Pagans are ever repreſented as either blaſphemers or calumniators, merely for their unbelief; but becauſe he was conſcious that his zeal had carried him much further, even to exhibit the author of this inſtitution as an impoſter and falſe prophet, and his Apoſtles as his accomplices, in maliciouſly impoſing upon the nation, and ſubverting the true religion. That he acted this part, the account given of his proceedings, not to mention this de-

* 2 Kings, xix. 4. 16. 22. 23. † Rom. iii. 8. xiv. 6. 1 Cor. iv. 13. x. 30. Eph. iv. 31. 1 Tim. vi. 4. Tit. iii. 2. 1 Pet. iv. 4. 14. 2 Pet. ii. 10, 11. Jude, 9, 10. ‡ Matth. xxvii. 39. Mark, xv. 29. Luke, xxiii. 39. § 1 Tim. i. 13. ‖ Acts, xxiii. 1,

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claration, affords the moſt ample evidence. We are told that he breathed out threatnings and ſlaughter againſt the diſciples;* and he ſays himſelf, that he was exceedingly mad againſt them, and even compelled them to join in the abuſe and reproaches,† of which he accuſes himſelf as ſetting the example. And though I doubt not that in this, Paul acted according to his judgment of things at that time; for he tells us expreſsly that he thought verily with himſelf that he *ought* to do many things contrary to the name of Jeſus;‡ this ignorance did indeed extenuate his crime, but not excuſe it; for it is not he only who invents, but he alſo who malignantly and raſhly, or without examination and ſufficient evidence, propagates an evil report againſt his neighbour, who is juſtly accounted a defamer.

Nor is the above-mentioned the only place wherein the word has been miſinterpreted *blaſphemer*. We have another example, in the character which the ſame Apoſtle gives of ſome ſeducers who were to appear in the church, and of whom he tells us, that they would *have a form of godlineſs*, but *without the power*.§ Now, blaſphemy is alike incompatible with both; though experience has ſhown, in all ages, that ſlander and abuſe, vented againſt men, however inconſiſtent with the power of godlineſs, are perfectly compatible with its form. Some other places in the New Teſtament, in which the word ought to have been tranſlated in its greateſt latitude, that is, in the ſenſe of defamation, or reviling in general, are marked in the margin.‖ Indeed, as was hinted before, it ought always to be ſo, unleſs where the ſcope of the paſſage limits it to that impious defamation, whereof the Deity is the object.

I know but one other argument that can be drawn from Scripture, in favour of what I call the controverſial ſenſe of the word *blaſphemy*; that is, as applied to errors, which, in their conſequences, may be thought to derogate from the perfections or providence of God. In this way the Phariſees, oftner than once, employ the term againſt our Lord; and, if their authority were to us a ſufficient warrant, I ſhould admit this plea to be deciſive. But the queſtion of importance to us is, Have we the authority of any of the ſacred writers for this application of the word? Did our Lord himſelf, or any of his Apoſtles, ever retort this charge upon the Phariſees? Yet it cannot be denied, that the doctrine then in vogue with them gave, in many things, if this had been a legitimate uſe of the term *blaſphemy*, a fair handle for ſuch recrimination.

* Acts, ix. 1. † Acts, xxvi. 11. ‡ Acts, xxvi. 9. § 2 Tim. iii. 5. ‖ Matth. xii. 31. xv. 19. Mark, iii. 28, 29. vii. 22. Luke, xxii. 65. Col. iii. 8. James, ii. 7.

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They made void, we are told, the commandment of God, to make room for their traditions; * and thus, in effect, set up their own authority, in opposition to that of their Creator. They disparaged the moral duties of the law, in order to exalt positive and ceremonial observances. † Now, this cannot be done by the teachers of religion, without some misrepresentation of the moral attributes of the Law-giver, whose character is thereby degraded in the minds of the people. Yet there is, nowhere, the most distant insinuation given that, on any of these accounts, they were liable to the charge of blasphemy.

But no sooner did Jesus say to the paralytic, *Thy sins are forgiven thee*, than the Scribes laid hold of the expression. *This man blasphemeth*, said they: *Who can forgive sins but God?* ‡ Their plea was, it is an invasion of the prerogative of God. Grotius observes justly of this application of the term, *Dicitur hic βλασφημειν, non qui Deo maledicit, sed qui quod Dei est, sibi arrogat.* Such, undoubtedly, was their notion of the matter. But I do not see any warrant they had for thus extending the signification of the word. In the simple and primitive import of the name *blasphemer*, it could not be more perfectly defined in Latin, than by these three words, *qui Deo maledicit*; and, therefore, I cannot agree with the generality of expositors, who seem to think, that if Jesus had not been the Messiah, or authorised of God to declare to men the remission of their sins, the Scribes would have been right in their verdict. On the contrary, if one, unauthorised of Heaven, had said what our Lord is recorded to have said to the paralytic, he would not, in my opinion, have been liable to that accusation: he would have been chargeable with great presumption, I acknowledge; and if he had been conscious that he had no authority, he would have been guilty of gross impiety; but every species of impiety is not blasphemy. Let us call things by their proper names. If any of us usurp a privilege that belongs, exclusively, to another man, or, if we pretend to have his authority, when we have it not, our conduct is very criminal; but nobody would confound this crime with *calumny*. No more can the other be termed *blasphemy*, especially when it results from misapprehension, and is unaccompanied with a malevolent intention, either to depreciate the character, or to defeat the purpose, of the Almighty. The false prophets, who knowingly told lies in the name of God, and pretended a commission from him, which they knew they had not, were liable to death; but they are nowhere said to blaspheme, that is, to revile, or to defame, their Maker.

* Matth. xv. 6. Mark, vii. 13. † Matth. xxiii. 23. Luke, xi. 42. ‡ Matth. ix. 3. Mark, ii. 7.

Much leſs could it be ſaid of thoſe who told untruths through miſtake, and without any deſign of detracting from God.

This polemic application of the term *blaſphemy* muſt, therefore, have originated in the ſchools of the rabbies, and appears to have been, in the time of our Lord and his Apoſtles, in general vogue with the Scribes. Nay, which is exceedingly repugnant to the original import of the name, they even applied it to expreſſions, the immediate object whereof is not perſons, but things. Thus, the hiſtorian, in relating the charge brought againſt Stephen, acquaints us, * that *they ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law:* an application of the word, perhaps till then unexampled. But we need not wonder at this liberty, when we conſider, that the perverſion of the term anſwered for them a double purpoſe; firſt, it afforded them one eaſy expedient for rendering a perſon, whom they diſliked, odious to the people, amongſt whom the very ſuſpicion of blaſphemy excited great abhorrence; ſecondly, it increaſed their own juriſdiction Blaſphemy was a capital crime, the judgment whereof was in the ſanhedrim, of whom the chief prieſts, and ſome of the Scribes, always made the principal part. The farther the import of the word was extended, the more caſes it brought under their cognizance, and the more perſons into their power. Hence it proceeded, that the word *blaſphemy*, which originally meant a crime no leſs than maliciouſly reviling the Lord of the univerſe, was at length conſtrued to imply the broaching of any tenet, or the expreſſing of any ſentiment (with whatever view it was done,) which did not quadrate with the reigning doctrine. For that doctrine, being preſuppoſed to be the infallible will of God, whatever oppoſed it was ſaid, by implication, to revile its Author. Such will ever be the caſe, when the principles of human policy are grafted upon religion.

When we conſider this, and remark, at the ſame time, with what plainneſs our Lord condemned, in many particulars, both the maxims and the practice of the Phariſees, we cannot be ſurpriſed that, on more occaſions than one, that vindictive and envious ſect traduced him to the people, as a perſon chargeable with this infernal guilt. Once, indeed, ſome of them proceeded ſo far as to *take up ſtones to ſtone him:* † for that was the puniſhment which the law had awarded againſt blaſphemers. But he thought proper then to elude their malice, and, by the anſwer he gave to their unmerited reproach, evidently ſhowed that their application of the term was unſcriptural.‡ Thoſe who, on other occaſions, watched our Lord to entrap him in his words, ſeem to have had it prin-

* Acts, vi. 13. † John, x. 31. 33. ‡ John, x. 34, 35, 36.

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cipally in view to extract either blasphemy or treason from what he said. By the first, they could expose him to the fury of the populace, or, perhaps, subject him to the Jewish rulers; and, by the second, render him obnoxious to the Roman procurator. What use they made of both articles at last, is known to every body. Nor let it be imagined that, at his trial, the circumstance, apparently slight, of the high priest's rending his clothes, when he pronounced him a blasphemer, an example which must have been quickly followed by the whole sanhedrim, and all within hearing, was not a matter of the utmost consequence, for effecting their malicious purpose. We have reason to believe, that it contributed not a little, in working so wonderful a change in the multitude, and in bringing them to view the man with detestation, to whom so short while before they were almost ready to pay divine honours.

But here it may be asked, "Can we not then say, with truth, of any of the false teachers, who have arisen in the church, that they vented blasphemies?" To affirm that we cannot, would, I acknowledge, be to err in the opposite extreme. Justin Martyr says of Marcion,* that he taught many to blaspheme the Maker of the world. Now, is it impossible to deny the justice of this charge, if we admit the truth of what Irenæus,† and others, affirm concerning that bold heresiarch, to wit, that he maintained, that the Author of our being, the God of Israel, who gave the law by Moses, and spoke by the Prophets, is one who perpetrates injuries, and delights in war, is fickle in his opinions, and inconsistent with himself. If this representation of Marcion's doctrine be just, who would not say that he reviled his Creator, and attempted to alienate from him the love and confidence of his creatures? The blasphemy of Rabshakeh was aimed only against the power of God; Marcion's, not so much against his power, as against his wisdom and his goodness. Both equally manifested an intention of subverting the faith and veneration of his worshippers. Now, it is only what can be called a direct attack, not such as is made out by implication, upon the perfections of the Lord of the universe, and what clearly displays the intention of lessening men's reverence of him, that is blasphemy, in the meaning (I say not of the rabbies, or of the canonists, but) of the sacred code. In short, such false and injurious language, as, when applied to men, would be denominated *reviling, abusing, defaming*, is, when applied to God, *blasphemy*. The same terms in the original tongues are used for both; and it would perhaps have been better, for preventing mistakes, that in modern tongues also, the same terms were

* Apol. 2. † Lib. i. c. 29.

employed. Indeed, if we can depend on the juſtneſs of the accounts which remain of the oldeſt ſectaries, there were ſome who went greater lengths in this way than even Marcion.

Before I finiſh this topic, it will naturally occur to enquire, What that is, in particular, which our Lord denominates *blaſphemy againſt the Holy Spirit?** It is foreign from my preſent purpoſe, to enter minutely into the diſcuſſion of this difficult queſtion. Let it ſuffice here to obſerve, that this blaſphemy is certainly not of the conſtructive kind, but direct, manifeſt, and malignant. Firſt, it is mentioned as comprehended under the ſame genus with abuſe againſt man, and contradiſtinguiſhed only by the object. Secondly, it is further explained, by being called *ſpeaking againſt*, in both caſes. Ος αν ειπη λογον κατα τε υιου του ανθρωπου, —— ος δ' αν ειπη κατα του πνευματος του αγιου. The expreſſions are the ſame, in effect, in all the Evangeliſts who mention it, and imply ſuch an oppoſition as is both intentional and malevolent. This cannot have been the caſe with all who diſbelieved the miſſion of Jeſus, and even decried his miracles; many of whom, we have reaſon to think, were afterwards converted by the Apoſtles. But it is not impoſſible, that it may have been the wretched caſe of ſome who, inſtigated by worldly ambition and avarice, have ſlandered what they knew to be the cauſe of God, and againſt conviction, reviled his work as the operation of evil ſpirits.

* Mat. xii. 31. Mark, iii. 28. Luke, xii. 10.

Mr. Bruce's Account of a deteſtable practice among the Abyſſinians of eating *live Fleſh*; and which, perhaps, elucidates the juſtice and propriety of the divine command againſt eating Blood.

AN unnatural cuſtom prevails univerſally in Abyſſinia, and which in early ages ſeems to have been common to the whole world. I did not think that any perſon of moderate knowledge in profane learning could have been ignorant of this remarkable cuſtom among the nations of the eaſt. But what ſtill more ſurpriſed me, was the ignorance of part of the law of God, the earlieſt that was given to man, the moſt frequently noted, inſiſted upon, and prohibited. I have ſaid, in the courſe of the narrative of my journey from Maſuah, that, a ſmall diſtance from Axum, I overtook on the way three travellers, who ſeemed to be ſoldiers, driving a cow before them. They halted at a brook, threw down the beaſt, and one of them cut a pretty large collop of fleſh from its buttocks, after which they drove the cow gently on as before. A violent outcry was raiſed in England at hearing this circumſtance, which they did not heſitate to pronounce *impoſ-*

ſible,

ſible, when the manners and cuſtoms of Abyſſinia were to them utterly unknown. The Jeſuits, eſtabliſhed in Abyſſinia for above a hundred years, had told them of that people eating, what they call raw meat, in every page; and if any writer upon Ethiopia had omitted to mention it, it was becauſe it was one of thoſe facts too notorious to be repeated.

It muſt be from prejudice alone we condemn the eating of raw fleſh; no precept, divine or human, that I know, forbids it; and if it is true, as later travellers have diſcovered, that there are nations ignorant of the uſe of fire, any law againſt eating raw fleſh could never have been intended as obligatory upon mankind in general. At any rate, it is certainly not clearly known, whether the eating raw fleſh was not an earlier and more general practice than by preparing it with fire; I think it was.

Many wiſe and learned men have doubted whether it was at firſt permitted to man to eat animal food at all. I do not pretend to give any opinion upon the ſubject, but many topics have been maintained ſucceſsfully upon much more ſlender grounds. God, the author of life, and the beſt judge of what was proper to maintain it, gave this regimen to our firſt parents—"Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding ſeed: to you it ſhall be for meat." Gen. i. 29. And though, immediately after, he mentions both beaſts and fowls, and every thing that creepeth upon the earth, he does not ſay that he has deſigned any of theſe as meat for man. On the contrary, he ſeems to have intended the vegetable creation as food for both man and beaſt—"And to every beaſt of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life*, I have given every green herb for meat: and it was ſo." Gen. i. 30. After the flood, when mankind began to repoſſeſs the earth, God gave Noah a much more extenſive permiſſion—"Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things." Gen. ix. 3.

As the criterion of judging of their aptitude for food was declared to be their *moving* and having *life*, a danger appeared of miſinterpretation, and that theſe creatures ſhould be uſed living; a thing which God by no means intended, and therefore, immediately after, it is ſaid, "But fleſh with the life thereof, which is the blood thereof, ſhall you not eat;" Gen. ix. 4. or, as it is rendered by the beſt interpreters, "Fleſh, or members, torn from living animals having the "blood in them, thou ſhalt not eat." We ſee then, by this prohibition, that the abuſe of eating living meat, or part of animals while yet alive, was known in the days of Noah, and

and forbidden after being so known, and it is precisely what is practised in Abyssinia to this day. This law was prior to that of Moses, but it came from the same legislator. It was given to Noah, and consequently obligatory upon the whole world. Moses, however, insists upon it throughout his whole law; which not only shews that this abuse was common, but that it was deeply rooted in, and interwoven with, the manners of the Hebrews. He positively prohibits it four times in one chapter in Deuteronomy, and thrice in one of the chapters of Leviticus—"Thou shalt not eat the blood, for the blood is the life; thou shalt pour it upon the earth like water." Deut. xii. Lev. xvii.

Although the many instances of God's tenderness to the brute creation, that constantly occur in the Mosaical precepts, and are a very beautiful part of them, and though the barbarity of the custom itself might reasonably lead us to think that humanity alone was a sufficient motive for the prohibition of eating animals alive, yet nothing can be more certain, than that greater consequences were annexed to the indulging in this crime than what was apprehended from a mere depravity of manners. One * of the most learned and sensible men that ever wrote upon the sacred scriptures observes, that God, in forbidding this practice, uses more severe certification, and more threatening language, than against any other sin, excepting idolatry, with which it is constantly joined. God declares, "I will set my face against him that eateth blood, in the same manner as I will against him that sacrificeth his son to Moloch; I will set my face against him that eateth flesh with blood, till I cut him off from the people." Lev. xvii. 10.

We have an instance in the life of Saul † that shews the propensity of the Israelites to this crime. Saul's army, after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw, so that the army was defiled by eating blood, or *living animals*. To prevent this, Saul caused roll to him a great stone, and ordered those that killed their oxen to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox and throwing it upon the ground was not permitted as equivalent. The Israelites did probably in that case as the Abyssinians do at this day; they cut a part of its throat, so that blood might be seen upon the ground, but nothing mortal to the animal followed from that wound. But, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was

* Maimon. more. Nebochim. † 1 Sam. xiv. 32. 33.

dead,

dead, before they attempted to eat it. The Abyſſinians came from Paleſtine a very few years after this; and there can be no doubt but that they carried with them this, with many other Jewiſh cuſtoms, which they have continued to this day.

The author I laſt quoted ſays, that it is plain, from all the books of the eaſtern nations, that their motive for eating fleſh with the life, or limbs of living animals cut off with the blood, was the purpoſes of idolatry, and to it probably had been among the Jews; for one of the reaſons given in Leviticus for the prohibition of eating blood, or living fleſh, is, that the people may no longer offer ſacrifices to devils, after whom they have gone a-whoring. Lev. xvii. 7.

That this practice likewiſe prevailed in Europe, as well as in Aſia and Africa, may be collected from various authors. The Greeks had their bloody feaſts and ſacrifices where they ate living fleſh; theſe were called Omophagia. Arnobius ſays, "Let us paſs over the horrid ſcenes preſented at the Bacchanalian feaſt, wherein, with a counterfeited fury, though with a truly depraved heart, you twine a number of ſerpents around you, and, pretending to be poſſeſſed with ſome god, or ſpirit, you tear to pieces, with bloody mouths, the bowels of living goats, which cry all the time from the torture they ſuffer." From all this it appears, that the practice of the Abyſſinians eating live animals at this day, was very far from being new, or impoſſible.

I cannot avoid giving ſome account of this Polyphemus banquet, as far as decency will permit me. In the capital, where one is ſafe from ſurpriſe at all times, or in the country villages, when the rains have become ſo conſtant that the valleys will not bear a horſe to paſs them, or that men cannot venture far from home through fear of being ſurrounded and ſwept away by temporary torrents, occaſioned by ſudden ſhowers on the mountains; a number of people of the beſt faſhion in the villages, of both ſexes, courtiers in the palace, or citizens in the town, meet together to dine between twelve and one o'clock.

A long table is ſet in the middle of a large room, and benches beſide it for a number of gueſts who are invited. A cow or bull, one or more, as the company is numerous, is brought cloſe to the door, and his feet ſtrongly tied. The ſkin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only ſo deep as to arrive at the fat, of which it totally conſiſts, and, by the ſeparation of a few ſmall blood-veſſels, ſix or ſeven drops of blood only fall upon the ground. They have no ſtone, bench, nor altar upon which theſe cruel aſſaſſins lay the animal's head in this operation. I ſhould beg his pardon indeed for calling him an aſſaſſin, as he is not ſo merciful as to aim at the

the life, but, on the contrary, to keep the beaſt alive till he be totally eat up. Having ſatisfied the Moſaical law, according to his conception, by pouring theſe ſix or ſeven drops upon the ground, two or more of them fall to work; on the back of the beaſt, and on each ſide of the ſpine they cut ſkin-deep; then putting their fingers between the fleſh and the ſkin, they begin to ſtrip the hide off the animal half way down his ribs, and ſo on to the buttock, cutting the ſkin wherever it hinders them commodiouſly to ſtrip the poor animal bare. All the fleſh on the buttocks is cut off then, and in ſolid, ſquare pieces, without bones, or much effuſion of blood; and the prodigious noiſe the animal makes is a ſignal for the company to ſit down to table.

There are then laid before every gueſt, inſtead of plates, round cakes, about twice as big as a pan-cake, and ſomething thicker and tougher. It is unleavened bread of a ſouriſh taſte, made of a grain called teff. It is of different colours, from black to the colour of the whiteſt wheat-bread. Three or four of theſe cakes are generally put uppermoſt, for the food of the perſon oppoſite to whoſe ſeat they are placed. Beneath theſe are four or five of ordinary bread, and of a blackiſh kind. Theſe ſerve the maſter to wipe his fingers upon; and afterwards the ſervant, for bread to his dinner.

Two or three ſervants then come, each with a ſquare piece of beef in their bare hands, laying it upon the cakes of teff, placed like diſhes down the table, without cloth or any thing elſe beneath them. By this time all the gueſts have knives in their hands, and their men have the large crooked ones, which they put to all ſorts of uſes during the time of war. The women have ſmall claſped knives, ſuch as the worſt of the kind made at Sheffield.

The company are ſo ranged that one man ſits between two women: the man with his long knife cuts a thin piece, which would be thought a good beef-ſteak in England, while you ſee the motion of the fibres yet perfectly diſtinct, and alive in the fleſh. No man in Abyſſinia, of any faſhion whatever, feeds himſelf, or touches his own meat. The women take the ſteak and cut it length-ways like ſtrings, about the thickneſs of your little finger, then croſsways into ſquare pieces, ſomething ſmaller than dice. This they lay upon a piece of the teff bread, ſtrongly powdered with black pepper, or Cayenne pepper, and foſſile-ſalt, they then wrap it up in the teff bread like a cartridge.

In the mean time, the man having put up his knife, with each hand reſting upon his neighbour's knee, his body ſtooping, his head low and forward, and mouth open very much like an idiot, turns to the one whoſe cartridge is firſt ready, who ſtuffs the whole of it into his mouth, which is ſo full

that

that he is in conſtant danger of being choked. This is a mark of grandeur. The greater the man would ſeem to be, the larger piece he takes in his mouth; and the more noiſe he makes in chewing it, the more polite he is thought to be. They have, indeed, a proverb that ſays, "Beggars and thieves "only eat ſmall pieces, or without making a noiſe." Having diſpatched this morſel, which he does very expeditiouſly, his next neighbour holds forth another cartridge, which goes the ſame way, and ſo on till he is ſatisfied. He never drinks till he has finiſhed eating; and, before he begins, in gratitude to the fair ones that fed him, he makes up two ſmall rolls of the ſame kind and form; each of his neighbours open their mouths at the ſame time, while with each hand he puts their portion into their mouths. He then falls to drinking out of a large horn; the ladies eat till they are ſatisfied, and then all drink together.

All this time, the unfortunate victim at the door is bleeding indeed, but bleeding little. As long as they can cut off the fleſh from his bones, they do not meddle with the thighs, or the parts where the great arteries are. At laſt they fall upon the thighs likewiſe; and ſoon after the animal, bleeding to death, becomes ſo tough that the cannibals, who have the reſt of it to eat, find very hard work to ſeparate the fleſh from the bones with their teeth like dogs."

Account of the late Revival of Religion at Hull, in Yorkſhire.

[*Concluded from page* 607.]

SINCE the 12th of May, the Lord has favoured us with refreſhing ſeaſons, but we have not had ſo many inſtances of perſons being under deep convictions, and conſequently not ſo many clear converſions. It is difficult, tho' perhaps, not impoſſible, to aſſign the reaſons of this decline. Thoſe who have ſeen extraordinary revivals of Religion, know that it is impoſſible on theſe occaſions to prevent irregularities; and that even an attempt to remove ſome inconveniences, at ſuch a ſeaſon, is too frequently ſucceeded by an interruption of that fervency of ſpirit, and lively exerciſe of faith and hope, which are ſo neceſſary for facilitating the increaſe and progreſs of the work. Some religious perſons of other denominations, exclaimed, "That this work was too ſudden in itſelf, and ir-"regular in its manner, to be of God." Theſe reflections being ſpread through the different circles of their acquaintance, had probably a tendency to leſſen the ardour of thoſe who were

were zealous for the cauſe of God, and diſcouraged others who were ſeeking ſalvation. But the clamour that was raiſed on account of the meetings being ſometimes continued to a late hour, ſeemed of greater importance; eſpecially as it was inſinuated, that it was not only diſagreeable to many families, but offenſive to the magiſtrates. Theſe conſiderations induced us to attempt ſome regulations, in the moſt gentle way, ſo as ſcarce to be perceived. And we ſuppoſed ourſelves juſtified in our proceedings, as we acted from the motive of preſerving civil and religious Peace. Yet we are now doubtful, that our well-meant endeavours to remove every ſtumbling block out of the way, has given a check to the work; and that we have been more anxious to pleaſe men, and avoid a part of the croſs, than to bear reproach for the ſake of Chriſt.

Many inſtances might be given of remarkable converſions, but at preſent I ſhall only ſelect two or three.

A ſervant of Mr. G—'s, came one evening to the prayer-meeting; ſhe had no idea of what ſhe was coming for, only having heard that people went to thoſe meetings and were bleſſed. She was ſo exceedingly ignorant, as ſcarce to know that ſhe had a ſoul that muſt live for ever. She had not been in the meeting a few hours before ſhe was thoroughly awakened and truly converted; and returned home rejoicing and praiſing God. Her miſtreſs has obſerved her conduct very narrowly ever ſince, and teſtifies, that her whole deportment gives the fulleſt evidence of the reality of the change.

A ſervant of Mr. C—'s, of Cottingham, came to the market; and being informed of the prayer-meetings, and the benefit that many people found at them, was ſo affected that ſhe reſolved to ſtay all night in order to be preſent at one of them; ſaying to herſelf, "I can but loſe my place, and what "is that to the ſalvation of my ſoul?" Soon after the meeting began, ſhe was convinced of her fallen ſtate, and ſenſible of the burden of ſin; and before midnight received a ſenſe of pardoning mercy. Next morning ſhe returned home rejoicing in the Lord, to the aſtoniſhment of her miſtreſs, who is a pious perſon, and expreſſes great ſatisfaction in the evident change that her ſervant manifeſts in all her conduct and tempers.

A poor Magdalen ſtrolled one night into the chapel, and came forward into the veſtry where many were wreſtling in prayer with the diſtreſſed, who were crying for mercy, which ſtruck her with amazement; which another woman obſerving, ſpoke to her, and aſked, "Do not you want the converting power "of Grace? Do not you deſire to be happy?" To which ſhe anſwered, "I am not happy now;—nor do I know how to "be ſo." The woman then took her aſide, and explained to her the way of ſalvation through faith in Chriſt; and then left

left her to ſpeak to ſome others. Returning ſoon after, ſhe found the poor proſtitute on her knees, weeping, and intreating ſome to pray with her; in a ſhort time the Lord anſwered the ſupplications of his ſervants, and viſited the trembling, guilty ſinner in mercy, removing from her the burden and power of ſin, quickening and renewing her ſoul in righteouſneſs; and ſhe went away rejoicing in the Lord. She had made an appointment on board of a veſſel, but wrote a line, informing them, "That ſhe could not come; that God had opened her eyes, and mercifully forgiven her paſt offences; and ſhe would die for want, rather than follow that wicked courſe any more."

The work of God has likewiſe revived in ſundry places in the country part of the Circuit. At Beverley, where there has been great deadneſs for a long ſeaſon, twenty perſons have lately found Peace with God. Some of them were not only ſtrangers, but enemies to Godlineſs.

At Thearn, a ſmall village, on Tueſday evening, April 8, after Mr. Brown had done preaching, nine perſons were converted in the prayer-meeting; among them were two brothers, one was twelve years old, and the other only eight; next day they each of them wrote a letter to their relations, deſcribing the work which the Lord had wrought upon their ſouls, and the conſolations they experienced, interſperſed with pertinent remarks and obſervations, that would not have diſcredited perſons who have been long acquainted with the things of God: So true it is, that when he teaches, there is no delay in learning. On the Friday evening after, three perſons belonging to one family, were much affected in the public meeting. Upon returning home, their diſtreſs increaſed to ſuch a degree as to alarm the family, who ſent and called up ſome of our friends to pray with them. Their prayers were anſwered, and the God of mercy revealed himſelf to the penitent mourners.

At River-bridge, our proſpect has been but very diſcouraging for a long ſeaſon; neither the young, nor the old, regarding the things which make for their peace. Some of the aged, would hear us attentively on the Sunday forenoon, and ſeemed affected while under the Word, nevertheleſs they continued to walk as they did before: But the younger would neither be governed nor inſtructed. In order to promote their reformation, a Sunday School was ſet up in the place, and two of our brethren undertook to teach the children gratis. At firſt, a conſiderable number of children attended regularly, but they ſoon became quite careleſs, and followed the example of the elder boys, who were wholly addicted to Sabbath-breaking. The young people of the village had formed a plan for a foot ball match on Eaſter Monday, and

ſome of them ſpent Good Friday, in preparing the inſtrument for their diverſion. On Eaſter Sunday, the leader of our Society went in the afternoon to Hotham church (about four miles diſtant) and ſome of the young people accompanied him, which he thought ſtrange, as they were wont to ſhun all converſe with him. He improved the opportunity, and ſpoke very cloſe to them on the danger of living in ſin, and the neceſſity of repentance. They heard the ſermon in the church with more than common attention; and as ſoon as the ſervice was over, they joined him again, and he reſumed his former converſation all the way home, with which they appeared well ſatisfied. At parting, the leader ſaid to them, "Lads, we ſhall have a prayer-meeting at eight o'clock; if any of you pleaſe to come, you ſhall be very welcome; and bring as many with you as you think proper." They came accordingly, and brought ſome of their companions with them. The meeting was very ſolemn, and the young folks were much affected, and although it continued a conſiderable time, they were unwilling to go away.

The leader was preſent at that remarkable Love-feaſt at Hull, (already mentioned in this narrative) and not only noticed the progreſs of the work, but likewiſe was engaged in prayer, and ſpeaking to thoſe who were under the power of conviction; numbers of whom he had ſeen happily releaſed from the guilt and dominion of ſin; and this evening he perceived a probability of a ſimilar work at River-bridge, but was afraid they ſhould not be able to continue the meeting, as there were only three or four perſons preſent, who had any tolerable gift of Prayer: He therefore requeſted one of the brethren to go out, and endeavour to get help, as the diſtreſs of the lads and young men increaſed ſo much, as not to be concealed any longer; for their cries were heard in the ſtreet, and many perſons began to aſſemble about the door. In the mean time, the leader requeſted one of our ſociety, who had been converted in her youth, and whoſe experience was clear and ſcriptural, to give the people a particular relation of God's dealings with her ſoul. This ſhe was enabled to do, notwithſtanding ſhe was at that time under affliction, in ſo lively and ſtriking a manner, that every ſentence took place in the minds of the people, and increaſed their deſires, and encouraged them to hope for the mercy of God. Not only the houſe was filled with people, but the ſtairs and work-ſhop, and many ſtood without. Some came out of curioſity, to hear or ſee ſomething new; but the greater part were concerned for their ſouls.

In the village were ſome perſons who were not only enlightened, but they really had taſted that the Lord is gracious, and walked comfortably for ſome years, in the profeſſion and practice

practice of religion, till the thorns of deceitful riches, and the desire of other things, had well nigh choked the good seed. Our brother who went to call in assistance, ran to their houses without ceremony, and delivered his message faithfully. Particularly, one respectable family that he visited, he addressed the master of it to this purpose, "Mr. C——, "yonder are three of your children in great distress for their "souls! For Christ's sake, come and help us to pray for "them, that he may be merciful to them, and forgive all "their sins!" Mr. C— followed him; with some difficulty he got into the room, and fell down upon his knees. For an hour, he continued in an agony of prayer for his own soul, till the Lord restored unto him the Light of his Countenance, and once more filled him with peace and joy in believing. He then was exceedingly helpful, not only to his own children, but to every one that was in distress. That night, upwards of twenty were enabled to praise God for the manifestation of his pardoning love.

In consequence of this blessed revival at the Bridge, the young people engaged themselves on Easter Monday, in a quite different employment from that which they originally intended, and had made provision for: The instrument which they had idolized, and expected to be the source of abundance of happiness to them, now became the object of their hatred and condemnation. When the question was agitated among them, "What shall be done with the foot-ball?" One said, "Let us sell it." But another replied, "No; that cannot "be right; for if it is a snare to us, it must be the same to "others; therefore, let us not sell it, but destroy it." To this determination they all fully agreed; and after it was cut in pieces, they threw it away with utter detestation.

From River-Bridge the work spread to Gilberdyke: Mr. Brown preached there on Wednesday, and afterwards kept a prayer-meeting, where many found peace; and likewise at all the prayer-meetings, which were every night that week at the Bridge. In about a fortnight, upwards of one hundred persons were set at liberty. At the end of three weeks, I visited the new converts at the Bridge and Gilberdyke, and spoke to most of them; I found them truly alive to God, and athirst for all the blessings of the Gospel. I remarked, that many of them were under fourteen years of age, that their parents were, in general, altogether careless: I could not help observing the divine goodness, in supplying the lack of ungodly parents, and reproving them, by so wonderfully converting their children. While I was preaching at the Bridge on Monday evening, I was obliged to stop three times, to praise God for delivering souls from the burden of their sins. After preaching, the prayer-meeting continued till a late

late hour, and the Lord manifested his pardoning mercy to seven persons more before the meeting concluded.

On Sunday morning, May 5, Ann Leach, was suddenly taken ill during the time of preaching; she continued sensible and happy till next morning, when she died. For many years she had been a member of our society at Thorner, and adorned her profession by an holy life, and unspotted conversation, and lately came to reside at the Bridge among her friends. Mr. J. U. one of her relations at Thorner, came over to her funeral, on Thursday, and tarried till Sunday, when I preached a sermon on the occasion. It pleased the Lord to awaken his soul that day, and next morning, on his return home, his distresses were so great that he was obliged to alight from his horse, and apply to the Throne of Grace, regardless of every object that passed by on the road. He continued in an agony of prayer till the Lord revealed forgiving mercy unto him, and enabled him to pursue his journey with joy and gladness.

It is not to be wondered at, that the extraordinary work at River-bridge, should be the subject of much conversation, far and near, and that different constructions were put upon it;—some saying, "It is only among the children and young people, and will soon come to nothing:" others replying; "It could be no work of God, because it was so sudden, and attended with much noise and disorder." However, they generally acknowledged, that for the present, there was a very great alteration for the better among the people; no cursing or swearing, or horrible language, being now heard in the streets, no sabbath-breaking, or assemblies of young people in the fields for the purpose of vain and wicked diversions on the Lord's-day; and therefore, it is matter of thankfulness that so much good is already done.

Since that time, the work continues to prosper, and has spread to many other villages, where ten, fifteen, and twenty persons, have been converted at a meeting, and sometimes more; so wonderfully does the Lord visit his people with the convincing and saving influences, whereby they are turned from darkness to light, and from the power of Satan unto God.

ALEXANDER MATHER.

Mr. FLETCHER's LETTERS.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, Oct. 12, 1761.

YOU have always the goodness to encourage me, and your encouragements are not unseasonable; for discouragements follow one after another with very little intermission. Those

Thoſe which are of an inward nature are ſufficiently known to you; but ſome others are peculiar to myſelf, eſpecially, thoſe I have had for eight days paſt, during Madeley wake. Seeing that I could not ſuppreſs theſe Bacchanalians, I did all in my power to moderate their madneſs; but my endeavours have had little or no effect: the impotent dyke I oppoſed only made the torrent ſwell and foam, without ſtopping its courſe. You cannot well imagine how much the animoſity of my pariſhioners is heightened, and with what boldneſs it diſcovers itſelf againſt me, becauſe I preached againſt drunkenneſs, ſhews, and bull-baiting. The *publicans* and *maltmen* will not forgive me: they think, that to preach againſt drunkenneſs, and to cut their purſe, is the ſame thing.

My church begins not to be ſo well filled as it has been, and I account for it by the following reaſons. The curioſity of ſome of my hearers is ſatisfied, and others are offended by the word; the roads are worſe, and if it ſhall ever pleaſe the Lord to pour his Spirit upon us, the *time is not yet come*; for inſtead of ſaying, *Let us go up together to the houſe of the Lord*, they exclaim, *Why ſhould we go and hear a Methodiſt?* I ſhould loſe all patience with my flock, if I had not more reaſon to be ſatisfied with them, than with myſelf. My own barrenneſs furniſhes me with excuſes for theirs; and I wait the time, when God ſhall give ſeed to the ſower, and increaſe to the ſeed ſown. In waiting that time, I learn the meaning of this prayer, *Thy will be done!* Believe me your ſincere, tho' unworthy friend,

J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, May 16th, 1762.

I Have received your letter giving me the melancholy information of your daughter Sukey's death. What ſhall I ſay to you on the ſubject? You know too well the dangers of that world, from which the Lord has recalled her, to repine at the premature felicity into which ſhe has entered. We are yet in the vale of tears and miſeries, but God has wiped away all tears from her eyes; let us then dry our eyes as well as we can, and haſten to follow her. I hope that fatigue and grief will not wholly caſt down Mrs. Weſley. Salute her from me, and tell her, I would with all my ſoul bear a part of her burden. Why do I ſay *a part?* The Lord Jeſus is ready to take upon him the *whole*. Let us go to him, bowed down under the weight of our temporal and ſpiritual afflictions, and we ſhall find that reſt, which he has purchaſed for us at ſo great a price. Let us not forget to mingle our thankſgivings with our ſighs. *The one ſhall be taken*, ſaith the Lord, and *the other ſhall be left*. Bleſſed be his holy name, his mercy ſtill triumphs over his juſtice!

Since

Since my laſt, our troubles have increaſed. A young man having put in force the act for ſuppreſſing ſwearing againſt a pariſh officer, he ſtirred up all the other half gentlemen, to remove him from the pariſh. Here I interpoſed, and to do ſo with effect, I took the young man into my ſervice. By God's grace, I have been enabled to conduct myſelf, in this matter, ſo as to give them no handle againſt me, and, in ſpite of all their cabals, I have got the better.

What has greatly encouraged them, is the behaviour of a magiſtrate, who was at the firſt inclined to favour me, but afterwards turned againſt me with peculiar malevolence, and proceeded ſo far as to threaten me, and all my flock of the Rock Church,* with impriſonment. Hitherto the Lord has ſtood by me, and my little difficulties are nothing to me; but I fear I ſupport them rather like a philoſopher, than a Chriſtian. We were to have been mobbed with a drum laſt Tueſday at the Rock Church; but their captain, a papiſt, behaved himſelf ſo very ill, that they were aſhamed of him, and are made peaceable for the preſent. Aſk of God to give me wiſdom, reſolution, and love. The Lord give you a proſperous journey. Adieu. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

Madeley, July, 1762.

YOUR letter, my dear Sir, arrived ſome days too late, to prevent my taking a falſe ſtep reſpecting the papiſt in queſtion. Three weeks ago, I went to Ludlow to the Biſhop's viſitation, and I thought the occaſion favourable for my purpoſe; but the churchwardens, when we were upon the ſpot, refuſed to ſupport me, and the court has paid no regard to my preſentation. Thus I have gained ſome experience, tho' at my own coſt. The ſermon did not touch the ſtring with which I was whipped the laſt viſitation, and I afterwards had the boldneſs to go and dine with the Biſhop.

Many of my pariſhioners are ſtrangely diſconcerted at bringing my gown back from Ludlow. With reſpect to the magiſtrate I mentioned, who, becauſe he acted as judge of circuit two years ago, believes himſelf as able a lawyer as judge Foſter; he, for the preſent, contents himſelf with threatnings. I met him the other day, and after he had called me Jeſuit, &c; and menaced me with his cane, aſſured me again, that he would ſoon put down our aſſemblies. How ridiculous is this impotent rage!

I have attempted to form a ſociety, and in ſpite of much oppoſition and many difficulties, I hope, by God's grace, to

*The Rock Church were a company of well diſpoſed people, who aſſembled for hearing the word and prayer, at a ſmall houſe built upon a rock, in Madeley Wood.

ſucceed.

ſucceed. I preach, I exhort, I pray, &c. but as yet I ſeem to have caſt the net on the wrong ſide of the ſhip. Lord Jeſus, come thyſelf, and furniſh me with a divine commiſſion! For ſome months paſt, I have laboured under an inſuperable drowſineſs: I could ſleep day and night; and the hours which I ought to employ with Chriſt on the mountain, I ſpend like Peter in the garden.

I congratulate you on your ſafe arrival in London. May the Lord ſtrengthen you in ſoul and body; may he fill you with wiſdom and patience! Certainly, you need much of both, to pull up the tares without rooting up the wheat. I approve your deſign of examining the ſtate of things for yourſelf, before you engage in the buſineſs. May the Lord bleſs the productions of your body and thoſe of your mind: May your little family and your books appear in the world, under the moſt diſtinguiſhed protection of the Moſt High! Adieu. Pray for me. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, Aug. 1762.

I Have received your laſt, and I rejoice that Dr. Turner, by whoſe ſkill the Lord once brought me up from the grave, has undertaken your cure. May he have the ſame ſucceſs with you, that he had with me; but, be that as it will, our comfort is to know, that God will do all for the beſt.

I have ſtill trials of all ſorts. Firſt ſpiritual ones. My heart is hard: I have not that contrition, that filial fear, that ſweet, humble melting of heart before the Lord, which I conſider as eſſential to ſpiritual Chriſtianity.

Secondly, the oppoſition made to my miniſtry increaſes. A young Clergyman, who lives in Madeley Wood, where he has great influence, has openly declared war againſt me, by ſtiing on the church door a paper, in which he charges me h rebellion, ſchiſm, and being a diſturber of the publick . He puts himſelf at the head of the gentlemen of the , (as they term themſelves) and ſupported by the Re- er of Wenlock, he is determined to put in force the onventicle Act againſt me. A few weeks ago, the widow who lives in the Rock Church, and a young man who read and prayed in my abſence, were taken up. I attended them before the juſtice, and the young clergyman with his troop were preſent. They called me Jeſuit, &c. and the juſtice tried to frighten me, by ſaying, "that he would put the act in force, tho' we ſhould aſſemble only in my own houſe." I pleaded my cauſe as well as I could, but ſeeing he was determined to hear no reaſon, I told him, "he muſt do as he

pleaſed, and that if the Act in queſtion concerned us, we were ready to ſuffer all its rigours." In his rage, he went the next day to Wenlock, and propoſed to grant a warrant to have me apprehended; but, as the other juſtices were of opinion, that the buſineſs did not come under their cognizance, but belonged to the Spiritual Court, he was obliged to ſwallow his ſpittle alone. The churchwardens talk of putting me in the Spiritual Court, for meeting in houſes, &c. But what is worſt of all, three falſe witneſſes offer to prove upon oath, that I am a liar; and ſome of my followers (as they are called) have diſhonoured their profeſſion, to the great joy of our adverſaries.

In the midſt of theſe difficulties, I have reaſon to bleſs the Lord that my heart is not troubled: Forget me not in your prayers. Yours, J. F.

To Mr. VAUGHAN.

Dear Sir, Madeley, Sept. 4th, 1762.

I Am very glad to hear your delight is ſtill in the ways of the Lord, and, I truſt, you will never ſtop till you find them all pleaſantneſs to you. Fight the good fight of faith; break through all temptations, dejections, wandering, worldly thoughts; through all unprofitable companions, and the backwardneſs of an unbelieving heart, and carnal mind: ſtruggle, until you touch Jeſus, and feel healing, comforting virtue, proceeding from him: and when you know clearly the way to him, repeat the touch, till you find he lives in you, by the powerful operation of his loving Spirit. Then you will ſay, with St. Paul, I live the life of Faith, yet not I, but Chriſt who liveth in me.

I rejoice that you enquire, where Chriſt maketh his flock to reſt at noon. The reſt from the guilt, and power of ſin, you will find only in inward holineſs: and this I apprehend to conſiſt in, what St. Paul calls, *The kingdom of God:—righteouſneſs*, which excludes all guilt; *peace*, which baniſhes all fear that hath torment; and *joy*, which can no more ſubſiſt with doubts, anxiety, and unſtableneſs of mind, than light can ſubſiſt with darkneſs. That there is a ſtate, wherein this kingdom is ſet up, firmly ſet up in the heart, you may ſee from our Lord's ſermon on the mount, by his prieſtly prayer in St. John, by the Epiſtle of that Apoſtle, and various parts of the Epiſtles of St. Paul and St. James.

To aim aright at *this liberty* of the children of God, requires a continual acting of faith in the promiſes; ſuch as, "The Son of God was manifeſted to deſtroy the works of the devil."—"The law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death,"—"I can do

do all things, through Christ who strengtheneth me." By faith in the promise, I do not mean *a bare assent*, that God is faithful, and that such a promise in the book of God *may* be fulfilled in me; but *a bold, hearty, steady venturing* of my soul, body, and spirit, upon the truth of the promise, with an appropriating act. It is *mine*, because I am a sinner; and I am determined to believe, come what will. Here you must shut the eye of *carnal* reason, and stop the ear of the mind to the reasonings of the Serpent; which, were you to reason with him, would be endless, and would soon draw you out of the simple way of that faith, by which we are both justified and sanctified.

You must also remember, that it is your privilege to go to Christ, by such a faith *now*, and every succeeding moment; and that you are to bring nothing, but a careless, distracted, tossed, hardened heart;—just such a one, *as you have now*. Here lies the grand mistake of many poor, miserable, but precious souls: they are afraid to believe, lest it should be *presumption*, because they have not as yet comfort, joy, love, &c; not considering, that this is to look for fruit, before the tree is planted. Beware, then, of looking for any grace, *previous* to your believing; and let this be uppermost in your mind.

The Lord make you wise as a serpent, and harmless as the loving dove; but beware of the serpent's food, *dust*, and the dove's bane, bird-lime—*worldly-cares*. O, my friend, what is the world?—A flying shadow. As we fly through it, let us lose ourselves in the *Eternal Substance*. Farewell in the Lord. Yours, J. F.

Anecdote of a Merchant at St. Eustatia.

AT the capture of St. Eustatia, an edict was issued, enjoining every person, under the severe penalty of corporal punishment and banishment, to render in by a certain day an exact inventory of his effects. It happened that a little before that period, a Frenchman, once very eminent in the commercial world, had been by the calamities often attendant on the uncertainties of that situation, reduced to the deepest distress. He had heard the edict: and, on the day appointed, he was called upon for his inventory. They found him sitting in the attitude of melancholy:—his elbow leaning on a table, while his hand supported his cheek, which was furrowed with the keenest affliction. The noise of persons entering the room awakened him from his reverie; when gently turning his head, and recollecting the errand, he took up a pen from the table, and

wrote the following short, but emphatic account of his condition. "*Point d' argent, point de biens, point de commerce, point de credit, point de reputation, et seulement un pauvre coeur rompu!*" No money, no goods, no trade, no credit, no reputation, and only a poor broken heart!"

[American Museum, 1790.

A remarkable Instance of HUMAN DEPRAVITY.

IN 1747, a man was broken alive on the wheel at Orleans, for a highway robbery: and not having friends to bury his body, when the executioner concluded he was dead, he gave him to a surgeon, who had him carried to his anatomical theatre, as a subject to lecture on. The thighs, legs, and arms, of this unhappy wretch, had been broken; yet, on the surgeon's coming to examine him, he found him reviving; and, by the application of proper cordials he was soon brought to his speech.

The surgeon and his pupils, moved by the sufferings and solicitations of the robber, determined on attempting his cure: but he was so mangled, that his two thighs, and one of his arms, were amputated. Notwithstanding this mutilation, and the loss of blood, he recovered: and in this situation, the surgeon, by his own desire, had him conveyed in a cart 50 leagues from Orleans, where, as he said, he intended to gain his livelihood by begging.

His situation was on the road side, close by the wood: and his deplorable condition excited compassion from all who saw him. In his youth, he had served in the army: and he now passed for a soldier, who had lost his limbs by a cannon shot.

A drover, returning from market, where he had been selling cattle, was solicited by the robber for charity; and, being moved by compassion, threw him a piece of silver. "Alas!" said the robber, "I cannot reach it—you see that I have neither arms nor legs," for he had concealed his arm, which had been preserved, behind his back: "so, for the sake of heaven, put your charitable donation into my pouch."

The drover approached him: and as he stooped to reach up the money, the sun shining, he saw a shadow on the ground, which caused him to look up; when he perceived the arm of the beggar elevated over his head, and his hand grasping a short iron bar. He arrested the blow in its descent; and seizing the robber, carried him to his cart, into which having thrown him, he drove off to the next town, which was very near, and brought his prisoner before a magistrate.

On searching him, a whistle was found in his pocket; which naturally induced a suspicion, that he had accomplices in the wood: the magistrate, therefore, instantly ordered a guard

guard to the place where the robber had been ſeized; and they arrived within half an hour after the murder of the drover had been attempted.

The guard having concealed themſelves behind different trees, the whiſtle was blown, the ſound of which was remarkably ſhrill and loud; and another whiſtle was heard from under ground, three men at the ſame inſtant riſing from the midſt of a buſhy clump of brambles, and other dwarf ſhrubs. The ſoldiers fired on them, and they fell. The buſhes were ſearched, and a deſcent diſcovered into a cave. Here were found three young girls and a boy. The girls were kept for the offices of ſervants, and the purpoſes of luſt; the boy, ſcarcely 12 years of age, was ſon to one of the robbers. The girls in giving evidence depoſed, that they had lived three years in the cave; that they had been kept there by force from the time of their captivity; that dead bodies were frequently carried into the cave, ſtripped, and buried: and that the old ſoldier was carried out every dry day; and ſat by the road ſide for two or three hours.

On this evidence, the murdering mendicant was condemned to ſuffer a ſecond execution on the wheel. As but one arm remained, it was to be broken by ſeveral ſtrokes in ſeveral places: and a *coup de grace* being denied, he lived in tortures for near five days. When dead, his body was burned to aſhes, and ſtrewed before the winds of Heaven. [IBID.

ON FORMALITY.

TO rob the ALMIGHTY of his dominion over the Conſcience, is an act of great Ungodlineſs. God is not honoured unleſs he be acknowledged to have the ſupreme authority, not only over the life, but the heart; and therefore his authority is never more undermined than by a mere *Form of Godlineſs*. How many pray with their lips when their hearts are far from God? They read to the Almighty many fine words, and repeat abundance of ſcripture ſentences, and think themſelves greatly neglected and wronged, becauſe they are not heard, and no anſwer of peace returns to their ſouls. Many tell God that they love him; yea, that they love him with all their hearts; whereas they only flatter him with their lips; they delight not in his preſence; yea, all the while they are only ſerving their turn on God. They would gladly partake of the divine protection and bounty, but they neither love God, nor his Image. When they are called upon to demonſtrate their love to him, by ſelf-denial, taking up the croſs, and following Chriſt in the path of regeneration, then you ſee the graves are full of all uncleanneſs *; they hate to ſpend, and to be ſpent for God.

* Matt. xxiii. 27.

How

How many tell the Lord, that they are troubled becauſe they have offended him; whereas they are only troubled becauſe he diſpleaſes them, and corrects them for the abuſe of his goodneſs and ſparing mercy? They will cry out in prayer, "O my careleſſneſs!" But alas! it is not ſin, but the conſequences of ſin, that diſturb them. They inform the Lord, that they fear him, and his judgments; when, indeed, they fear neither; witneſs their light, frothy, and perhaps filthy converſation. They tell God, that all the World is but as the drop of a bucket, in compariſon of his Majeſty; and yet they fear the wrath of man, more than the wrath of the Almighty. They profeſs to be ſatisfied with all his Will, and yet they are full of diſcontent and murmurings againſt the Providence of God! They pretend that they believe in him, truſt to his mercy, caſt their cares upon him, and depend on Chriſt;—when God knows, that their care and work, like bees, is to get honey to their hives; they mind earthly things, and are ſcraping the duſt of the valleys to themſelves; as if they thought it their wiſdom rather to lean to their own providing, than to be beholden to the LORD!

How much deceit is frequently manifeſted in declaiming againſt the ſins of others? "O! we muſt not ſuffer this! "the houſe of God muſt be kept clean; it muſt not be made "a den of thieves, a cage of uncleanneſs:" And all this time their zeal, perhaps, is nothing but revenge; they have a ſecret grudge againſt the unhappy delinquent; and now that an advantage is offered, they will have their pennyworth out of him.

How many are always finding faults, cenſuring magiſtrates, miniſters, and all but themſelves? "This man wants cou- "rage, another is deficient in conduct, and a third has no "zeal:" In the mean time, they themſelves want every Grace, as being mere pieces of pageantry. How many whining hypocrites are to be met with, that will in all companies, eſpecially where preachers are, be crying out againſt the baſeneſs and treachery of their own hearts, and the wickedneſs of their lives: nevertheleſs, they reſt in their lazy complaints, and do not embrace the Grace and Power of Chriſt to enable them to ariſe out of the ſnares of the Devil, but are eaſily taken captive by him at his will.

How ſevere are ſome in their cenſure of the ſin of others, as Judah againſt Tamar, "Bring her forth, and let her be burnt!" Gen. xxxviii. 24. Who would now ſuſpect Judah to be unclean? How ready they are to judge and condemn others, rather than themſelves? They behold the mote in their brother's eye, but not the beam in their own. Many will reprove their brethren for being talkative, becauſe they

have

have neither heart nor tongue themſelves, to vindicate the cauſe of God and his people, and to promote the knowledge, experience, and practice of Religion?

Many imagine that they have real religion; at leaſt, that they have ſufficient to eſcape Hell and carry them to Heaven, and yet they are ignorant of the firſt principles of Chriſtianity? They neglect family prayer, or private devotion. They think well of themſelves, becauſe in their duties before men they are devout and zealous; but in their cloſets they are ſtraitened, and put the Lord off with a ſhort collect. Many are neat and clean, when walking in the view of others, but if you follow them home to their houſes and chambers, what ſhameful negligence of duties? what bad tempers do they diſcover to their parents and maſters; or to their children and ſervants? How little of the Image of God, and of the Mind of Chriſt do they manifeſt? What trifles will put them out of temper; how paſſionate, peeviſh, and fretful, at every little diſagreeable occurrence they meet with? How miſerable do they make themſelves, and all around them?

How few are uniform in their obedience; and how many will be aſhamed, becauſe they reſpect not ALL God's Commandments? Still they clip the law; they have ſome ſecret reſerves; they will let prophaneneſs go, provided they may but retain covetouſneſs;—they will pray, and hear ſermons, if they may but be indulged in extortion, and ungodly gain. Or, they will be honeſt and ſtrict to the rules of Juſtice and Equity among men, but they will rob God of his honour. Some of them are punctual to a day,—to a farthing; (Bluſh, Reader, if thou art ſhort of the hypocrite's ſtature!) but they will rob God of his due, both in the cloſet and family.

How frequently do we hear ſome deſiring to know, What is the leaſt meaſure of ſaving Grace; and why? becauſe they would ſit down therewith. There is not a ſurer mark of an unſound heart, and a fooliſh conſcience, than to be contented with the leaſt degree of Grace, and not to preſs forward.

How generally do men hate to be examined about the ſtate of their ſouls? This is, but too often, a ſure ſign of a painted Chriſtian: Paint will not endure the fire: Hypocrites and Formaliſts hate plain and faithful dealing; they do not like to be pierced to the heart. How many continue in the exerciſe of outward religion, and yet their hearts are hardened more and more? nevertheleſs, they will not conſult with preachers, and experienced Chriſtians, about their ſad condition; but ſink deeper and deeper into darkneſs and miſery! O when will you break through the ſnares of the wicked one, and become Chriſtians indeed? When will you put on the armour

of

of Righteouſneſs? the whole Armour? and take the Kingdom of Heaven by holy violence? Begin this moment: now let the angels of God ſee what you can do, through the aſſiſtance of his all-ſufficient Grace! Now let the powers of darkneſs lament the loſs of you, to their cauſe and intereſt. Nothing is impoſſible to him who believeth on Jeſus. An open door is ſet before you, and it is impoſſible to hinder your entrance into life and ſalvation, if you are but willing, and reſolutely bent to ſerve the living God. But if thou art a whited wall, be aſſured, God will ſmite thee. If you deny God your hearts, never expect his ear: Quails you may have, but with a vengeance; with leanneſs in your ſouls. What God deſireth and looketh for, is, "Truth in the inward parts." Put on, then, the new man, which after God is created in Righteouſneſs, and true Holineſs. Now boldly enter into the Holy of Holies, by the blood of Jeſus: by that new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, i. e. from all the guilt and power of ſin; and our bodies waſhed with pure Water, i. e. all our converſation ſpotleſs and holy, and ordered according to the Will of God, in Chriſt Jeſus.

POETRY.

A HYMN OF PRAISE.

I WILL SING OF MERCY.

COME, Oh! my ſoul, awake; awake and ſing;
Come, tune thy harp to ſweeteſt, ſofteſt lays:
Record the wonders of thy GOD and King,
And offer up a Song of grateful praiſe.

Praiſe waits for Thee,—at humble diſtance waits,
Conſcious how far ſhe falls beneath thy throne:
Fain would ſhe ſoar beyond the heavenly gates,
And make thy triumphs to Archangels known.

O for the wings of holy joy and love,
To bear her adorations up to Thee;
O for the whiſpers of the ſacred Dove,
To bring thy approbation down to me.

I ſing of Mercy;—'tis a theme divine!
It flows to ME, thro' ſtreams of precious blood:
Rich are thy bleſſings; but they brighteſt ſhine,
As purchas'd by thy death, my SAVIOUR GOD.

Late

Late, thro' a painful path my journey lay,
High blew the whirlwind ;—while the ſtorm aroſe,
Black clouds, tempeſtuous, overhung the day,
And all was anguiſh, all was gloom, and foes!

With trembling ſteps I travell'd thro' the ſhade,
And oft, affrighted by the Lion's roar,
To thee, my God, my King, I flew for aid,
And found my mighty Refuge in thy Power.

Thine Arm ſupported, while the tempeſt blew!
Thy gracious eye pervaded all my grief!
Thou wiſely guided, kindly brought me through,
And flew on eagle's wings to my relief!

The thunder's o'er, and all's ſerenely calm!
Huſh'd to ſweet peace, the floods no longer beat,
This is the triumph of IMMANUEL's Arm!
I fall aſtoniſh'd at his gracious feet.

My FATHER and my GOD, to thee I'll ſing
Eternal anthems of unbounded praiſe ;
Myſelf, my all, an humble offering bring
To thee, the GOD of Providence and Grace.

O for a thouſand hearts to love thy Name!
A thouſand tongues to ſound thy glories high!
To ſpread abroad thine everlaſting fame,
And join the hallelujahs of the ſky.

Faithful and true is thy tremendous Name,
My glorious Maſter, my Almighty Lord!
Eternal ages prove thee ſtill the ſame ;
Eternal ages ſhall thy Truth record.

On Thee, the ocean of unbounded love,
My ſoul embarks her all, commits to thee
Her cares, her fears, her wants, and longs to prove
An everlaſting refuge, Lord, in Thee.

On thy kind boſom I would fain recline,
My Saviour God. O let thy preſence cheer!
Thy Spirit guide, and guard, and ſeal me thine ;
Lead and direct me while I ſojourn here.

Then in the realms of bright celeſtial day,
My ſoul ſhall bleſs Thee in ſublimer lays ;
Shall ſee thy glories in their full diſplay,
And ſing a ſweeter, nobler ſong of Praiſe.

[MARIA DE FLEURY.

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